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ARYAN PATH

Canst thou destroy divine Compassion? Compassion is no attribute. It is the Law of Laws—eternal Harmony, Alaya's Self; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal. The more thou dost become at one with it, thy being melted in its Being, the more thy Soul unites with that which Is, the more thou wilt become Compassion Absolute. Such is the Arya Path, Path of the Buddhas of perfection.

—The Voice of the Silence

VOLUME XI
January-December 1940

THE ARYAN PATH OFFICE
"Aryasangha" Malabar Hill
BOMBAY

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THE ARYAN PATH

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

VOL. XI

JANUARY 1940

No. 1

OUR ELEVENTH VOLUME

INDIA AND THE WORLD

Point out the "Way"—however dimly,
and lost among the host—as does the
evening star to those who tread their
path in darkness.

—*The Voice of the Silence*

Ten years ago, in the first number of our first volume, we set forth our reasons for following the above injunction. We wrote :—

The one and only reason for launching this journal into existence is to be found in that injunction. Human eyes are dimmed by the host of human errors and so the Way of Life is very difficult of recognition ; we make bold to attempt the showing of the old Path to the travellers of to-day, including ourselves.

With this, the first number of our eleventh volume, THE ARYAN PATH proposes to direct its efforts to "Point out the Way" primarily to our India.

Lest this change of focus may appear a narrowing down of our purpose or a move actuated by nationalistic patriotism, we hasten to state that in serving India our chief aim is to serve

Humanity.

To our mind, the success or the failure of India to-day will determine the success or the failure of civilization throughout the world. India's mission is that of guide, philosopher and friend to the race as a whole. Such a mission India cannot fulfil unless she undertakes in earnest the work of self-purification and of self-discipline and, curbing her own selfishness, succeeds in radiating the Peace of Brotherly Love, the Power of Compassionate Wisdom.

We are not blind to the critical stage which India has reached. It is the seriousness of the crisis which she is facing that has brought us to our determination to concentrate our efforts on assisting her to recognise that "the better is one thing and the pleasanter quite

another" and to choose "the better" as against "the pleasanter", to use the Upanishadic expression.

In these pages we shall not deal with political issues, not because we do not perceive their importance, but because we believe that politics is receiving undue attention in the world to-day, that its power is overestimated and its value greatly exaggerated.

The unmistakable lesson of history is that the triumph of politics does not necessarily elevate. The success or the failure of a civilization is not to be measured in terms of politics. History gauges true progress according to the degree of moral perception and the clarity of the mental outlook of the people. Wherever and whenever spirituality declines, decay sets in—the beginning of certain ruin and death.

The danger has always been and is to-day that true ethical values and spiritual realities will be overlooked.

In India to that danger is added another. Not only do most of our leaders overestimate the power of politics; they are also, albeit unconsciously to themselves, still obsessed by Occidental influences and the delusion that Western civilization is what India needs. In spite of the events already precipitated upon Europe, the failure of Occidental civilization is not yet sufficiently clearly perceived.

When we speak of the failure of Western civilization we mean, for one thing, the failure of organised religion in the West, something the poles apart from the pure teachings of Jesus, the Oriental mystic. Similarly, we refer to the failure of Western political, commercial and economic exploitation of the poor by the rich in Europe itself, and by European nations in Africa and Asia, and not to

the failure of the democratic and cultural ideals of the poets, philosophers and humanitarians of the West.

For the sake of Europe, as of the whole world, it is necessary that we in India should value the ideas and the ideals, the truths and the principles of our own spiritual inheritance, and should seek in them the necessary vision and strength to solve the problems of this hour. We have much that is of practical value, provided we understand it clearly and accept it with intellectual conviction born of real insight. This can be done only if we educate ourselves intelligently.

When we speak of our Indian genius we are not overlooking the contribution made by our Muslim brethren. India is enriched by Islamic culture and we have the assistance of the representatives of that culture. Resuscitating the ancient spiritual genius of India includes, therefore, the restoration not only of the inheritance of Hinduism but also of that of Islam and of all the peoples who have settled on our soil and become Indians.

The new Aryavarta we dream of and for the creation of which we labour is a united nation in which every class and community will make its own contribution to increase the wealth of the country as a whole, spiritually and intellectually, artistically and economically. All, all are needed to fulfil the dream of a united India; not only the Hindus and the Brahmins have a share in that building but also the Christians, the Jains, the Jews, the Muslims, the Parsis and the Sikhs—in fact every son and every daughter of India irrespective of his or her communal or religious denomination.

The central plank of our platform is the truth that, although of various communities and religions, we are all the

children of one Mother, India, and, whether adopted sons or sons of her blood, we must learn to sink all our differences and to unite in our common love for our Motherland. No communal institution, no provincial movement, which wars against India as a whole is of any use in the restoration of old Aryavarta, the Land of the Nobles. And even such institutions as—while not directly inimical to India as a whole—confine their good work to an exclusive sphere on the basis of communalism or of provincialism threaten the building of a united India. We propose in these pages to point to the dangers of all moves actuated by exclusive claims and narrow prejudices ; and in like manner

to praise the efforts of all who have at heart the cause of India as a whole.

Let each one of us attune himself to our common aspiration to serve India and, through her, the world. Like musicians in an orchestra, each playing his own instrument and his own part, yet all working in harmony and in perfect unison to produce the combined effect, should we in India unite in the recognition of our common bond while discharging our own duty, confident that, whatever our part, if it is dedicated to the welfare of our Mother it will combine with all the other parts to produce a veritable symphony.

November 14th, 1939.

Several days after the above was in type we received the contribution from our esteemed friend Shri Manu Subedar which we print elsewhere in this issue. His appeal for an "Anti-Communal League" follows a frank dissection of the conditions prevailing to-day. The plan which he proposes with earnest sincerity needs to be carefully considered ; and such consideration should be guided by heart-insight and not be confined to intellectual and verbose argumentation. What is most necessary is a programme of constructive work which members of such an organization can follow ; mere adverse criticism of creedalism, communalism and provincialism will

do more harm than good and will even strengthen the forces against which the criticism is directed. The propagation of ideas which unite minds, the instituting of works which unite hearts, for the good of Indians and of the human race—those are the first need for such an organization as Shri Manu Subedar proposes. We shall be very glad to receive from our readers suggestions and criticism of this plan, whether for publication or not. All true lovers of India should take as their motto :

Brotherhood *in actu* and altruism not simply in name.

November 28th, 1939.

KRISHNA AND HIS SONG

[This is the first of a series of articles by one who has made the *Bhagavad-Gita* a special subject of heart study. Professor D. S. Sarma, Principal of Pachaiyappa's College, Madras, is the author of the *Gandhi Sutras* and numerous other volumes, the last of which, *What Is Hinduism?*, will be reviewed by Dr. W. Stede in our next number. Professor Sarma has himself translated the *Gita* and his translation is widely circulated, especially among students.—Ed.]

Krishna, the God of the *Gita*, is the Beloved of India. To his reign in the hearts of Hindus there seems to be no end. Every generation adds something of its own experience to that enchanting stream of love and beauty which sprang centuries ago from his mysterious personality. Epics, Puranas, dramas, stories, songs and systems of philosophy during the last three thousand years known to history have not exhausted that fountain of life. From the village maidens that sing of his love to-day to the heads of monasteries who expound his doctrine, the hold of Krishna over the hearts of the people in India is unique. His life and teaching bring a warm current of joy into the somewhat cold Brahmanical ethic of austerity and other-worldliness. Had it not been for him, this world and the next would have fallen apart for Indian humanity. He has taught them that spiritual life is not an arid desert of repressions and privations, but a fertile valley in which love and friendship, art and poetry, and wisdom and valour have a place. He has not only taught the doctrine, but also lived it. For, viewed as a whole in its broad outlines, the career of Krishna, even in its most legendary forms, is only the *Bhagavad-Gita* writ large. Therein lies the uniqueness of this Avatar. For Krishna is not only a great Teacher, like the founder of Buddhism, but also

a great man of action who took a leading part in the political drama of his age. It was Bhishma, the wisest man of that age, who first declared that Krishna was an Avatar, and the world has since accepted him as such. From the day when a voice was heard from heaven announcing his birth to the day when a hunter's dart was the *Nimitam* of his passing away, he fulfilled the purpose of an Avatar, as defined in the *Gita* :—

Whenever there is a decline of Dharma,
O Arjuna, and an outbreak of
Adharma,
I incarnate myself.

For the protection of the Good, for
the destruction of the evil and for the
establishment of Dharma, I am born
from age to age.

(*Bhagavad-Gita*, IV. 7, 8)

It is idle to discuss the historicity of such a character as Krishna, who is more real to countless generations of men than their own flesh and blood. There has recently been a controversy between two eminent French scholars about Jesus Christ—one holding that Jesus was a man who, like Moses or Mohammad, founded a religion and who was deified by his followers after his death and the other holding that he was a God like Attis or Osiris, who lived at first only in the imaginations of men but who was provided later by his followers with a fictitious biography, as if he had come

down and lived on earth like a man. According to the former, Jesus became Christ and so he was a man-god; and according to the latter Christ became Jesus and so he was a god-man. Such antithetical views ignore the truth about incarnation, which is neither merely a historical nor a philosophical truth, but a poetic truth. In all great poetry we have a harmony of the real and the ideal. The ideal incarnates itself in and through the real. And, if the process continues unchecked through several ages, varying legends gather round the historical nucleus, overwhelming both the real and the ideal with what is false.

This is what has happened to the *Mahabharata*, and inevitably therefore to the life of Krishna. That Krishna, the son of Devaki, the Chief of the Vrishnis, the friend of the Pandavas and the founder of the Bhagavata theism, is a historical figure there is not the shadow of a doubt. But, as with all other founders of religions, the accounts that we have of him are of a much later date than his life. And legend and myth and interpolation have interfered so much with historical materials that criticism can never hope to bring order out of chaos, unless it chooses to be as arbitrary and fanciful as the creating process has been. This is the case with the accounts we have of Buddha, Christ and Mohammad. Who can say, for instance, that all the miracles of Christ in the Gospels are historical facts? Why, the higher criticism of the Bible is now forced to conclude that even the famous Sermon on the Mount was historically neither one sermon, nor was it delivered on any mount. The problem of historicity in the case of Krishna becomes much more complicated if we accept the views of some scholars that in this Avatar we

have the confluence of four streams of religious thought, *viz.*, one having its source in Vishnu, the Vedic god, one in Narayana, the philosophic god, one in Vasudeva, the historical founder of Bhagavata religion, and one in Gopala, the pastoral god of the tribe of Abhiras. However that may be, it is obvious that in the Krishna literature of even the earliest period we have different portraits of the hero at different moral and spiritual levels. The portraiture reaches its highest level, of course, in the *Bhagavad-Gita*. But when once the Avatarhood was established by the teaching of this marvellous book, all other parts of Krishna literature also became acceptable to the community, even the most unedifying interpolations. And by a confusion in thought some people even began to interpret the Upanishadic conception of the Supreme Deity transcending the moral categories of good and evil in terms of a Divine Person taking part with perfect freedom in evil as well as in good, while as a matter of fact the two conceptions are the poles asunder.

The earliest mention of Krishna, the son of Devaki, is in the *Chandogya Upanishad* where he appears as a pupil whose thirst for knowledge was satisfied by the teaching of Ghora Angirasa that a man's life is his true *Yagna* or sacrifice. It is well known that in the *Bhagavad-Gita* we have a similar but a more comprehensive view of *Yagna*. The *Chandogya Upanishad* is one of the oldest of the Upanishads and Western scholars assign it generally to the sixth century B.C. Then we have a reference to Vasudeva and Arjuna as two deities in Panini's grammar, which belongs to the fourth century B.C. And about 300 B.C. Megasthenes, the Greek ambassador at the court of Chandragupta, speaks of

the Krishna worship at Mathura. There are also references to Krishna in early Buddhist and Jaina scriptures. The *Ghata Jataka*, which probably belongs to the third century B.C., describes him as a contemporary of Ghata, the Bodhisattva, one of the predecessors of Buddha, and the *Uttaradhyayana Sutra* makes him a contemporary of Arishtanemi, the twenty-second Tirthankara. If the latter reference is true, Krishna must have flourished in the ninth century B.C. But these Buddhist and Jain descriptions are as fanciful as those of our Puranas.

Whatever we may make of even the authentic scattered references mentioned above, our earliest authority for the life of Krishna is, of course, the *Mahabharata*. That great epic, in its present form, is generally assigned to the second century B.C. But it is admitted by all that its origin was much earlier, probably the fifth century B.C., and that the incidents it relates are of still earlier date. And it should be noted that it is only the events of Krishna's manhood and later life that are narrated in the *Mahabharata*.

The epic, being mainly the history of the Pandavas and the Kauravas, passes over the early life of Krishna with only the bare mention of his birth in Mathura and the names of his parents. There is no mention at all of his life among the cowherds in Gokul. Much later than the *Mahabharata* came the *Harivamsa*, which now appears as an appendix to the epic. And to the same period also belongs the *Vishnu Purana*. These two works are assigned to the fourth century of the Christian era, but there is no doubt that they were prepared out of very old materials and oral traditions about Krishna long current in Mathura. They presuppose the *Mahabharata* account of the

life of Krishna, but set forth in great detail the exploits of his early life—his fun and frolic as a child, his singing and dancing, his winsome ways, his feats of strength and his killing of a number of giants. But the classical rendering of this part of Krishna's life, which has made an indelible impression on the imagination of India and which has given rise to a number of Bhakti schools—those of Madhava, Vishnusvami, Nimbarka, Vallabha and Chaitanya—is found in that immortal book, the *Bhagavata Purana* which belongs to the ninth century after Christ.

The *Bhagavata* confines itself to the early life of Krishna, brings new materials and concentrates all its power on the idyllic romance of Brindaban and the boundless emotion it generates in the hearts of the faithful. It goes far beyond the *Harivamsa* and the *Vishnu Purana* in its accounts of Krishna and the Gopis, who loved him almost to madness. It is difficult to say whether the author meant to write a great religious allegory or a religious romance. But it is certain that he has succeeded in producing one of the most seminal books in the religious literature of India. The familiar picture of Krishna playing on a flute under the shade of a tree, while a cow licks his foot and the entranced Gopis look on with hungry eyes, thus combining into one motif the power of music, the power of beauty, the power of love and the harmony of man with nature—a picture which, along with that of the coronation of Rama, has, since the Renaissance of Hinduism, taken the place of the earlier picture of Dhyani-Buddha sitting cross-legged in Yogic pose—is derived from the *Bhagavata Purana*. It is this picture of the Avatar that comes to our minds when the name of Krishna is mentioned

rather than that of Krishna teaching the *Gita* to Arjuna on the field of battle. The Avatar of the *Mahabharata* is only for the thinking few. But the Avatar of the *Bhagavata* is enshrined in the loving hearts of millions of men and women in India.

It is remarkable that there is no mention of Radha by name either in the *Hari vamsa* or the *Vishnu Purana* or the *Bhagavata Purana*. But in the *Bhagavata*, in the chapters on Rasa-Krida, we are told that there was a favourite Gopi of whom the other Gopis were rather jealous, because Krishna had left them and wandered alone with her in the woods. Out of this reference arose Radha who plays such a prominent part in the later schools of Bhakti which centre round the worship of Krishna. With her creation the Krishna literature enters on a new stage. At first Radha is only a favourite, as in the *Bhagavata*. That is the position, for instance, given to her in the *Gopala-lapaniya* and the *Krishna Upanishads* and in the works of Vishnu-svami. That is also the position given to her in Jayadeva's *Gita Govinda* at the end of the twelfth century and in the songs of Chandi Das in Bengal, of Vidyapati in Tirhut, of Narsing Mehta in Kathiawar and of Mira Bai in Rajputana in the late fourteenth and the early fifteenth centuries.

But in Nimbarka's system she is spoken of as the eternal consort of Krishna in Goloka far above the other heavens. She is said to have incarnated herself in Brindaban like her Lord and to have been his wedded wife. Nimbarka was followed by Vallabha and Chaitanya in the sixteenth century in this exaltation of Radha.

Five Schools of Bhakti arose out of the *Bhagavata Purana*—those of Madhva, Vishnu-svami, Nimbarka, Vallabha and Chaitanya. In all of them the worship of Krishna is the central

feature. But Madhva does not recognise Radha at all, Vishnu-svami treats her only as a favourite Gopi, while Nimbarka, Vallabha and Chaitanya make her Krishna's consort. The last step in this development was apparently taken by the Radha-Vallabhi sect founded at Brindaban towards the end of the sixteenth century by one Hari Vamsa. This sect was influenced by Saktism. It places Radha above Krishna, for, according to it, Radha is the Queen of the World and Krishna is only her agent.

It is not inconceivable that just as imagination played round the figure of Radha during the fifteenth and sixteenth centuries of the Christian era in the broad daylight of history, so had it played with much greater freedom round the figure of Krishna during those dim prehistoric centuries when the *Mahabharata* was in the making. Mythology is the history of the heart. The story of Radha and Krishna is either a pure allegory of the soul and its Lord or the romance of a great passion transcending law by "divine right". Anyway it is one of the burning pages in the literature of the world. It shows the eternal hunger of the human heart for love.

But we are not concerned here either with the Radha-Krishna legend or with the miracles of Krishna's childhood or with the obvious interpolations in the accounts given of him even in the *Mahabharata*. We are concerned only with Krishna, the World-Teacher, the Bhagavan of the *Gita*. Besides this famous discourse between Krishna and Arjuna on the battle field there are other discourses attributed to Krishna like the *Uttara-Gita* or the dialogue between Krishna and Uddhava in the *Mahabharata* and the *Bhagavata*. But as they are not ranked with the *Gita* as part of the Prasthanas, they need not be considered here. They are obviously poor imitations of a later date. It is the *Bhagavad-Gita* alone that entitles Krishna to the rank of a world-teacher and we shall do well to confine our attention to it. The *Gita* is *par excellence* the Song of Krishna.

D., S. SARMA

THE POET INSHA *

[“Asar” is the pen-name of Khan Bahadur Jafar Ali Khan, M.B.E., one of the leading Urdu poets. He is the author of several original works and has also translated many foreign dramas into Urdu. He has just published his second Diwan of Ghazals under the title *Baharán* (Nizami Press, Lucknow).—Ed.]

Insha was born in Murshidabad. His father, Mir Masha Allah Khan, was a great scholar and spared no pains in educating his son. In due course of time Insha became well versed in Arabic, Persian and Turkish, with a working knowledge of English and other languages such as Hindi, Pashto etc. He was proficient in speaking many dialects and had a natural aptitude for composing poetry.

Those were the times (about the middle of the eighteenth century) when India was being swept by a tornado of anarchy and disruption. Insha had to migrate from the ruined Murshidabad to Delhi, although the latter place also, as Azad has aptly put it, was no better than a neglected monastery with Shah Alam as its “Prior”. Nevertheless the King treated Insha affably and admitted him to his court.

Insha was young, adventurous and pleasure-loving. There was no attraction for him in Delhi, so he turned his steps towards Lucknow. Saadat Ali Khan was then the Nawab Vizier of Oudh. There Insha entered the service of Mirza Suleman Shikoh, a son of Shah Alam. He was very pleased with Insha’s debonair manner, ready wit and quick repartee, and became his pupil in poetry. Insha’s ambition, however, was to soar higher. At last his wish was gratified and he reached the court of Nawab Saadat Ali Khan through the good offices of Tafazul Husain Khan “Allama”. Insha’s

star was in the ascendant, for the Nawab Vizier was so taken with Insha’s courtly manners, deep learning and sparkling wit that he ceased to enjoy the conversation of any one but Insha.

Alas, Insha overstepped the mark and his success proved but ephemeral. The Nawab was by temperament quiet and serene and remained absorbed in personally directing the affairs of his state. His plans to extend his dominion embroiled him with the English and instead of adding to his territories he had to cede a portion of his own, besides paying a huge sum in cash. These set-backs rankled. Like a thorn in his side they made him morose and irascible. Insha tried to revive his spirits by his witticisms, but offended him grievously by uttering carelessly a few words which had a double meaning and could be interpreted as referring to the Nawab’s dubious nobility on his mother’s side. Insha’s attempts to correct his blunder and retrieve the lost ground made matters worse. Ultimately, he was ejected from the darbar and was practically interned in his own house, forbidden to go anywhere without the Nawab’s permission.

“Misfortunes never come singly.” Insha’s only son died in the first flush of youth after a brief illness. Insha felt the loss so intensely that his mind became deranged. Once the Nawab passed by his house. Insha was so beside himself with grief and rage that he abused the Nawab to his face and thus forfeited his

* Abridged and translated by the author from his essay in Urdu.

stipends.

Azad has quoted Betab to the effect that Insha's being a poet deprived him of his claim to greatness as a scholar, and that his poetry was ruined by his becoming a courtier of Saadat Ali Khan. Another critic is of the opinion that his poetry was spoiled by his jesting. I differ from both. Insha was a curious mixture of learning and frivolity and this rare combination has given to the Urdu language a type of poetry hitherto unknown to it. There was no dearth of imagination but there was little of fancy —by which I mean the lighter play of imagination in Urdu poetry. Insha introduced this element, enlarged its scope and enriched the language with new thoughts and expressions. He also presented Nature in its pristine beauty, denuded of the allegorical raiment with which the Urdu poets had clothed it.

Insha's poems can be divided into four distinct groups, viz. :—

1. Vulgar and gross.
2. Learned and grandiloquent.
3. Deep philosophical thoughts with a blend of humour or phantasy.
4. Poems which are the spontaneous outpourings of his heart and which depict human nature, its passions and emotions, its longings and desires.

Leaving aside the first group, illustrations of the other groups are given below :

*Zihey nasaim-e faizan-e mabda-e jayyaz
Numud jis se hucy sab jawahir-o cruz.*

Glory to God, who has showered bounties on us,

And is the eternal source of all that is good and beautiful !

Who has brought into being all the Essences and Properties of things.

*Mudam nasia sa hain huzur me jiski,
Sawad-e chashm-e shab-o, gardan-e*

sahar ki bayaz.

To Him turn for obeisance the iris-gloom of the night and the white effulgence of the morn.

*Badi-e fitrat-o khayyat-e jama-e
tanweer,
Woh jis ke hath graban-e subh ki
miqraz.*

The matchless Inventor of Nature and the Trimmer of Light,

He who holds the scissors by which the day is clipped out of the night.

*Hakim o hakim o hukkam, dhar me jis
se
Hamesha khalq i jahan ko hazarha
aghraz.*

The Knower and Ruler and Ordainer. For creation he has at His command thousands of Causes.

*Razi aur Tabii se ma hasal yeh hai
Ilahyat se ta ho na fahm ko eraz.*

The object of Mathematics and Physics is that the Mind may not revolt from the study of Theism.

In other words the intellect may test in the light of those sciences the pronouncements of Divine philosophy.

*Mujarradat ko makhlūq ke mawad kia
Siasat-e mudani sikh jawen ta mustaz.*

He blended the divergent and conflicting entities into a homogeneous whole.

So that those who persevere and cogitate may discover the art of government and social well-being and comity.

*Ghunchai gul ki saba goad bhari jati
hai
Ek pari ati hai aur ek pari jati hai.*

The rosebud is being bedecked like a bride ; in other words is blossoming into a flower,

One fairy is flying away and the other is taking its place.

*Ghash Nasim-e sahari hai mujh par,
Main Nasim-e sahari par ghash hun.*

The fresh morning breeze is enamour-

ed of me

And I am enamoured of her.

*Hai bandha meh ke tar ka jhula
Kyon na ley jhonkey yar ka jhula.*

Aye ! my beloved's swing must rock to
and fro,

For the swing is made of the continuous
string of raindrops.

*Ga na ae mutrab a'ke hai mushtaq
Megh ka aur Malar ka jhula.*

Yes, O musician, sing in tunes of
Megh and Malar,

For the swing is eager to move in
unison and keep time.

*Ae Saba bagh me hilaya kar
Tu meray gul-e-zar ka jhula.*

O Zephyr, 'tis thou who shouldst
move the swing of my rose-checked
beauty.

*Terey hathon me yeh kahin na garey
Rasan-e tabdar ka jhula
Tujh si nazuk pari ko chahiye hai
Sirf phulon ke har ka jhula.*

My love, I fear that the entwined
strings of the swing will bruise thy hands,

A slender fairy like thee, should have
a swing made of festoons of flowers.

*Nakhat-e gul ke jhulon ke liye
Hai naseem-e bahar ka jhula.*

For the aroma of flowers, the swing
is the spring breeze.

*Chaiye tift-e ashk ko Insha
Mizah-e qatra-bar ka jhula.*

There ought to be a swing for Insha's
Tear-children,

What is this? His moist eye-lashes !

*Na Chher ae nakhat-e bad-e bahari rah
lag apni,*

*Tujhey atkhelyan sujhi hain, ham
bezar baithe hain.*

O fragrance of the spring breeze, do
not tease me,

Thou art bent upon pranks, and I am
tired of life.

*Bagh-e ummed me yun hai chaman-e
yas ki bas,
Jun baham bu-e gulab aur anan-nas ki
bas.*

In the garden of Hope there has stolen
in the scent of Despair,

They have commingled like the smell
of the rose and the pincapple.

*Jhula nikla qarat tera,
Ah kis ko hai ctabar tera.*

Thy promise turned out to be false,
I wish I could not believe thee again.

*Kar jabr jahan talak tu chahey,
Mera kya, ikhtiar tera.*

Aye, tyrannise over me to thy heart's
content,

I am helpless and at thy mercy.

*Wallah ki kam a' rahe ga,
Mujh sa yakrang ya tera.*

But by Allah, it is a constant lover
like me

On whom thou canst count.

*Liptun hun galey se ap apney,
Samjhun hun ki hai kamar tera.*

I am so overpowered by my love of
thee that I embrace myself,

Believing all the time that I am in
thine arms !

*Insha se na rooth, mat khafe ho,
Hai banda-e jan-nisar tera.*

Do not be angry with Insha and do
not turn from him.,

He is thy faithful lover, who will shed
his life-blood for thee.

*Hai tera gal mal bosey ka
Kyon na kijey sawal bosey ka.*

Thy cheeks are meant for kisses.

May I beg for one ?

*Munh lagatey hi hont par terey,
Pargaya naqsh lal bosey ka.*

The moment I touched thy lips with
mine,

They became deeper red !

*Ankhryan surkh ho gain chat se,
Dekh tijey kamal bosey ka.*

Even thine eyes became instantly suffused with red.

Scest thou the perfection of the kiss ?

*Jan nikley hai o mian de dal,
Aj wada na tal bosey ka.*

I am dying of desire ; Oh ! give me the promised kiss !

And put me off no longer.

*Terey ghussey se ab koi Insha,
Chhorta hai khyal bosey ka.*

Because of thine anger,

Insha is not going to give up the thought of a kiss.

*Meri sur uski yeh sohbat hoi ba roz-e
wadua*

Ki dardmand se ho jaise dardmand juda.

We did not part like lovers, but like two persons in pain, whose anguish increases when deprived of each other's solace.

*Ji chahta hai boln par bolte nahin hain,
Howen agar to baham aisi rukhaiyan
hon.*

We want to talk to each other, but we do not, because we have had a lovers' quarrel. If we must fall out, then this is the way.

Insha's poems are replete with exquisite similes and metaphors. Most of them are original, not hackneyed or borrowed from Persian literature, e.g. :—

*Dil me sama ruha hai yun dagh-e ishq
merey,
Bailha ho koi bhaunra jaisey kanwal ke
andar.*

The mark of love is embedded in my heart,

Like the *bhaunra* [a black insect supposed to be in love with the lotus flower] inside a lotus.

Similarly since Sauda no other Urdu poet has made such apt and extensive use of Hindu mythology and of Indian customs and superstitions as has Insha.

His Qasidas are equally charming, albeit fantastic, and his restless spirit is never content to dwell on any one topic for any length of time. Nevertheless, you see the man in his poetry, and that cannot be said with the same degree of truth about many Urdu poets, modern or old.

“ ASAR ”

We are now realizing that Western man is ignorant of psychology just because of his immense practical success in obtaining power by assuming that the whole of reality is mechanical and by confining himself exclusively to those aspects which would, at least for the moment, submit to that menial interpretation, and yield him powers and means, not insight and meaning. On the other hand those thinkers and cultures which have hesitated to exploit the outer world as a power machine, before they had explored and understood that inner world through which all apprehension and conception of the outer world had to reach them, we now discover it is not unnatural to suppose, have thereby certain insights into the inner world which we are denied. In brief, our civilization, just because it is so powerful, is ignorant ; because it knows so much about means, is proportionately ignorant as to ends ; because it is physically so competent, is psychologically inept.

—GERALD HEARD

THE UNIVERSITY OF NALANDA

[The following article is an abridged adaptation of a chapter from the forthcoming volume *Ancient Indian Education*, by Dr. Radhakumud Mookerji, Itihāsa-Siromaji. This well-known Indian historian has already to his credit several important works, fruits of his scholarly research and philosophical insight.—Ed.]

Nalanda grew to be the largest university town of ancient India and perhaps of the East. But, unfortunately, as is usual with India's history, Indian sources are singularly lacking in information regarding this achievement unique in the long story of her civilization. This deficiency is, however, more than made up by the remarkably complete and concrete evidence preserved in the accounts of their visits to India left by two Chinese pilgrims of outstanding scholarship, Hiuen Tsang and I-tsing. Both these Chinese pilgrims have written about Nalanda from their inside knowledge as students in residence. Hiuen Tsang was a resident student of Nalanda for about five years from A.D. 635, while I-tsing stayed at Nalanda for as many as ten years after A.D. 675.

In its palmy days, which were witnessed by both these Chinese pilgrims, the University comprised a population of 10,000, of whom, according to Hiuen Tsang, students numbered 8,500 and teachers as many as 1,510.

This vast university population was quite cosmopolitan in composition. It was not exclusively Indian. It of course included students from the different parts of India flocking to Nalanda as the chief centre of education in those days, but the reputation of Nalanda was not confined within the borders of India. It extended to distant countries of Eastern Asia. The Chinese pilgrims have mentioned how they found at Nalanda many a foreign student coming from countries

as far as China, Japan, Korea, Mongolia and Tokhara. They also saw several Tartars among the students there. We owe to the Chinese work known as Nan-jiv's *Catalogue* the preservation of the names of most of these foreign students.

The magnitude of the work of the University may also be inferred from the observation of Hiuen Tsang that every day at the University its schedule provided for the delivery of a hundred lectures on as many different subjects.

The manner and efficiency of the teaching of Nalanda may also be inferred from some of the facts and figures given in the Chinese accounts. For instance, the proportion of the number of teachers to the taught showed the amount of individual attention which a teacher could give to his students. A group of every six students would be in the charge of a teacher. This principle of individual teaching is essential for efficiency and success in education. The Hindu system did not believe in collective or congregational teaching, as it does not believe today in collective or congregational worship and mass-gatherings at prayers. It did not believe in education in "classes" in which individuals are artificially brought together as equals by ignoring their natural differences and inequalities. Nature has ordained that no two individuals should be the same in their physical appearance and qualities. Individuals differ much more in their internal and invisible qualities, their qualities of head and of heart. To bring them for

the sake of mere administrative convenience into a "class" which does not exist as a reality but is a mere abstraction, and then to subject them to a common process of education is to violate the laws of nature governing their growth. To subject to a common treatment patients admitted to a hospital for different diseases would lead to a tragedy. But scarcely less tragic are the consequences of an educational system which pursues a wholly unscientific principle in treating deficiencies and defects of mind and of character which are not the same for any two individuals. The Hindu system based its education on intimate individual contacts between the teacher and the taught.

Nalanda was also unique in another respect. It functioned as a centre of advanced study and research, a sort of post-graduate university. That is why it attracted students from far-off countries. As stated by Hiuen Tsang, foreign students came to Nalanda only to have their intellectual and religious doubts solved, and when they left the University after completing their course of research they returned home as authorities in their subjects. Hiuen Tsang states :

"Those who assumed the name of Nalanda students were treated with respect wherever they went."

Accordingly, admission to the University was very difficult. The Chinese pilgrim describes how every applicant for admission had first of all to satisfy a Board of Scholars, specially appointed "to guard the gates" of the University, of his ability to handle the difficult metaphysical problems which were put to him. According to Hiuen Tsang, of every hundred applicants for admission about eighty would be rejected as failures. Accordingly the University of Nalanda be-

came practically a university of savants and philosophers who flocked there for the completion of their specialised studies which they had commenced in other centres of learning.

The method of work for a university of this character was also somewhat unusual. The university was made up of Schools of Discussion. Studies were prosecuted through debates among specialists and scholars as exponents of their own schools of thought. In the graphic words of Hiuen Tsang, "Learning and discussing, they found the day too short; day and night they admonished each other, juniors and seniors mutually helping to perfection." It was the old Indian traditional method, the Conference Method in education, to which we owe even the Upanishads. The Upanishads in fact represent the proceedings and transactions of the learned Academies of their times, such as the *Pañchālānām Parishat*, or the Congress of Philosophers convened by King Janaka at the distant court of Mithila in Eastern India, which established the position of Yajñavalkya as the foremost philosopher of his age. This method of debate in learning was later called in the Nyāya philosophy by the technical term of *Suhrit-prāpti*. This meant that no theory of knowledge could obtain recognition as truth unless it was assented to by the Fellows in Learning whom the *Rigveda* calls *Sakhā-Sanghas*.

It has already been stated that there were in operation at Nalanda every day a hundred circles debating on as many different topics. This shows that the range of Nalanda studies must have been extraordinarily wide. As the Chinese pilgrim tells us, it included all the then known subjects of all the Indian systems, Brahmanical as well as Buddhist. Although the reputation of Nalanda was

achieved as a Buddhist university and as a centre of Mahāyānist studies, it was so catholic and cosmopolitan in its intellectual sympathies as to include in its curriculum the best works of Brahmanism, its Vedas, its systems of philosophy and even the *Ayurveda*. It is stated to have included the works belonging to the eighteen chief sects of the times. Among the philosophies taught, Hiuen Tsang mentions *Hetu-vidyā* (Logic), the *Sāṃkhya*, the *Sabda-vidyā* (Linguistics), the *Chikitsā-vidyā* (Ayurvedic science), the *Atharva Veda* and other Vedas, and Yoga. The university specialised as a school of grammar and in Pāṇini; it specialised more in the study of Yoga, on which the then Chancellor of the University, Silabhadra, was the highest living authority. In fact, Hiuen Tsang came to Nalanda only to study the yoga sāstra under Silabhadra, although he was honoured by the Emperor Harsha as a master of the Mahāyāna.

It will thus appear that Nalanda flung its gates wide to all systems and schools of thought and belief in the country and became the arena where they might contest for supremacy in debates and discussions. It had the signal merit of bringing together schools whose "tenets would keep them isolated", at an age when, as observed by Hiuen Tsang, "Controversy runs high, and heresies on special doctrines lead many ways to the same end." Nalanda became the common meeting-ground of the warring sects and creeds of the times with all their "possible and impossible doctrines", as stated by I-tsing.

But, while the intellectual life of Nalanda was thus a round of animated controversies and lively debates between contradictory and incompatible opinions and beliefs, that did not mar the acade-

mic repose and peace of Nalanda as a seat of culture. It stood for freedom as its ideal, Freedom of Thought, Opinion and Belief, for Science that would not constrain conscience, for Toleration as the foundation of culture. Nalanda was thus a vast experiment in freedom in education.

We have an account of another similar centre of learning founded upon Freedom and Toleration in Bana's *Harsha-charita* of the time of Hiuen Tsang, which describes the hermitage of Divākara Mitra in the Vindhya, where assembled students of opposed sects and schools, "all diligently following their own tenets, pondering, urging objections, raising doubts and resolving them, discussing and explaining moot points of doctrine, in perfect harmony."

The vast population of students and teachers at Nalanda necessitated the provision of suitable accommodation for them. Nalanda was, of course, not built in a day. It was the growth of centuries. Like all things great, it grew from small beginnings, from a gift of ground made to the Buddha by a body of merchants in the fifth century B.C. Hiuen Tsang in the seventh century of the Christian era saw there six vast mansions, each of several stories whose upper rooms "towered above the clouds". Each of these six mansions was the gift of a different king. There were also gifts from foreign kings. A king of Sumatra gave the University a complete college building. An eighth-century Nalanda stone inscription of Yasovarman describes how Nalanda presented "a row of monasteries" (*vihāra-sreni*) with their row of summits "licking the clouds". Hiuen Tsang has described how from their windows one could see the winds and clouds producing ever new forms

and from the soaring caves the sunset splendours and the moonlit glories.

The buildings, however, represented only the capital expenditure of the University, the non-recurring benefactions made to it. It had to depend upon a recurring income, which came from lavish grants of land. Educational endowments in the Hindu system were generally made in the form of grants of land or of gifts of villages made by kings or private philanthropists. In the time of Hiuen Tsang, the University had come to have in its possession about 100 villages. I-tsing, who followed after about thirty years, in 675 A.D., found this property increased to 200 villages.

The University, however, stood in great need of a recurring and even a daily income to meet the vast daily expenditure imposed upon it by its very traditions and principles. A seat of learning in ancient India had always to afford to its inmates free board, lodging, clothing, bedding, tuition and medicine. Nalanda was thus faced with the formidable daily problem of feeding and clothing its vast population free of charge. It thus had to look to its villages for its daily needs in rice, milk and butter, and the supply of these daily provisions was supplemented in the time of Hiuen Tsang by donations from about 200 householders of the neighbourhood. He has further stated that from these villages there came to Nalanda "a daily supply of a large quantity of rice, weighing several hundred piculs [1 picul = 133½ lbs.] and also of butter and milk, weighing several hundred catties [1 catty = 160 lbs.]." The university's daily consumption must have amounted, on the lowest computation, to about 200 maunds of rice and to similar quantities of butter and of milk.

But its buildings and lands could not make the university. A university needs something more than bricks and mortar, buildings, machinery or apparatus. The generosity of the external equipment of Nalanda was quite in keeping with the inner equipment of its personnel. It is the men, the teachers, that make a university more than its external form. It is the teachers that vitalise the organisation. Nalanda had achieved an all-Asia reputation for the galaxy of scholars it had brought together. The Chinese pilgrims are full of reverence for all its 1,500 teachers, some of whom, like Silabhadra, Gunamati and Sthiramati, are mentioned as masters of the highest knowledge.

Besides teachers, a great need of a university is a supply of books. Nalanda built up a worthy library situated in a special area aptly called *Dharmaganja*. It consisted of three huge buildings, one of which was of nine stories. I-tsing alone made copies of about 400 Sanskrit manuscripts in the Nalanda collection. Many manuscripts of that collection are still to be found in the libraries of Nepal and of Tibet, which maintained a close and constant cultural connection with Nalanda.

Education at Nalanda bore rich fruit in the passion for learning and truth which it kindled in its scholars.

Fired by a spirit of devotion to truth, many students of Nalanda were anxious to spread it and to carry it to foreign countries, daring all the difficulties attending such a mission in those days. For centuries the stream of scholars flowed to countries like Tibet and China, where they introduced India's learning and literature by translating their Sanskrit texts into Tibetan and Chinese. We have a vivid account of

the formidable difficulties which travelling presented in those ancient days. The land-routes to China had to cross deserts and high altitudes, and also lay through unsettled and uncivilised areas beset with risks to life and liberty. There were thus untold difficulties of man and nature to be faced. There are cases of many Indian scholars being indefinitely detained on the way. And besides the natural and political difficulties of travelling, one must visualise the hard life of an exile embraced by these scholars in their quest for the ideal, journeying away from their native land, from their hearths and homes, from their kith and kin, to work for and among foreigners whose language also was so different from their own. The minimum linguistic equipment of which every such scholar had to possess himself comprised the mastery of at least four languages, Sanskrit and Pali,

Chinese and Tibetan. For, as already mentioned, Tibet, like China, offered a fertile field for the work of these Indian missionaries.

It was due to the silent and strenuous work of these devoted Indian scholars, carried on for generations and through centuries against all odds in a rare spirit of self-sacrifice, idealism and defiance of difficulties, that a Greater India, a vast Empire of Indian Thought, was rapidly built up beyond the geographical boundaries of India. Truly Nalanda is a romance in the annals of mankind. It is to be hoped that its idealism and its bold adventure in the diffusion of truth will inspire India's modern universities towards even greater endeavour to achieve for India her proper status in the world of thought and in the comity of nations.

RADHAKUMUD MOOKERJI

BUDDHISM IN CHINA

"In the whole of Chinese history", declares Monk Wei-huan in "Buddhism in Modern China" (*T'ien Hsia Monthly*, September 1939), "Buddhist books have never enjoyed so wide a circulation among the people as in the last few decades." He traces the history of Buddhism in China showing how in time it came about that not only the masses but some even among the monks were ignorant of what Buddhism really was. It is good news therefore that in the last few decades there has been a great revival of interest in the study of this religion. Monks are being educated, Buddhist organizations are active and Buddhist magazines are multiplying.

"Regarded as a school of philosophy", remarks Monk Wei-huan, "Buddhism will always be studied by men who are

interested in its cosmology and theory of knowledge." He mentions that the learned class are taking up the study of Buddhist doctrines. The learned Orientalists in the West have for years engaged in the intellectual study of Buddhism without the world being much the better for it. The metaphysics of Buddhism are profound and vast; they afford ample scope for the greatest intellects, but their chief value lies in the sound basis which they afford for ethics. The Buddha was one of the world's greatest logicians but, like all great men of vision, he taught primarily a way of life. Buddhism is first and foremost a heart doctrine. It will be sad if its regenerating current is deflected in China into the barren wastes of dialectics divorced from application.

THE FORCE OF TRADITION

[Social evolution may be described as the shaping of tradition. If the wrecking of the rigid mould of the latter does not bring forth new vital principles by which man can progress upward and onward, that breakage proves derogatory and dangerous. Here in India the birth of a new social order is upon us, and here, as elsewhere, forces of destruction are hurled against the hardened forms of old traditions; but it would be a mistake to discard the latter ere what is useful in them is distilled to enrich the future. Old forms must die, but in dying they should be made to yield to us whatever of divinity they hold. This is the theme of the article by Elizabeth Cross, the British educationist, who tries to answer the question: Is the force of tradition good or evil?—Ed.]

Tradition is a force to be respected, particularly in the Eastern civilisations, while in the Western world it has a more subtle hold than is generally suspected. It is too often considered that we of the up-to-date modern world are free to experiment, to make changes in moral and social behaviour with nothing to check our innovations. The serious reformer, any one anxious to alter ways of education, to encourage far-reaching reforms in matters that affect the lives of the people, soon finds himself up against a dead weight of tradition that is impervious to reason.

What is tradition—for it is necessary to know our opponent in order to deal successfully with it—what is this force that pervades all civilisations? Is it good or evil or both?

By taking the characteristics of tradition from all types of human society we find that basically all traditions, be they seemingly superstitious, moral, religious or social, have some final and usually primitive value in preserving the life of the tribe. Take some of the old Chinese feelings for the ancestors: such a tradition (found in varying forms all over the world) is obviously based on the necessary discipline of the early villages, when the elders were the actual sources of wisdom and law. Even the seemingly

most trivial forms and ceremonies, if traced to their source, will usually be found "reasonable".

Thus tradition has gained an immense amount of human reverence through sheer repetition, having been handed down with accumulated respect from age to age. Certain religious traditions have also been invested with divine authority in order to make obedience the more certain—an example of this is to be found in the Ten Commandments. In addition to this idea of authority, or rather as an essential part of it, we find that the breaking or ignoring of tradition bears with it a feeling of guilt and uneasiness. This feeling of guilt is deepest where tradition is an actual part of the religious and moral teaching, but it is serious in social codes as well. The Englishman has a deeply uncomfortable feeling when he has transgressed his own peculiar moral code, when he has done anything "unsporting", although he may have no conscious religion and no well-thought-out philosophy of life. His sense of tradition is as unreasoning and as inflexible as that of the Eastern peoples he finds it so hard to understand. Certain things are "not done" in upper, middle and lower classes, and only rebels or exceptionally thoughtful and strong-minded people do them.

Whatever we may feel about the force of tradition, we must acknowledge that it has served a purpose and used wisely may continue to do so. People sharing a common code of tradition feel safe with each other, dog does not eat dog and there is honour among thieves. This common bond has made for safety in the past, and very often has developed into a moral code that was extremely worthy. During the best days of the Roman Republic, before great wealth and possessions had exercised their corrupting influence, a Roman's word was his bond and Roman mothers were proud to educate their children into the traditions that had made Rome justly admired. The same valuable force can be traced somewhere in the history of all communities, until there comes a time sooner or later when tradition ceases to be a help and becomes a hindrance.

How is this? It seems that traditions are of value only so long as they have a direct bearing on the life of the community, and so long as the essential spiritual truth enshrined in each custom or tenet is clearly visible through its outward form. As soon as any custom or set of teachings becomes mechanical or is overlaid with decorative symbols whose meaning is soon forgotten, the good has gone. It is important to realize this and to understand that it is useless to try to revive dead traditions. If they have been forgotten, it is obvious that their value to the community has disappeared and that some new *idea* is needed to replace them. Possibly the *idea* underlying the tradition is of immediate value, but it must be presented in a new way or it may not be understood. So many people who realize that much of value has perished in the industrialisation of civilisation are trying to revive past tra-

ditions. They should aim instead at restoring past truths and values in forms that can be recognised to-day.

Now to consider the active danger that the force of tradition can be. We have already mentioned the actual feelings of guilt experienced by those who, without reasoned thought, neglect or ignore the traditions of their group. In the majority of religious communities of all creeds, the weight of tradition is stifling. Many are oppressed by so much ceremony that no time or energy is left for constructive thought. It is impossible for any true education to take place in an atmosphere of detailed tradition. That is the actual danger-spot. There can be freedom where there is a tradition of truth, of labour and of admiration for all spiritual qualities. There can be none where rules are laid down in minute detail for the discovery of truth or for the growth of spiritual qualities!

No one can question that the force of tradition, handed down from generation to generation, can be an immense force for good. This has been proved many times, but (and this has been proved even more often) the detailed pattern of tradition, let it vary as it may, is usually a force of evil, of hindrance and of fear. It is a case of not being able to see the wood for the trees, of paying attention to the letter of the law and ignoring the spirit. Great spiritual leaders as diverse as Socrates, Buddha and Jesus Christ, all laid emphasis on the necessity for spiritual freedom and inquiry, for seeing *through* all ceremonial to the truth beyond. They emphasized, too, the ephemeral qualities of all visible things, of outward forms and man-made laws. We should do well to remember this and to try to find the historical and spiritual meaning behind such traditions

as we meet. This will help us to appreciate and respect the traditions of others, and if on careful examination we find they have no validity for us, then we may discard them with no feelings of guilt. On the other hand, we may find that much of tradition is helpful and beautiful and so worthy of perpetuation.

In any case we must remember that we can judge only for ourselves and must encourage others to enquire freely on their own account. In such a way the force of tradition may lose its evil possibilities and be turned solely to the good of humanity, for such must be its ultimate purpose.

ELIZABETH CROSS

PSYCHIC ABERRATIONS

In a medical study of the great Spanish painter of the eighteenth-nineteenth century, Goya, (*Character and Personality*, September 1939) Dr. F. Reitmann makes out a convincing case for marked psychic disturbance in at least two periods of the artist's life during which some of his most famous etchings were made. The depiction of the ghastly, the weird and the repellent in his "Los Caprichos" and "Los Proverbios" series of etchings Dr. Reitmann attributes to a disordered mind and he marshals impressive evidence for his thesis. It has generally been assumed that some hidden intention, some veiled satirical meaning, underlies these erratic productions, but Dr. Reitmann contends that they were as great an enigma to the artist in his normal state as to any one else. The reproductions which illustrate the article are horrible enough, certainly, to be the expressions of a madman's tortured fancy, but none could fail to recognize in them the touch of a perverse and twisted genius. The wonderful naturalness with which, paradoxically, the abnormal and the unnatural are depicted proves not only the artist's consummate technique but also the fact that the hideous shadows he painted must have been as vivid to his mental

sight, as actual and as real to him as anything the normal man may see.

The existence of worlds of perception and experience within and behind the dense physical is accepted by every mystic as a demonstrated fact; those worlds may be gross and even terrifying, pertaining wholly to the psychic nature of man, or fine, of the nature of light and of bliss, *i.e.*, the worlds of spiritual influences and forces. What the world calls genius catches glimpses of one or the other type according to the quality and the responsiveness of the personality concerned. There are certain practices, drink, drugs, and such a wild and erratic sex-life as was Goya's which may and often do raise the veil to the "Night-side of Nature". While the works of a seer in contact with the worlds of light show the keenest appreciation of morality as well as of beauty, the works produced, for example, during Edgar Allen Poe's hours of maddening intoxication, thrilling, sombre and morbid, are notable for their entire lack of moral sentiment. The same characteristics are all recognizable in these series of Goya's and Dr. Reitmann seems to have made out his case for their having been produced under an abnormal disturbance in the artist's brain.

RIGHT ATTITUDE FOR YOGA

[Confusion and misunderstanding prevail in India herself about the science of Yoga, and false views and dangerous practices travel to distant lands where a growing number of people are becoming interested in the subject. In the following article Shri J. M. Ganguli presents a balanced view and shows the importance of the right attitude for the commencement and the steady prosecution of real Yogic exercises.—ED.]

The philosophy and system of yoga evolved and developed in ancient India have always evoked great interest in the world, and the extraordinary mental and physical powers which come through the practice of yoga have attracted to it numerous Westerners impressed by and coveting those powers. These power-seekers, looking at yoga from a wrong and narrow point of view and considering it merely as a method of acquiring very useful superhuman faculties, invariably start on wrong lines, misunderstanding and misjudging the methods and rules and their implications, which they either pick up from books or learn on hearsay from non-yogi sadhus. They believe that yoga is only the disciplinary exercise of prescribed physical postures and the observation of certain rules of conduct until such time as the powers wished for are obtained. The question of the mentality that may be needed for the success of yogic practices, however, seldom enters into their calculation. That a proper mental condition and temperament are the real essence of yoga, and not the practice of *asanas* (postures) and the temporary subordination of the inclinations of the body and the mind to certain prescribed rules, does not strike them and is seldom pointed out to them by those from whom they seek initiation. Not having, therefore, the mentality and the outlook required for yoga, these people miss the real clue to the philosophy of it, and the key to its gateway.

After knocking at the door for some time, therefore, they leave off disappointed and even convinced that they had heard much more about the potentialities of yoga than it actually possessed. It gives some power of concentration and tones up certain sluggish organs of the body, they admit, but they add that to expect greater results from it is to expect in vain.

And they are right ; for with the mental attitude of mere expectation of material and utilisable results, one cannot hope to achieve more than that through yoga. Such expectancy is, indeed, so obstructive to yoga that even the slight physical and mental results obtained are rather more surprising than inevitable. They come only because of the result-seeker's placing of the body and mind under some discipline during the practice period. Yoga is, in fact, the philosophy not of acquiring power, but rather of stifling the very desire for augmenting mental and physical powers in order to succeed in life, and of sublimating that desire into an attitude of detachment to the world, so that the consciousness may not be diverted outside but may be turned inwards for the realisation of the Self. This detachment, which comes through *vairagya*, is the *sine qua non* of yoga. Unless *vairagya* is generated in *chittva* (ideation), yoga is not possible, for in the absence of *vairagya* mind is constantly distracted by waves of worldly desires, and the deep undisturbed concentration

that is essential for yoga cannot be achieved. Even with detachment, mental concentration in the initial stages is far from perfect but the individual, having broken the charm of worldly things and realised their worthlessness, suppresses the rising desires and turns his mind again and again to his inner self. In this process of struggle between himself and the surging desires, his *vairagya* often weakens and he is gradually led to think that the things he had detested are perhaps not so bad after all and might, under circumstances not experienced by him, give enjoyment and happiness. Once this weakness gets into the mind it makes rapid headway and pulls down the barriers which the individual's *vairagya* had raised against temptations and desires. His mind is distracted, his concentration is gone and he misses his foothold on the slope of yoga. And these desires pull him with such increasing force and restlessness that his fall from the yogic path is not slow but quick and heavy.

Sometimes it even happens that a practitioner of yoga so falling sinks to a lower level of mental imperfection and even of degradation than he had started from. The period of abstention from pleasure-seeking through satisfaction of desires can well sharpen his inclination for it, as fasting sharpens the appetite, unless his mind is too full of *vairagya* to leave any room for a desire. This happens particularly in the case of people who develop sudden *vairagya* under some shock of sorrow or disappointment, the acuteness of which makes them for the time being indifferent to the world and desirous of renouncing it. Such *vairagya* is not deep and enduring, and wears off as the weight of sorrow lightens with time. When such sorrow-stricken

men go to saints and yogis avowing distaste for and aversion to the world and seek initiation from them, the latter ask them to go back to the world, for the saints' discerning gaze can see that their desires and cravings have not really been overcome and that their *vairagya* is only a passing phase, following great mental anguish. I have heard of a man in such a sad mood going into the Himalayas, where he fortunately met an advanced sadhu. The man poured out his feelings to him and prayed to be allowed to remain with him and to receive his teachings. The yogi could see the disturbed state of the suppliant's mind, and so he told him that the time had not yet arrived and that he should go back to the world. He further said that he need not worry about a guru, for when the time for his initiation came he would find his *guru* without going out in search of him. The yogi had understood that the person had not arrived at the right stage for yoga.

The essential dependence of success in yoga on one's mental and spiritual state is usually, however, overlooked by people who do not appreciate the true inner significance of the philosophy of yoga and who, therefore, regarding it superficially as a means of acquiring coveted powers, are impatient to get quick results from a practice of some yogic *asanas* and rules. For all learning there are stages of fitness. In arts, in sciences and in every other line one must go step by step. The more difficult a subject is, the more gradual must the progress be. One cannot learn higher mathematics without going from class to class in school and college learning elementary mathematics. To take a difficult mathematical problem without such long mathematical training and to fail

to arrive at the solution, does not mean a flaw or an absurdity in the problem, but impatience and incompetence in the solver. Such impatience and over-stepping of intermediate stages must all the more lead to failure in the philosophy and practice of yoga, which depends not on things of common physical experience, but on the evolution in our mind and *chittva* of power, feelings and consciousness, the nature of which we can hardly comprehend and which we can only realise as we pass from one stage to another. And these stages, it should also be remembered, are not spread over one life but over several, the perfect condition and mentality for the last stage of yoga coming at the end of human evolution. As evolving human beings we are proceeding towards that climax every moment of our life, though we do not realise it. In living through life after life, as various desires are wakened and different faculties come into play, our varied experience leads more and more to the realisation of the true values of life and to increasing wisdom about the futility of pursuing desires and cravings and the impossibility of ever stilling them by satisfying them. Such increasing experience and growing wisdom, accumulated during succeeding lives, begin to generate the seeds of *vairagya* and make our mind introspective; and we then arrive at an advanced stage for yogic *sadhana*. This essentially slow process can be accelerated by strong will and persevering *sadhana*, but it cannot be rushed through.

* To repeat, those who want to rush to gain some spectacular objects must remember that the object of yoga is not to bring material gains, but that it is rather a means to self-realisation when the idea of worldly gains has gone and

has become unattractive. The perfect unison between mental and physical processes of yoga that is necessary for progressive success is possible and feasible only when the mind has no distractions to divert the blood circulation and the nervous and other physical reactions to particular *asanas* or poses from the centres to which those *asanas* aim at directing them. When an *asana* is practised, if thought currents, instead of being concentrated as prescribed, are obstructive to the physical reactions to the *asana*, not only is its exercise unproductive of the desired result but it even leads to physical derangement and disease. Several men have thus developed serious and sometimes almost incurable diseases. I refer to this only to stress the importance of mental concentration in yoga, which concentration is not possible so long as the mind is rent by cravings and nurses desires of worldly gains, or aims at acquiring extra power for increased self-importance in society. Such desire for power is so inimical to yogic culture that it is very strictly enjoined to overcome it completely, even when great powers come to a yogi. The test of his fitness for continued progress lies in his indifference to those powers and in his ability to keep his mind unmoved and undeflected by them.

Those, therefore, who are attracted to the practice of yoga by its potentialities but who fail to achieve the results hoped for, should look within to see if they have developed the right and essential mentality for it, instead of being impatient or losing faith in the great philosophy of yoga. They must bear in mind that it is not a mere temporary process of physical discipline for attaining some super-faculties, but a technique of drawing the mind apart from sorrow-making

distractions for undisturbed concentration on the Brahma, so that the *Atma* may be in perfect communion with the *Param-atma*, or, what is the same thing, the *Atma*, freed from all entangling illusions, may realise its own nature.

It should further be remembered that there is no cause to lose heart or to be impatient, for progress in the method of yoga is, as already said, a gradual evolutionary process of spiritual culture spread over life and lives, in the course of which *vairagya* is developed and proper fitness, mental and physical, is attained. Do not wish for results; rather make your mind supremely indifferent to them. Even when the results come, as they must, do not regard them, but ignore them with the same cool indifference and keep the mind fixed on realising the supreme Brahma within yourself. That is the aim and object of yoga, which takes you above the world of pain and

sorrow, streaked by the false rays of tempting and unreal happiness which your ignorance creates round you. Be steady, be patient, be persevering; and you will progress as surely as the day follows the night. The more you progress and the more concentrated and unexcited your mind becomes, the more rapid your progress will be. Your devotion and one-pointedness will invoke to your aid powers of which you do not know and which you cannot comprehend. The true *Guru* will come to your side, without your going out in quest of him, to help you, to direct your inward vision, to solidify your faith and to support you in your waverings. He will show you the childishness of limiting time by the compass of a life's hopes and activities, and he will give you the vision that will console you by picturing life in its eternal perspective.

J. M. GANGULI

Awareness is the condition of any moral behaviour superior to that of animals. The individual cannot transcend himself unless he first learns to be conscious of himself and of his relations with other selves and with the world. A measure of sexual continence is the pre-condition of awareness and of other forms of mental energy, conative and emotional as well as cognitive. But the pre-condition of moral behaviour need not itself be moral. As a matter of historical fact, the energy released by sexual continence has frequently been directed towards thoroughly immoral ends. Mental and social energy is comparable to the energy of falling water; it can be used for any purpose that men choose to put it to—for bullying the weak and exploiting the poor just as well as for exploring the secrets of nature, for creating masterpieces of art or for establishing union with ultimate reality.

Chastity is one of the major virtues inasmuch as, without chastity, societies lack energy and individuals are condemned to perpetual unawareness, attachment and animality.

ALDOUS HUXLEY

WANTED—AN ANTI-COMMUNAL LEAGUE

[Shri Manu Subedar, M.L.A. (Central), B.A., B.Sc. (Econ.) London, Barrister-at-Law, makes a fervent appeal for creating an undivided India. We have commented upon this article in the editorial.— Ed.]

It hurts me to see the human mass in India broken up or divided into communities and sections, as much as it would pain me to see someone whom I loved being cut up into small pieces.

Every Indian must be ashamed when he is asked what his community is or referred to as belonging to this, that or the other caste, sect or section. A feeling of humiliation must overcome every refined Indian, when he himself excludes other Indians, or is excluded from certain activities of certain people, otherwise beneficent, because the organizations engaged in such activities are confined to a certain group or section or community.

There is no scope now for the encouragement of isolated group activities. It would be wrong to-day even to tolerate them.

The picture of India, with its varieties of dress, language and customs, amuses and intrigues the foreigner, but is ghastly for an Indian to contemplate. There is no section of the Indian people amongst whom the evil of multiple subdivisions has not yet penetrated. It is easy to speak of the Hindus, but there is no organic unity amongst them. Not only is there a subdivision by caste; there is a crisscross barrier arising from a difference of location or language amongst the same caste. The Brahmins of India, if collected in one place, would not acknowledge or deal with each other socially as if they were one

whole. Small sub-castes confining their dealings to a few villages are not unknown anywhere in India. Amongst the Muslims, where differences are, and should be, relatively smaller, they are unfortunately considerable. Not only is there a clash and lack of understanding between Shias and Sunnis, but both these groups are further subdivided into different Jamats, which are non-communicating socially and otherwise. They are conscious of their differences and they cling to these differences with tenacity. Amongst the Christians, the white Christians would not permit even the use of churches and cemeteries to their dark brethren and, amongst certain sections of Indian Christians, caste plays an astounding and unexpected rôle. Amongst the Jains there is an acute difference between Svetamber and Digamber, which has led to riots and bloodshed among a set of people whose cardinal creed is non-violence. Amongst the Parsees, there are Shahen-Shahi, Kadmi and Faslî, betokening a variety of religious beliefs, calculations of calendar and other differences. The small community of Sikhs—a unifying group in their origin—is, alas, no more united in itself with their divisions of Akalis and others. To the sociological survival of tribes and clans is added a principle of division by province and religion and, on top of this, there is an attempt to sustain impassable barriers

on the basis of race. Germany has shown how stupid would be intolerance on this last principle. In India, with its inextricable mixture of aboriginals and immigrants, with a variegated history surviving faintly in the existence of some of the States, it is necessary to recognize that the binding force of common humanity is greater than the communal dividing line. Equally objectionable is the attempt for any section to create foreign affiliations (inconsistent with common life) with countries abroad (which do not acknowledge them), such as the Catholic Christians with Rome, the Muslims with Muslims in other countries, or the Parsees with Iran.

Are these communal differences survivals of something which is disappearing, or are they seeds for the poisonous growth of disruption? The true alignment of differences should be on the basis of outlook on social matters and on economic life. It is only in India that it is possible for men to work in organizations of landlords and tenants, employers and employees, and to repair therefrom directly to communal organizations, which cut right across these divisions, in which landlords and tenants, employers and employees of one community are separated by an impassable hedge from those of another community. One or the other of these is an unreality and a non-essential, and I assert that *it is the communal pêle-mêle grouping which is unsound and unreal, the destruction of which becomes the highest duty of every Indian to-day*. It is only through justice and fair play for all, and not by elbowing and by crowding each other out, that India can have a progressive social life. Social reform itself has, under the devastating pressure of short-sighted self-seeking, become a

narrow and exclusive field.

The greatest need of India to-day in civic matters and in matters of state, is an emphasis on secular rather than religious, and on national rather than racial, aspects of all questions. It is extraordinary that every one should acknowledge India's poverty and backwardness in so many respects, and yet every one should unwittingly and unconsciously contribute, by assisting communal and other centrifugal subdivisions in the country, to prevent the success of ameliorative activity, which alone would diminish that backwardness and that poverty. Foreign rule necessarily emphasizes these differences, because they help in continuing the subjection of India. In my eyes, all communal organizations are a curse. I detest caste or sectional consciousness. All references to individuals should be on the basis of age, sex or occupation, instead of following the vicious example of Anglo-Indian papers, which to-day takes the form of "Muslim drowned", "Hindu run over by motor-car", and "Christian absconding"! This must be stopped. Words which emphasize the activities or importance of Brahmins through the ordinary mechanism of defence create other words, such as "non-Brahmins", and it is the continued claim of superior castes in all matters of importance which has created an aggressive, but justifiable defiance on the part of the Harijans (themselves, alas, hopelessly sub-subdivided). In the census, in courts of law, in documents and elsewhere, the reference to the caste or religion of an individual must be stopped by law.

The attempt to preserve what is best is natural. Yet caste and communal conferences have become not constructive and positive, but indirect instruments

for perpetuating divisions. Health activities and social activities have secured us clubs, gymkhanas, baths, hospitals, hotels, students' boarding-houses, high schools, colleges, orphanages and other educational institutions, and numerous associations based on sectional or communal principles. The cancer has penetrated even to recreation and sports, and we have in India created a contradiction in terms in communal cricket ! The inclinations and interests of students of all kinds must be the same, and a students' organization is intelligible, but the organization of students of one particular community or social group is an eyesore. The Y. M. C. A., originally started as a suitable body to assist proselytizing, has brought its counterpart in Y. M. P. A. and Y. M. H. A. Even in economic matters the evil has crept in in separate co-operative societies. It is ridiculous to suggest that the interests of Muslim merchants are different from the interests of non-Muslim merchants, but we have Muslim Chambers of Commerce as offshoots of a misguided political instinct. The railways in India have already begun to provide separate Hindu and Muslim drinking-water, and separate Hindu and Muslim tea vendors and catering contractors. We have only to wait for separate compartments for different communities and—separate railway stations ! Charitable institutions for the benefit of small sections are the barbed wires of vested interests, which will survive for long and prevent a real unity of India. Priests, religious and political, help in perpetuating the sources of profit for them.

The grouping of human beings interested in distinct arts or crafts or branches of learning or in literary and scientific subjects, by economic class or ideology,

or in political parties (based on political considerations only and not on religion or community) is on natural lines on the basis of the experience of human life elsewhere in the world. But it is absurd that co-operation in civic matters should not be fully invited or extended on all occasions and should be confined in narrow channels, either for the purposes of sport, or recreation, or charity or education. Communal exclusiveness is now invading the economic field, and there is the abominable advocacy that employers should help their section, that consumers should patronize the shops run by their own people, and that doctors, lawyers, architects and other professional men should be patronized along the lines of community. To this division is added in India another artificial division or exclusiveness on geographical grounds as exemplified in the heinous war-cries like "Bihar for the Biharees" and "Mysore for the Mysoreans". Behind all this would be found the force of selfish interests and to that extent necessarily the weakness of a common or national outlook. The multiplication of sectional vested interests has been an object very dear to the foreign rulers of India, and has been assiduously fanned by exaggerating differences. The identity of interests, culture, or civic and political outlook has been pooh-poohed, minimized or suppressed. Human dignity, which ought to be the governing factor, is necessarily taking a second place in the thoughts of men. What is, therefore, wanted is a declaration of faith by all cultured and truth-loving people who have a belief in the fundamental oneness of humanity.

In India's unity, what is essential is the elimination of unnecessary differences arising from designation or names and types, assisted by sectional or communal

organizations of all kinds. Women can play a big rôle in sectional activity as well as in national activity, but the increasing fervour of India's young womanhood is unfortunately directed to sectional or communal organizations. Overemphasis on religion has restricted social intercourse between different sections, and it has led to a search for more Arabic words in Hindi on the one side and for more Sanskrit words in the same recognizable common language of the people of India on the other side. The separate electorate is an offshoot of these separatist tendencies, but it has itself become the means of inflaming minority apprehensions. Communal representation is now sought everywhere in the army and in the civil services in all grades. At one time it was seriously suggested that a Hindu judge would not give justice to Muslims, and *vice versa*! If the economic life of the people and the administrative machinery of the country were to be split up on communal lines, it would be a clear prognostication of a civil war. Thinking along these separate and sectional channels, mental perverts have evolved dreams of the division of India into two or more parts. There is the Pakistan scheme, involving, amongst other things, wholesale displacement and migration of the population. It is the masquerading of selfish interests of some individuals which has led to this chaotic thought. Disunity is rampant and it is in disunity that, from the communal warfare of words in the communal press, there results communal rioting, heralding the preparation for a still greater internal Armageddon.

The highest duty of every Indian in this vast country, representing one-fifth of the human race, is to throw a bridge across every gulf which he finds in his

own surroundings. The highest line of service in India to-day, and the most constructive one, is to eliminate the doubts and apprehensions in men's minds so as to preclude emphasis on sectional differences. Integration is wanted with its accompaniment of the highest tolerance. The peoples inhabiting India are nearer to one another than they are to any people outside, and in any case the identity of interests of the different sections is greater than the opposition or conflict between them. It is, however, the separate communal organizations which check and destroy the normal and natural instincts of reflective men and women. An expression of faith in the unity of India, with an abhorrence of communal or sectional institutions wherever they exist and function, would be the corrective of a tendency which India cannot afford to ignore. Life is dynamic and, if there is no move in the direction of unity, there will be a constant swing in the opposite direction. The younger generation is impatient and wishes to contribute actively to Indian uplift, but the opportunities open to them at present are greatest in sectional organizations, even outside of all politics. It is therefore that I am making an appeal for the establishment of an Anti-Communal League. Let every one who feels like this proclaim his faith in the future of India and let him, in whatever place or in whatever field he is active, do his small bit towards assimilation preventing the disintegration and the cutting up of the Indian population into different (and, if unchecked, hostile) sections and divisions. I long to see the creation of a modern state by the Indian genius, in which we would excel what has been done by others abroad. I long to see a type in India which would have neither what the West alleges

of the Oriental, *viz.*, duplicity, cruelty and filth, nor what in the eyes of the East appears as the hypocrisy, greed and inhumanity of the West. Divided, we can only produce a feeble copy of the West. United, we can make a valuable contri-

bution to human life and institutions. There are many, selfish or misguided, straining after vulgar fractions; let some of us proclaim and live the resplendent majesty of the whole—of an undivided India.

MANU SUBEDAR

HUME ON MIRACLES

Mr. H. J. Maidment, who writes "In Defence of Hume on Miracles" in *Philosophy* for October 1939, himself denies emphatically the possibility of "evidence to miracles as infractions of natural law". "The marvels", he declares, "may and would be attributed to the working of laws unknown to us." So far he is on the firmest possible ground, but when he adds: "Until we know them all, miracles as infractions of laws of nature can neither be proved nor disproved", his position is open to challenge. Unless a law of nature is invariable, producing under identical circumstances the same results everywhere, at all times and for all people, it is not deserving of the name of law at all.

To mock at miracles was hazardous business in the England of two centuries ago; Annet and Woolston did it: Annet was pilloried and Woolston died in prison. The Scotch philosopher David Hume aroused intense popular indignation with his essay, which Mr. Maidment analyses. Hume was circumspect in his

approach though his conclusions were devastating to belief in the historical miracles of Christian orthodoxy. He allows the possibility of marvels that may conflict with our own limited experience. By his view of causality as unbroken uniformity of nature in human experience, he opens the door to the abstract possibility of miracle; he argues, however, that there is no convincing evidence that any such event has ever occurred.

There can be no miracle in the sense of a breach of natural law, but there may indeed, as Mr. Maidment points out, be laws unknown to modern science. Nature does not reveal her highest secrets to the man who, with a mixed or selfish motive, approaches her with test-tube and retort. But the fact remains that individuals of sincere altruism and great purity of life have in all ages been able to effect results that to the profane have seemed miraculous. One common vital principle pervades all things and this is controllable by the perfected human will.

NEW BOOKS AND OLD

SATYAGRAHA AND CIVILIZATION *

I.—By J. C. KUMARAPPA

It is fast becoming a fashion to offer to those who attain the ripe age of three-score years and ten a garland, not of flowers of the field, nor of hand-spun yarn, but of compliments from several pens. Some of these will fade away like flowers, others may adorn for a while, like well-spun yarn, but some serve to remind us that we can make our lives sublime. It is these last that justify such efforts. A publication of this type is this book.

This volume was presented to Gandhiji on his seventieth birthday. It consists of essays and reflections by over fifty persons. It has drawn its inspiration and material from philosophers, poets, journalists, missionaries and men and women from all walks of life all over the world. Some are world renowned; others are heard of for the first time; some enjoy an intimate friendship with Gandhiji; others have hardly known him. Hence the material is a "kitcherie" ranging from scholarly appraisals from savants like Sir S. Radhakrishnan, friendly tributes from Deshabandhu C. F. Andrews and others and forced compliments from a few. The interpretations of Gandhiji's teachings presented by Stephen Hobhouse, John S. Hoyland and others deserve careful study. Naturally, as the writers record their own reactions to the life and teachings of a diversified personality, the book presents a kaleidoscopic

view of Gandhiji's experiments with Truth.

There are a few materialistic and prosaic appraisals. Mr. Arthur Moore, for instance, sees little beyond the news value of Gandhiji. He admits that Gandhiji "is in fact world news". Talking about Satyagraha he says :

"It is a method of fighting which is open to unarmed people and is on a par with the boycott and the strike, which are indeed part of its technique... But it is not a distinctively spiritual weapon any more than is armed rebellion or war."

And he adds :

"But what they (the British) rejected was the claim that this kind of non-cooperation was on a high ethical plane, was in fact applied Christianity or something nobler still. Bluntly stated, the economic object of boycotting Lancashire goods was to provide work, wages and food for one set of people in India and to deprive another set in England of work, wages and food. Between starving and killing there is no notable moral difference."

Many have stressed the importance of the contribution made towards a rational handling of world affairs by the practice of Love and Truth. It is but natural at a time such as this that the use of Satyagraha as "a moral equivalent of war" should have attracted so much attention. The varied minds appreciate the different phases of the technique. Some think it to be the wisest weapon for the weakest and the disarmed, while

* *Mahatma Gandhi: Essays and Reflections on His Life and Work.* Edited by SIR S. RADHAKRISHNAN (George Allen and Unwin Ltd., London. 7s. 6d.)

others see in it a weapon that only the strongest and the bravest can wield. Most have applied Gandhiji's principles to the situation in Europe, to see it, as it were, through his eyes. John S. Hoyerland records his vivid memories of a walk through the hospitals of Vienna just after the "Peace" of Versailles as follows :—

"In those hospitals one saw the twisted and tortured bodies of innumerable little children, the victims of our Blockade, and of the horrible diseases to which it gave rise. It is estimated that one million German and Austrian women and children died as a result of that supreme international crime.... I remember saying to myself at the time, as I saw those suffering children, "There will be a long bill to pay for this some day." That day has now come.... We, the victorious allies, made Mussolini by the way in which we treated Italy after the war.... We made Hitler by the way in which we treated Germany and Austria during the period of the blockade and by the Peace of Versailles." 2/1 - 3/8

These are all to the good and most interesting and instructive, but they deal only with the symptoms. In many cases the symptoms overshadow the ailment. We are very often conscious of the headache but totally oblivious of the indigestion that causes it. In the same way, most writers have been writing about the method Gandhiji has evolved to meet critical situations by Satyagraha but hardly any one deals with the remedy that Gandhiji has offered to eradicate the disease itself. Richard B. Gregg is the only one who refers to the constructive programme of Gandhiji, and he gets at it from another approach.

If war is to be a thing of the past we can banish it only by destroying its causes. The discussions have centred mainly round the substitutes for war but have not considered the way of getting

rid of it altogether. Gandhiji's greatest contribution is a scheme of life wherein there need be no occasion for war.

Non-violence and truth were preached and practised in our land by sages thousands of years ago, as pointed out by Srimati Sophia Wadia. It has been the privilege of Gandhiji to call people back to rules of life that would make war unnecessary in our modern world, weary of spirit and torn by dissensions. The disputes and quarrels that lead to war are mostly for the right of riding on other peoples' backs. If such would get off and walk on their own legs there would be no war.

Economic exploitation being the source of war, we have to avoid leaving centralised production in private hands. Therefore, those who want to follow the way of life that leadeth not to destruction must leave all and, taking up their cross, must follow truth and love. Jesus preached salvation through the cross and Gandhiji has translated this in terms of everyday life. If we want peace (salvation) we have to simplify our lives. To many of us this simplification is an unbearable cross indeed and it appears to mean giving up everything that makes life worth while. This is a hard teaching. Most of the contributors, consciously or unconsciously, have not touched this question. Can it be that they are prepared to go as far as considering a mud pack for their headache but do not want to listen to the physician directing a substantial reduction in the diet, placing a drastic restriction on the demands of the palate? The rich young Western world turns away sorrowful from this narrow path to heaven. They say, "Don't ask us to do that; that will be giving up all our civilization; but only suggest to us a way of settling disputes." But the answer is, "There need be no disputes if you will be content with what you can make." The causes of international disputes to-day being the sources of raw materials and markets for finished goods, we have to look for peace to a remedy that will control the urge for these.

In thus ignoring the central theme of Gandhiji's life-work, most of the bards that have joined in this chorus have missed the silver cord on which all the pearls of Gandhiji's teaching are strung.

But for this omission, the book itself is a study of the reaction of several types of personalities to the spiritual forces liberated by Gandhiji. It forms a jewel

with facets of varying indices of refraction, sparkling with manifold colours as the powerful white light strikes their surfaces. In fact, it is a good text not only for a study of Gandhiji's teachings but as a searchlight on the contributor's own psychological, religious and philosophical outlook and approach.

J. C. KUMARAPPA

II.—By HUGH I'A. FAUSSET

Never was a book more tragically apt to the hour than this. The West has taken the plunge towards which it has been advancing with gathering momentum for twenty years. No one can foresee the shape of coming events; few dare contemplate the weight of suffering that impends. At this moment sixty distinguished men and women from all over the world unite in paying a tribute of admiration to one who has spent his life in tirelessly affirming the creative power of the soul over destructive forces. Such a collection of tributes to a great man on his seventieth birthday might well be little more than a complimentary garland. And that this one has a solid value and an inspiring quality is proof, if any proof were needed, of the unique integrity of Gandhiji's being which draws a real response from such a variety of people. The response is not always agreement, but in no single case is there anything but a deep and thankful recognition that here is a man preëminent in his age for his fidelity to the truth and his readiness to suffer and to bear the suffering of others, that his knowledge of the truth may grow.

This is the basic note in Gandhi's character, which all have felt, and by virtue of which he has lived out more fully than any contemporary the saying of the *Gita* that "this world is

fettered by works, save in the Work which has for its end the Sacrifice". But outwardly his personality has, naturally enough, impressed many of these writers differently, one emphasising one trait, one another. Thus Mr. Arundale stresses his simplicity, Professor Barker his complexity, Mr. Lionel Curtis his tenacity of purpose, Mr. Stephen Hobhouse the greatness of his soul, and General Smuts his humanity. Dr. Bhagavan Das concentrates particularly on his qualities as a political leader, which he recognises as wonderful, while criticising what he considers his imperfect vision of the form of social structure needed by India. Mr. Richard Gregg, on the other hand, salutes in him the great social scientist and inventor, and Mr. Alexander, "the greatest teacher of our age". Mr. Carl Heath hails the "apostolic man", and Dr. Joad the moral genius, persistently "willing to take the risk of the noblest hypothesis being true". Dr. Rufus Jones links him with St. Francis and some of the Quaker saints, Rabindranath Tagore notes his "natural cleverness in manipulating recalcitrant facts", Dr. Montessori the mysterious power that emanates from him and his kinship with the Child. Mr. Edward Thompson appreciates his engaging impishness and his absolute self-control and composure, while admitting that his

certainty can be exasperating. But he applauds his courage in challenging the whole modern world that has mechanized and arrested life. A number of the contributors describe personal meetings with Gandhi, which help us to see him in the flesh, and several survey his career as a whole in its various aspects, notably Sir S. Radhakrishnan, in his Introduction, and Mr. B. Pattabhisitamayya. Viscount Samuel considers his three outstanding services to India, and through India to mankind, to have been his restoration of status and self-respect to the Indian people, his combining of a struggle for liberty with a method of non-violence, and his championing of the cause of the depressed classes. But these services are only to be truly appreciated in the light of the spiritual philosophy which underlies them. And for all their admiration of his courage and integrity a number of these writers (and they include surprisingly enough Romain Rolland himself) betray, if only by their denial of the relevance of Gandhi's gospel of Satyagraha to present conditions in the West, an imperfect understanding of the roots out of which his practical wisdom has grown. It is for this reason that Sophia Wadia's contribution, entitled "The Path of Satyagraha", is of particular value. She describes Gandhi as a "practical mystic whose philosophy of life and whose political programme are at once an inspiration to thousands and a puzzle to millions". It is his political programme which puzzles most, because politics in the West has been divorced from religion, with the disastrous results of which we are now witnessing the climax. Gandhi, as Sophia Wadia points out, is so often an enigma to Britishers and even misunderstood by his own countrymen because they have had

no experience of a practical politician who is also a spiritual genius and who has refused to separate the two compartments of his being. To quote her own words,

"The so-called inconsistencies and impracticalities of Gandhiji are understood when we see him as a Soul, and when we take into account the fact that he is one who refuses to make compromises between his head and his heart, who declines to go against his own conscience, who views all events not from the mundane standpoint, but as avenues for Soul-learning for himself and of Soul-service of others."

Only so regarded, and as a twentieth century personification of the genius and values of an ancient civilization, can Gandhi's achievement and his mistakes, too, be truly estimated. The mistakes are of small account compared with the prophetic achievement, which is nothing less than the reintegration, in the astonished gaze of a distracted world, of the spiritual and the practical. No man during the last fifty years has been more in the world than Gandhi, no man less of it. No man has been a greater servant of humanity, or come so near to being a saint. But the mystic in him has never dimmed the clear, concrete and homely outlines of the man. In being true to the spiritual, he has been true to the temporal, even if at times and in some directions he has overstressed the ascetic "no". Here is a true leader who thinks the thoughts of time aright because his mind is centred in the eternal. Indeed, as Señor de Madariaga writes, he is not so much a man of action or of thought as a man of life. The new man, whom this stricken earth awaits, is the complete man in whom the forces of the spirit and

the earth balance each other. And his advent, as Count Keyserling remarks, "will have been prepared, more than by

any other living man, by that great dweller on the threshold, whose name is Gandhi".

HUGH I'A. FAUSSET

Gandhism: An Analysis. By P. SPRATT. (The Huxley Press, Madras. Rs. 2/8)

Here we have a study of Gandhism from a refreshing angle — a psychological analysis at once sympathetic and critical. The introvert and extravert tendencies in Gandhiji and the final transcendence of the latter are clearly analysed. It is exceptionally well done.

It would have been better, however, if Mr. Spratt had adopted the more fundamental psycho-analytical method of accounting for Gandhiji. No one can become a leader of a nation, capable of arousing the absolute loyalty, enthusiasm and power of endurance of an entire people unless he has identified himself completely with their unconscious aspirations and inchoate strivings as their champion against their frustrations. Personal qualities of asceticism, selflessness and willingness to undergo martyrdom are excellent for inspiring popular loyalty, but the true leader must be in touch with the hoary history, the rich and suppressed culture and the dumb and emotional strivings of the race as well as with its intellectual self-affirma-

tions. All that the Unconscious has striven for through the ages finds expression in him; he is its focus and as such has a power that no other person can match. In Gandhi a conscious and painful process covering long stretches of time and penance has made him mould himself on that supreme pattern called India. No one can succeed against Gandhi unless he can touch that profound source of his power, the unconscious unity that is India. Mr. Spratt, overlooking this factor, has been unable to grasp the full meaning and significance of Gandhiji's leadership in India.

Satyagraha, which Mr. Spratt defines as "the art of putting the opponents in the wrong", he sees as a temporary expedient useful for an unarmed people against an enemy governed by principles of Victorian liberalism and imperialism; useless perhaps under other circumstances. But if we accept Satyagraha as the method of reason and discussion, then it is not strange or unworkable. It is mystical only in the sense that it is moral, and it is out of date only if morality is out of date.

K. C. VARADACHARI

The Iconography of Tibetan Lamaism.

By ANTOINETTE K. GORDON. (Columbia University Press, New York. 80s.)

This imposing volume constitutes a notable effort to systematize the profuse and complicated array of gods and demons in the Tibetan Pantheon in a manner reasonably understandable to the average student. It is quite true, as Mr. William B. Whitney says in his Foreword, that these represent "the elements, forces of nature, mountains and rivers, and even doctrinal systems, apostles, sorcerers, teachers and translators"; and he is reminded of the "analysis of plants and minerals". There is, however, in this branch of research the transcendental aspect without which but little understanding can be achieved, and unfortunately this has been almost entirely ignored or misunderstood by nearly all the existing books of Western origin on what the authoress justly terms "this fascinating and comparatively unexplored subject". If, therefore, I may seem at times somewhat critical of her otherwise extremely able and most carefully classified treatise, it is on this ground alone, and because twenty years in the Far East, for half of which period a member of my party, Mr. Gordon Cleather, studied under the secretary of the late Tashi Lama in Peking, has given me some insight into the esoteric side of Tibetan Mahayana philosophy and symbology. This is my excuse for quoting from such works as H. P. Blavatsky's *Secret Doctrine*, since she spent some ten years in Tibet eighty years ago and I have had unusual opportunities of verifying the accuracy of her statements. * I may add here that her name does not appear in the extensive bibliography (p. 109), although Sinnett's *Esoteric Buddhism* (based en-

tirely on information obtained through her) and some works which are definitely misleading and even dangerous, are included. This is the more strange, since I find the statement that "the only sources of information are the museums and books such as those by Pander, Grünwedel and Waddell, which are not easy to obtain." Waddell's *Buddhism in Tibet or Lamaism* was reprinted a few years ago. It is full of useful information gathered in Tibet by the author, but unfortunately he is ignorant of the higher esoteric doctrine and confuses it with the Tantra of the Red sect. The same is largely true of the works of Dr. Evans-Wentz and Madame David-Neel (both in the Bibliography) who make no clear distinction between the Yellow or Gelugpa and the Red or Dugpa sects, because their sources of information are mainly those of the latter. Madame Blavatsky, on the other hand, is most emphatic in her warnings against the Red doctrines and practices.

Buddhism, like other religions, has inevitably suffered degradation and corruption by centuries of infiltration through the muddy waters of human mentality; but bearing in mind that the Buddha himself sought only to purify and reform the Aryan religion of his time, now known as Hinduism, it can truly be said that his fundamental teachings have endured because founded on eternal laws. The opening chapter of this treatise on "The Origin of Buddhism and its Development into Lamaism" is useful in defining the difference between them and also between the Hinayana and the Mahayana systems. Especially important is the Northern Mahayana doctrine of the Bodhisattvas "who refuse to enter Nirvana and ob-

tain emancipation until all suffering humanity is saved", the Buddha being the supreme example of this great renunciation, "higher than whom there is none known", as H. P. Blavatsky puts it in *The Voice of the Silence*. The distinction between the Yellow and Red sects in Lamaism, already alluded to, is also clearly drawn, and the part played by the Indian Tantrik sorcerer, Padma Sambhava, in organising the latter. The Yellow sect was the result of Tsong-Khapa's reform of corrupt Lamaism in the fourteenth century and embodies the pure Buddha doctrine. It is not correct, however, to say that the Mahayana embodied later ideas or that the Yoga Doctrine was subsequently added. According to H. P. Blavatsky both were the outcome of Buddha's private teachings to his own disciples, of whom Nagarjuna was one. In her Introductory to *The Secret Doctrine* she says :—

"The reader is asked to bear in mind the very important difference between *orthodox* Buddhism—i.e., the public teachings of Gautama the Buddha, and his esoteric *Buddhism* (from the Sanskrit root *Budh*, to know). His Secret Doctrine, however, differed in no wise from that of the initiated Brahmins of his day. The Buddha was a child of the Aryan soil, a born Hindu, a Kshatrya and a disciple of the 'twice born' (the initiated Brahmins) or Dwijas. His teachings, therefore, could not be different from their doctrines, for the whole Buddhist reform merely consisted in giving out a portion of that which had been kept secret from every man outside of the 'enchanted' circle of Temple-Initiates and ascetics. Unable to teach *all* that had been imparted to him—owing to his pledges—though he taught a philosophy built upon the ground-work of the true esoteric knowledge, the Buddha

gave to the world only its *outward* material body and kept its *soul* for his Elect."

A feature of the work under review is the large number of illustrations, which include line drawings of the various ritual objects such as the swastika, the vajra, etc., photographic reproductions of statuettes from Mr. Whitney's collection, and some very fine full-page illustrations of banners, some of them in colour. Notable among the coloured reproductions is the very little known Assembly Tree of the Gods. The Tibetan title is given as "Tshog-shing", but there is no reference in the Chandra Das dictionary to this combination. "Tshog" should be "Tshogs" (Assembly, mass or group—Ch. Das 1032). "Shing" (Ch. Das 1070) means "field", also "sphere" or "body" (in a religious sense). For the word "Tree", however, the word should be "Çin" or "Çing" (Ch. Das 1233). Das uses this distinction between "sh" and "ç" (the French cedilla) throughout, but although the author herself states that she adopts his system, she has not done so in this and other cases. His nomenclature for Tibetan letters has also been adopted by the Buddhist Dictionary *Maha-vyutpatti*, containing Tibetan, Sanskrit, Chinese and Japanese. Similarly, "Pön" should be "Bon", since elsewhere this Tibetan letter is represented by "B", e.g., at p. 32 "Byams-pa" (Maitreya). The correct pronunciation of "Bon" is "Pun", the "un" being nasal as in French. There are several nasal sounds in Tibetan as well as many silent letters, as in the English word 'knight', these being usually indicated by italics. Again, the important honorific title "Rimpoché" is here spelt in three different ways, the last syllable being spelt "cche" on p. 5 and

"chhe" on p. 6. The final "e" should be accented to indicate that it is sounded as in French. Das uses "ché" throughout. At p. 16 "Man-la" should be "Sman-bla", following the Tibetan spelling, as is done on p. 32 and in other words. Sanskrit pronunciation and Sanskrit-English and English-Sanskrit lists are provided, but the like is not done for Tibetan although that would have been useful in a work of this kind, e.g., "Sams-rgyas" (Buddha) is pronounced "Sangyé".

The only reference to esoteric meanings is in a note to p. 7 where it is correctly stated that the colours, symbols, positions, mudras, etc., all have their esoteric significance which, however, "cannot be gone into deeply here". With regard to the female deities and the female energies or saktis, the following note in *The Secret Doctrine*, I, 136, indicates the development from remote antiquity :—

"It is only in China and Egypt that Kwan Yin and Isis were placed on a par with the male gods. Esotericism ignores both sexes. Its highest Deity is sexless as it is formless, neither Father nor Mother; and its first manifested beings, celestial and terrestrial alike, become only gradually androgynous and finally separate into distinct sexes."

In the same work an important clue is given to the meaning of the mysterious eleven-headed form of Avalokitesvara which Waddell with characteristic Western contempt of symbology calls "monstrous". (See "Identification Example", p. 45.) The Tibetan name of

this important deity is Chenrésí, and Madame Blavatsky says this androgynous Being, whose female aspect is Kwan Yin, is regarded as "the greatest Protector of Asia in general and of Tibet in particular". She says that the eleven-headed form is symbolical of the Root Races of mankind up to the present Fifth. In the example given in this book it will be seen that the heads are arranged in five tiers. The lower three are in groups of three each and have a calm and peaceful aspect, representing the first three races, in the third of which the separation into sexes took place. Above these is a dark and tragic face of somewhat evil aspect representing the fourth or Atlantean race which became "black with sin" and was destroyed by the traditional flood. At the top, representing our fifth race, is the face of the Dhyani Buddha Amitâbha whose earthly reflex was Gautama Buddha. It is incorrect to state (p. 45) that this form of the deity belongs to the Tantrik group. It occupies a prominent place in all the Yellow Buddhist temples of Tibet and China, and is known all over Asia as the Merciful Lord with a thousand hands stretched out to help humanity, each with an eye in the palm to see the sufferings of mankind—a very beautiful piece of symbology.

In conclusion, one cannot but feel admiration for the immense pains taken by the authoress to describe in minute detail the various deities and objects, as well as the sense of order and system displayed in the general arrangement.

BASIL CRUMP

Hudson Rejoins the Herd. By CLAUDE HOUGHTON. (William Collins Sons and Co., Ltd., London. 7s. 6d.)

Mr. Claude Houghton is preëminently a man of ideas. As a contributor to *THE ARYAN PATH* that is his strength; his essays and reviews, however brief, are always alight with brilliant intuitive flashes of imaginative understanding. As a novelist it is not only his strength but also his weakness. It is the whole point of the novel that it can be built *on* ideas but not *of* ideas. Conceptions must be incarnated in feeling, suffering humanity before they compass reality on this plane. There was a time, a few years ago, when Mr. Houghton seemed on the verge of achieving such an incarnation in a degree new to at any rate the English novel. He appeared significant as indicating a turning from suffocation by actualistic detail towards a spiritual or metaphysical insight. His earlier work remains so still, but his later books, and the latest of all by no means least, appear to one reader to have retreated, not advanced, along that road. His characters were always somewhat phantasmal, yet if they were seldom quite men walking, they were at least aspects of men walking, real on their own plane. Now, increasingly, they have lost reality, become puppets moved not of their own but of their creator's volition *to illustrate, not incarnate* (the vital distinction) the dominant idea.

The form of *Hudson Rejoins the Herd* is the narrative of a convalescent writer in a nursing home returning to health

from the threshold of death after being shot by the famous financier Otto Steele in the flat of the famous actress Joanna Held. It is characteristic—symptomatic—that Hudson's recovery seems no more than a novelist's device for presenting the long story of the intertwined lives of these three persons; it is so little lived imaginatively that there is no attempt even to explain how a man so weak can write so expansively. The consequence is to make all that he writes about appear slightly unreal.

In the result, it is mainly in the last quarter of the book, when the story is largely done with and the ideas begin really to come to the surface, that the writing takes on authentic life. Yet even as ideas they seem more a bundle than a system. The idea of childhood—even a single childhood experience—exercising an inescapable influence over all one's later life. The idea of the three chief characters as not only alike—in that each has gone to the utter end of his or her road—but also in some esoteric ways aspects of each other or of human nature: Joanna the naked Intuition, Hudson the naked Intellect, Steele the naked Will-to-Power. The idea that a man, a nation, or a culture dies when his or its inner possibilities are exhausted. The idea that the whole world to-day is going deeper and deeper in "a psychic ice-age". Haunting, stimulating ideas, yet ones which, though tied together, do not therefore necessarily add up, and most of which remain more interesting outside the actual story than inside it.

GEOFFREY WEST

The Mahar Folk : A Study of Untouchables in Maharashtra. By ALEXANDER ROBERTSON, M.A. (Humphrey Milford, Oxford University Press. Rs. 2/- paper ; Rs. 3/- cloth)

It would be unfair to expect complete objectivity in a book of a series which, the dust cover states, brings "into relation to Christianity" the sects of Hinduism and Islam and the social and religious life of the outcaste communities. It is among the latter, though that is not here stated, that Christian missions in India have made most of their relatively few converts, but there is no mistaking the author's genuine interest in these people, into whose manners, customs, traditions and beliefs he has painstakingly delved, with results of considerable anthropological and sociological interest. The theories of former greatness and the facts of present indispensability to the community which he presents would doubtless increase the self-respect of this large depressed group, if only more of

them were literate. The chapter on "The Mahar Part in Marathi Poetry" is one of the most interesting.

In most of the book the one-time missionary author achieves a commendable degree of detachment, but proportion bows to propaganda in the "Epilogue", where he singles out for patronizing praise the "high religion of Pandharpur", which is embraced, he admits, by but "a small remnant of the Mahar people". Apparently the merit of this religion lies chiefly in its approximation to certain elements of Christianity. Though Mr. Robertson is at pains to make it clear that Christianity far transcends the faith that centres around Pandharpur, he ventures the unsupported and certainly debatable *obiter dictum* that the latter rose "to a plane above even early Buddhism"—a claim which could be accepted unchallenged only by the bigoted, the thoughtless or the uninformed.

PH. D.

The Sarvajanic Education Society of Surat, which recently brought out its *Silver Jubilee Commemoration Volume* covering the years 1912-1937, has a record of which any body of public-spirited citizens might be proud. Its roots go back nearly fifty years to 1888 when the Surat English School was opened with the idea of having a school where good education could be obtained at a cost within the easy reach of the lower middle classes. The editor of the attractive volume, Prof. V. R. Trivedi, puts his finger on the secret of the success of that school and indeed of the Education Society that flowered from it, with the numerous beneficent institutions under its direction, when he writes that "it was imagination, not learning or academic position, that made C. G. Shah and his fellow-workers educationists. They were not rich but they were impelled by a desire to serve." Vision and altruism—what cannot the combination accomplish! Any one interested in the vital

problem of education in India—and who that has the welfare of the race at heart is not?—will be impressed by the full and fascinating history of the development of the Sarvajanic Education Society from small beginnings to its present position with schools offering primary, secondary and collegiate education, a high school for girls, a Teachers' Training Class, a Law College, etc. Interesting features of the society's work are its Industrial School and Drawing and Design Class, offering disciplined training to students of the artisan class to show them the possibilities of their ancestral vocations.

One line of paramount importance which remains for the Society to develop is Adult Education, which we are convinced is vital to the solution of India's problems. A society so well established and showing such a sound development should be able to point the way to useful activity in this field as well.

Sankalpa Suryodaya (Dawn of Determination): A Sanskrit Allegory revealing the Secret of Self-mastery and the Path to Heavenly Bliss.

Can an age that responds but to the charms of the vibrant vocal screen be thrilled by an apparently forbidding dramatic allegory in Sanskrit, fashioned like *The Pilgrim's Progress*?

The answer was a decisive "Yes" when stage-lovers saw the piece, called *Sankalpa Suryodaya*, presented by enthusiastic actors.

The name of the play is rather familiar. But until the other day few people realised it could be adapted to a modern audience in a modern language which has many affinities with Sanskrit but, except in the hands of the ablest, refuses to yield its fine native flavour to the cajoling of the translator. I refer to Tamil.

Sankalpa Suryodaya was written by a religious leader whose fame even to-day rests on his philosophy rather than on his ability to write with an eye to the footlights—as Shakespeare is credited with having done. The author's name is Vedanta Desika, a person who belonged to the Vaishnavite faith and is to-day called by his followers "the lion of logic and poetry."

And a lion indeed does he show himself in *Sankalpa Suryodaya*, which may be translated "the Dawn of Determination". The characters are given names indicating the virtues which they portray; the hero is Viveha (a Discriminating Person); the heroine is Sumati (Good Counsel).

Against them and their purpose are set the strength and the intrigues of the tempters. Manmatha (Desire) and his spouse; Krodha (Anger) and Lobha (Miserliness) are some of them. Lobha

is described as the man who, even if all the mountains were converted into gold and bestowed upon him, would still lend it all at interest!

Sradda (Earnestness) and Vicharana (Enquiry) are examples of complementary characters who reveal many a mighty truth to the reader in an unobtrusive fashion.

Comic relief is offered through characters such as Damba (Vanity) and his laughable companions. The man who now says he dined at the Viceregal Lodge, though he doesn't even know the location of the building, was anticipated by the author when he put into Damba's mouth the words, "I am just returning from a visit to the Sun, who specially invited me to an exclusive lunch."

Sages (of the pseudo variety) are presented with sacred threads the size of their fists! They are also depicted as keeping their eyes so tightly closed that even did the object of their prayers stand before them, they would miss it!

The descriptive touch is very human, as it rightly should be in an allegory. Note, for instance, the emergence of a feminine actor with her face bejewelled with drops of perspiration clinging like pearls to her thoughtful brow. The stage conductor has here a delightful piece of expression on which he can exhaust all his knowledge of effective stagecraft and greenroom make-up.

The hero never allows himself to rest a moment until he finds the means to the salvation for which he is thirsting. Of course, as in all first-class ennobling literature, the hero is a king. And in the end he does manage to retain his position as king—of his own heart. But after what a struggle and tramping—if flying over the country on the steeds of his fancy can be called tramping.

The journey takes the form of an aerial ride, with Tarka (Logic) as the charioteer. It covers most or all of the important sites of Vaishnava pilgrimage from the extreme south to the north, including Kashmir. Viveha, in a few telling words of descriptive analysis, sizes up the value of each site as a place where he can possibly settle in peace. He is satisfied with none at last, and returns to his own kingdom—which may be taken as meaning that he has conquered his hitherto ungovernable flights of imagination.

The final struggle, the war it may be called, in which the forces of evil (which throughout the play have kept scheming for Viveha's downfall) fall victims to the forces of virtue and self-command, is a masterpiece of Sanskrit literature. The reader gets an idea of what is happening on the battle field, while the war is actually being waged, through a conversation between two spectators, the sages Narada and Tumburu—much in the manner of an eye-witness's running commentary on the Test Matches or the

Pentangular over the ether.

Parts of the commentary are so realistic that the reader gasps with astonishment. One bit which still lingers in my mind is the simple (but how dramatic!) statement: "Oh, Trupthi (Contentment) has just appeared on the battle field. At his mere glance Lobha (Miserliness) has collapsed!"

The war leaves Viveha and his forces victors. The reader is now introduced to a fresh set of characters like Purusha (Master), Vishnubhakti (Devotee of Vishnu) and the like, who exchange opinions with the victors on matters relating to spiritual rectitude, heaven, the soul, etc. The more important tenets of Vaishnavite faith are reduced to simple terms easily comprehensible to the ordinary reader.

The book leaves the reader not satisfied with one persual; it awakens in him the desire to turn its pages again and again for its crystal-clear exposition of human conduct in a world of unending diversity. A most reliable guide indeed to the mastery of oneself!

R. RAMASWAMI

CORRESPONDENCE

"CRAMPING ENVIRONMENT"

In your November number Dr. Courtenay C. Weeks, after citing my opinion that cramping environment breeds the illusion of liberation through free love, gives an able description of cramping environment. Let me emphasize what Dr. Weeks has already hinted.

It is not sex alone that is cramped; all thwarted impulses speak the language of sex. The woman that psycho-analysis discovers behind everything is no woman at all; she symbolises longings that she did not cause, and therefore cannot quench. Many an analyst advises a wrong remedy which makes the case worse. Even a Shelley sought and rejected one woman after another, not

knowing what he was seeking. The works of D. H. Lawrence at once formulate and falsify the doctrine of liberation through sex experience. He was the mouthpiece of this disappointed age. The spirit of man yearns for stabler and wider expression. This our environment denies. Fear has blocked all avenues of creative activity—spiritual, moral or æsthetic—so that religion has become a slogan, politics a party discipline, art a fashion, national culture an excuse for aggression, and liberal education a stuffing of the brain with bits of information useful only for capturing jobs.

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ENDS AND SAYINGS

“.....ends of verse
And sayings of philosophers.”

HUDIBRAS

When THE ARYAN PATH was launched in January 1930, the above quotation from Samuel Butler was drawn upon for the heading of the section of short notes and topical comments which ever since has been a quite distinctive feature of this periodical.

In our first issue our aim for this section was expressed as bringing to bear some of the fruits of intuition and contemplation on the everyday affairs of the world. That aim remains the same, but from now on we shall choose the material for discussion under “Ends and Sayings” with due regard to the increased emphasis which, as stated in our Editorial, we plan to give to India and her problems in these critical years.

In the minds of several distinguished for the clarity and the frank expression of their thought, two ideas in connection with the present war seem to be uppermost—the defence of democratic liberties and the necessity for such an attitude of mind as shall make possible after the war a just and lasting peace.

The President of the English P. E. N. Centre, Miss Storm Jameson, issued not long after hostilities commenced a stirring appeal to the writers of England and the world, in which these ideas emerge prominently. “If we are not very careful”, she writes, “a freedom which has taken centuries to grow will in a few months be cut back by nervous or jealous authorities. . . . We must not allow

our minds to submit to any restraint that may be imposed by war on our bodies.” And her warning against being tempted “to hate whole nations and to wish to punish them by every means in our power” is even more forceful.

It is the duty of writers to hinder in every way the growth of hatred and contempt for the enemy nation. A writer who persuades us to hate is ensuring that we are unfit to make peace. One of his tasks is . . . to stiffen us against the indecency, the blunders, of hate and revenge.

Miss Jameson wrote in *The Times Literary Supplement* for 7th October on “Fighting the Foes of Civilization : The Writer’s Place in the Defence Line”, stressing once more the danger of “the panic suppression of free speech”. “Victory at the cost of killing our civilization would be defeat”, a sentiment which the Editor echoes in his leader in that issue :—

If independence of mind were submerged in England and France in the storm it could be argued that our chief aim had gone and the war lost whichever nation claimed the victory.

In that article Miss Jameson warns also against the “hereditary enemies of the spirit : cruelty, intolerance, hatred of freedom, and that evil nationalism which is suspicious or envious of other countries”, which “if they are allowed will dictate the terms of the peace treaty and set forward the next war”.

Mr. H. G. Wells, in the address on “The Honour and Dignity of the Free Mind” which, if the P. E. N. Congress had been held, he was to have given at

Stockholm and which appears in part in *The New Statesman and Nation* for October 21st derides the attempts to nationalize art and literature and rightly maintains that "the free-thinking, free-speaking intelligence is of more value than any political, racial or sectarian divisions whatever". He deplores the subjection of "the freedoms of cultural life" to attack and the "steady campaign...to reduce literature, education, and intellectual activity generally, to the servitude of political propaganda".

Mr. Robert Herring, in his editorial in *Life and Letters To-day* for October, is looking beyond the immediate issues to the prevention of such disasters in future. For the defeatists he has a rebuke and a challenge :—

There is no end, out of which there is not also a beginning. Because of that, it behoves us to guard and guide with unremitting care of what the beginning shall be.... We fight more than the cause of Hitlerism. We fight for the cure.

Another thinker, Mr. G. D. H. Cole, stresses in *Fabian News* for September-October 1939 the necessity for vigilance, "that our democratic liberties shall not be unnecessarily invaded, but shall on the contrary be extended whenever an opportunity occurs". He points out that it is important to begin now

to think out the nature of the peace settlement at which we are to aim, so as to avert the calamity of a second Versailles and a second abortive League of Nations. We have to think out plans for a democratic peace that will promote the happiness of all peoples, whether their rulers have won or lost the war.

It is true, as Bertrand Russell once pointed out, that, though a man may be deprived of physical liberty, an infringement of spiritual liberty is not possible without the co-operation of the individual himself. The history of the totalitarian States in our own time, however, is eloquent of the alacrity with which many

human beings acquiesce in their own betrayal. It is well that warnings are being sounded in many quarters against the invasion of democratic liberties where such exist ; people must be encouraged to think for themselves and be put on their guard against the supreme folly of surrendering the right to do so.

But freedom and justice must go together. There must be freedom for all. The present war is due primarily to the flouting of these principles at Versailles twenty years ago. Future war or peace will depend on the extent to which freedom and justice are safeguarded now and in the peace settlement to come. The warning of Manu in ancient India still rings as true as when he uttered it ; recent events, indeed, but give it added weight : —

Justice being violated, destroys ; justice, being preserved, preserves ; therefore justice must not be violated, lest violated justice destroy us.

A plea for freedom for the child was made by the well-known educationist, Dr. Maria Montessori, in an address at Madras on the 11th November, which is reported in *The Hindu* :—

Let us offer space and freedom to them, so that they in their freedom may give forth their revelations to us. Let them be free and show us that many of the problems which we think difficult are easy of solution.... The whole world needs the help of the children.

Unfortunately, instead of enabling children to make that contribution by encouraging them to think and to reason freely for themselves—which should be the aim of all true education—what passes for education, religious or secular, in the modern world has generally the effect of distorting the child mind and cramping it into the orthodox or approved mould. So to train the young that they shall grow into *free* men and

women, free intellectually and morally, unselfish and unprejudiced in all respects, should be the ideal of every educationist.

This does not mean, as some extremists hold, that the child should be given complete license to "express himself" regardless of his own good and of the comfort of others. Discipline is indispensable for every one, child or adult, though at as early an age as possible the responsibility for disciplining oneself should be assumed.

It is quite true, as Dr. Montessori declared, that the children "possess in their souls a value which must be made use of by society". And she made another observation which we can emphatically confirm on the strength of our own educational work, that "From my experience I may say that they are capable of understanding and learning much more quickly than adults." The reason is not far to seek. The child has less to unlearn than the average adult, whose prejudices and preconceptions so often present an impenetrable barrier to new and truer concepts. Most adults have a quite unwarranted sense of superiority to the child, which reflects itself in all their dealings with him and too often helps to create or to widen a gulf between the generations which need not and should not exist. The blame lies at the door of failure to recognize the child as a soul in a young body and to treat him with the dignity and the consideration that are his due.

Educate the child for freedom, so as to produce the most harmonious and balanced unfoldment of his powers and aptitudes and you will have paved the way for the regeneration of the nation and the race.

India has the unenviable distinction

of being "the greatest centre of small-pox in the world". *The Vaccination Enquirer* (2nd October, 1939) brings out some interesting points in its analysis of the figures in the Public Health Commissioner's Annual Report for 1936. The statistics for Bengal and especially for Calcutta, where vaccination has been compulsory since 1880, are particularly suggestive. Of the appalling total of 104,805 deaths from smallpox in 1936 in British India, 44 per cent occurred in Bengal. The ratio of Calcutta smallpox deaths per million of population was four times that for Bengal as a whole and ten times that for British India.

Couple this showing with the fact that the ratio of primary vaccinations and re-vaccinations per thousand of population was two and one-half times greater in urban than in rural areas in that province and the conclusion is inescapable that vaccination does not immunise from smallpox—a conclusion borne out by statistics from different parts of the world. Evidence can be adduced, moreover, to the mortality among smallpox sufferers who have been vaccinated being higher than that among the unvaccinated.

And on the positive side there is the very real danger of fatal complications following vaccination, especially in the case of children. In England and Wales, where vaccination is no longer compulsory and vaccinations are less than 40 per cent of births, smallpox has virtually died out. But let us not forget that at the time of the great smallpox epidemic in England in 1871-2, when 42,000 died of smallpox, England was vaccinated up to 80 per cent of births! In 1935 there was not a single death from smallpox in England or in Wales, but eight deaths were officially admitted to have been

caused by vaccination. From 1905 to 1935 inclusive, 277 children under five years of age were sacrificed to this medical superstition, a veritable modern Moloch, as compared with 107 who died of smallpox. Statistics could be multiplied.

Obviously smallpox has to be combated. What would we substitute for vaccination? Sanitation and observance of the laws of health. In the same report from which the above figures for India are taken appear some eminently sound reflections which all concerned with the health of India would do well to take to heart.

Although the writer claims a place for vaccines and sera, along with drugs and other treatments, in the fight against disease, he admits that "they are no substitutes for sanitary dwellings, fresh air, pure water and abundant and wholesome food. These are the foundations on which alone the superstructure of individual and communal health can be built."

The Rt. Hon. V. S. Srinivasa Sastri, in a lecture at Kumbakonam on the 19th of November, reported in *The Hindu*, characterized the word "birthright" as "a tremendous engine for calling up vast resources of emotional appeal", but pointed out how very loosely it is used to-day. Among the rights which in different parts of the world are called birthrights are the right to inherit property, a right which all do not enjoy, the right to seek redress for wrongs suffered, the rights of citizenship, and the right established in several parts of the world but only slowly coming to recognition in India—the right of each person to receive the elements of education.

It could not yet be said that in any single part of India, not even in our greatest and proudest cities,.... a child born could if it lived long enough hope to receive at the hands of the state a measure of elementary education, unless the parents provided it.

The right to work for wages also could hardly be described as a birthright; it is still an extravagant dream in impoverished India. The right that is claimed to self-determination in government, or Swaraj, the right of temple-entry and various other rights are loosely called birthrights. Mr. Sastri rightly questioned the appropriateness of the word birthright to describe these "immaterial possessions acquired after an enormous amount of sacrifice and in very recent times".

He might have included also that basic right so often claimed as a human birthright, "the liberty to know, to utter, and to argue freely according to conscience", which in our own day we have seen denied in many quarters.

But more fundamental than any or all of these acquired rights are certain prerogatives of the human soul which are inalienable and which are properly described as birthrights. We shall name but a few: the right to Swaraj in the true sense of *self-rule*; the right to love; the right to serve; the right to sacrifice; the right to aspire; the right to think and to choose and to receive the reactions from our choices and to learn from them—birthrights all, which none can take away from any man at any time or in whatever part of the world he may live. Freedom itself is an inalienable right in the second and higher sense in which Charles Kingsley used the term when he wrote:—

There are two freedoms—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.

DREAMS

[The subject of dreams which fascinates so many should be studied rationally by all who seek self-knowledge. For in dreams is found the proof that there is a hidden aspect to our own nature, an aspect which lies both beneath and above the level of our normal brain-consciousness. We use the words "beneath" and "above" deliberately, for we believe there are in each one of us three fundamental realms of consciousness, to wit, that of which we are normally aware in our waking conscious life ; that which lies below the normal and may be termed subconscious, the realm of fancy and delusion, the world of psychism and mediumship ; and that which lies above the normal and should be called superconscious in contradistinction to the subconscious.

Dreams (apart from the purely physiological ones well known to modern Western psychology) can spring from both levels of our occult nature—the subnormal or the lower psychic and the supernormal or the purely spiritual. Modern psychology has now acknowledged the subnormal but, not yet understanding either its seat or its nature, is incapable of evaluating its relation to the normal. As for the supernormal, in spite of the large number of cases on record that have remained "unexplained", the majority of professional psychologists still deny its existence. To admit it would necessitate a complete revolution in modern science and would lead to the perception of the inner man as a Spiritual and Immortal Ego.

That such a perception formed the basis of ancient Oriental philosophy is brought out in the first article which we print below, which contrasts the modern views on dreams with the Upanishadic teaching. The next article, again, points to the limitations of psychology to-day and suggests the mystical approach to fill in the gaps left by the orthodox doctrine. The mystic view fully corroborates the ancient Hindu doctrine. The two books reviewed in this Supplement on Dreams show the wide interest evinced in the subject down the ages and survey the varied hypotheses and explanations that have been formulated. The unprejudiced reader who pauses to weigh the testimony of the ages cannot but perceive that our ancient Indian forefathers had an insight into the psychology of dreams which was far superior to that of materialistic psychology and is as yet unsurpassed anywhere in the annals of Humanity.--Ed.]

PSYCHOLOGY OF DREAMS—THE HINDU VIEW

The Hindu view of Dream Psychology has been engaging my serious attention for a number of years and I think it desirable that the Hindu theory, by which is understood the Upanishadic theory, should be sketched for the benefit of those who are interested in its truth and significance for purposes of comparative study but are unable to go directly to the original Sanskrit texts.

I should, however, like first to indi-

cate briefly the position reached by Western psychologists so that this may serve as a background for critical appreciation. Some sort of psychological study seems to have existed since rational man began to speculate on the phenomena of life and on the mechanism, structure and function of what was universally known as the "Mind". Since the times of Anaxagoras and Aristotle the study of the mind by the mind has been recognised in the West

to be of supreme significance. Ancient Psychology, though using loosely such terms as "Soul" and "Self", did attempt some explanation of certain uniformities observed in the working of "mind". Mediæval Psychology sought to explain mental experience in the light of the association of ideas, and for a considerable period the so-called laws of association reigned supreme in Western Psychology. I regard Experimental Psychology as heralding the modern era. Only comparatively recently has it been recognized in the West as a scientific discipline pursued under laboratory conditions or as investigation grounded on qualitative and quantitative analysis, hypothesis and subsequent verification. Yet undeniably much has been achieved, not only in the direction of the precise formulation of certain laws or principles of normal and abnormal mental phenomena, such as the laws of attention, memory, imagination, disturbance of personality and manic-depressive conditions, but also in the working out of specific psychological determinations like the Intelligence Quotient, which has been pressed into service in many practical fields.

In the beginning there was a struggle between those who believed in the existence of some spiritual or non-material entity over and above the assemblage of nerves, tendons, muscles and bones, and those who did not. Modifications, mental reservations, criticisms and compromises contributed in a large measure to confusion in psychological study. With the growth of experiment and laboratory verification, Psychology gradually underwent a great change. "Self" or "Soul" was eliminated, "Mind" was denied, "Con-

sciousness" was tabooed. With the advent of Behavioristic Psychology man came to be regarded as a mere machine, a colony of coördinated cell-bodies and neurones. When the human organism was excited by given stimuli, it reacted characteristically. That reaction was termed Behaviour. Modern American psychology, under the leadership of Dr. Watson, is preëminently Behavioristic. But lately Behaviorism has been denounced by psychologists under the influence of Christian theology. In this connection the work of the Psychical Research Society should be mentioned, though it is extremely doubtful if that body would officially assent to the Upanishadic concept of mind.

It was Freud who focussed attention on the problem of Dream Psychology, approaching dreams through his well-known method of psycho-analysis. Waking life is disciplined life; rules of society, State laws, codes and conventions make it impossible for many human desires to be realized and fulfilled. These, suppressed in waking life, reappear in dreams when control is removed. Dreams are wish-fulfilments, the wishes being mostly sexual in character, and subject to the dictatorship of the libido. Freud has found many to denounce and many to defend him. Dr. Rivers, for example, contends that conflicts are resolved in dreams. Others argue that dreams and symptoms of manic-depressive insanity should be treated on the same lines. Others still maintain that *somehow* (that is hardly playing the game of science squarely) welcome or unwelcome visitors from the realm of the Unconscious suddenly burst into awareness, disturbing sleep, and in that disturbed condition the subject is said to experience dreams. Sometimes dreams

reveal obvious sense, at other times sense is squeezed out of them by psycho-analysis. In the recently published *Introduction to Psychology* by Boring, Langfeld, Weld and collaborators (John Wiley and Sons, New York) about two pages are devoted to dreams as the best illustrations of the play of imagination at its maximum and of action at its minimum. Some of the hypotheses formulated by Western psychologists to explain dream phenomena are contradictory; others complementary.

A characteristic defect of all Western theories of dream-interpretation is the complete failure to keep strictly psychological data separate from physiological, clinical and neurological details. In the Indian system of Psychology this distinction is clearly observed, for Indian Psychology is essentially a realistic psychology. The individual centre of all experience, normal and abnormal, is the self (*Atman*). It has other names as well: *Jiva-aham-pratyaya-vishaya*. This self has to adjust itself to its environment. The external Reality is made up of five cosmic constituents (*Panchamahabhootas*): Earth, water, light, air, space or ether (*Prithivi, Ap, Tejas, Vayu, Akasa*). Contact between the subject and the environment is brought about through the organs (*Indriyas*) of sense and of action. Five are sensory and give knowledge (*Jnyanendriyas*), while five are motor and govern movement (*Karmendriyas*). Between the self and the sense-organs, however, there is a supremely significant and substantial *tertium quid*, without the operation and co-operation of which the self would never be able to make use of the sense-organs in understanding Reality. It is the mind or *Manas*. It is exactly here that Indian Psychology commences its jurisdiction.

The mind is understood in its fourfold differentiation into *Manas, Buddhi, Ahamkara* and *Chitta*.

Indian Psychology recognizes a fundamental difficulty which it meets more successfully, perhaps, than does any other system. Self or the subject is spiritual. Reality understood as environment is material. Knowledge is a relation, an interaction between the two. How can a material-and-spiritual relation be possible? The inner-sense (*Antahkarana*) efficiently mediates. Through this mediation, cognition (*Jnyana*), emotion (*Ichha-dvesha*), and volition (*Kriya*) become the all-absorbing subject-matter of Indian Psychology.

The self has to pass through four stages or states in the allotted span of life. The *Mandookya-Upanishad* describes these states beautifully. They are waking (*Jagrat*), dreaming (*Svapna*), sleeping (*Sushupti*), and a fourth transcending the other three (*Chaturtha* or *Tureeya*). In the waking state external Reality is understood, and adjustment to it is made. The imagery employed is that of an incandescent fire consuming objects that come into contact with it. Nineteen mouths are spoken of, and seven limbs. The nineteen mouths are the five sense-organs or knowledge-giving organs (*Jnyanendriyas*), the five motor organs or organs of activity (*Karmendriyas*), the five breaths (*Pancha-Pranas*), and the four differentiations of the inner-sense, namely, *Manas, Buddhi, Ahamkara* and *Chitta*. Though the traditional commentators are silent on this point, I have identified the seven limbs with the five cosmic constituents, replicas of which are incorporated into man's structure (the macrocosm reflected in the microcosm), and with Time and Space which form the warp and

woof of all experience.

In the dream-state, consciousness or awareness is directed inwards (*Antah-prajnya* as contrasted with the *Bahih-prajnya* of the waking state). While in the waking state the subject experiences the gross Reality (*Sthula-bhuk*), in the dream-state he experiences the subtle and fine (*Pravivikta-bhuk*). Reference is made to the state of deep, dreamless sleep in which a peculiar type of calm, tranquillity and pleasure are enjoyed. The fourth strictly belongs to the metaphysical plane.

The *Mandookya*-text is a convenient point of departure for a discussion of the dream-problem. It is in itself too brief and concentrated, but other complementary and corroborative texts discuss the problem and attempt a solution. At the end of the day's work the strongest of human beings must feel some fatigue. The *Brihadaranyaka-Upanishad* makes pointed reference to this inevitable phenomenon (*Sramyateyeva-vak-sramyati-chakshuh* etc.). Unless the nervous and neuro-muscular tissues are repaired, the subject will not be fit for the next day's work. Deep and undisturbed sleep is Nature's own reconstructive tonic which is intended to build up the wasted tissues.

But there is the rub. During sleep the sense-organs do not function but lie in suspended animation. The mind, however, is always active and does not rest even during sleep (*Chetomukhah*). Moreover, in sleep the circulatory, gastric and respiratory systems are still at work. The active mind and these involuntary processes disturb sleep and excite the outlandish procession of dream-imagery.

Six seekers after truth once went to Pippalada, a sage of great renown. Their

questions and his answers form the text of the *Prasna-Upanishad*. In reply to the question put by Gargya, Pippalada said that the self enjoys his inherent majesty in dreams (*Devah-svapne-mahimanam-anubhavati*). Why? It is obvious that the inherent greatness and majesty of the self cannot be enjoyed and realized in the waking state with its countless checks and inhibitions. In dreams the seen and the unseen, the heard and the unheard, the experienced and the unexperienced, the real and the unreal and the existent and the non-existent are all enjoyed by the self (*Drish-tam-cha-adrish-tam-cha-srutam-cha-asru-tam-cha-anubhootam-cha-ananubhootam-cha-sat-cha-asat-cha-sarvam-pasyati-sarv-ah-pasyati*).

What is the reason? The term "Deva" is usually applied to a god. Here it is used to describe the finite self. That shows that the finite self has immense potentialities, which cannot however be translated into practical action in waking life. Waking life means exploitation and victimization. Virtue is vanquished, vice triumphs. Unscrupulous Dictators thrive like the proverbial green bay-tree. The individual's majesty and greatness have to be realized in the dream-world. In the transactions of the dream-world the laws of logic may be repudiated, ethical values denied, moral codes thrown to the four winds and the Kantian Categorical Imperative lulled to sleep (*Sat-cha-asat-cha*). The fact that the ethical values of waking life are sometimes reaffirmed in dreams and at other times repudiated is discussed by the writer in *The International Journal of Ethics* (Vol. XI, No. 1, October 1929).

The unbridled license of the dream-world is explained in another Upanisha-

dic text. The *Chandogya* text repeats the account of the *Prasna*. The self moves on majestically in enjoyment of its inherent glory (*Maheeyamanascharati*). The defects, drawbacks and evils of the waking state do not touch the subject in the dream-state. A blind person surely dreams of normal vision (*Naiva-asha-asya-doshena-dushali*).

The *Brihadaranyaka* develops the dream-theory in greater detail. In the dream-state the subject escapes from the tyranny of the death-forms and death-patterns of waking life. Why death-forms and death-patterns? In living a life bound by tyranny of the dictatorial and democratic forms of control in the waking state, the feeling is bound to be uppermost that such a life is no better than death. Therefore, perhaps, it is that the values and judgments, the trials and transactions of waking life are referred to as forms, patterns or effects of death (*Atikramati-mrityo-roopani*). The unrestricted creation of all sorts of combinations of images in dreams is attributed to the incessant activity of the self (*Sahi-karta*). Two worlds are spoken of, this and the other. The dream-world is a *tertium quid*. From this dream-world a subject enjoys, as it were, a panoramic view of the two worlds. With remarkable psychological insight, a subject's inevitable transition from waking to dream, from dream to sleep, from sleep to dream and from dream back to waking is sketched. The *Brihadaranyaka* has a rich vocabulary of standardised connotations for psychological analysis. *Samprasada* and *Svapnanta* denote the state of deep, dreamless sleep. *Svapna* denotes the dream-state, *Buddhanta* the waking state. Other texts available from minor Upanishads indicate the same.

What then is the Hindu view of

dreams which is developed in the *Upanishads*? From the leading texts cited it must be clear that the waking life is lived amidst restrictions, inhibitions and checks, not all of which are reasonable or even tolerable. Yet many are content to live somehow, securing adjustment to the conditions obtaining in waking life. Some openly rebel: others make secret plans to shatter the scheme of things and to remould it to their desire. Those in power, enjoying all that power brings, are naturally success-intoxicated. Those crushed under the iron heel of dictatorial or democratic control are unnerved by depression. Many lead colourless vegetative lives. When the discipline of the conventions of waking life disappears at the onset of sleep, the free play of the dream-imagery is witnessed. The inexhaustible storehouse of imagery which is the raw material of dream-combinations is known as *Vasanas* (*Vasana-mayaprapancha*). As Pippalada put it, there is no knowing the nature of the combinations of dream-imagery. Dream-experiences may be replicas or reproductions of waking life, or bizarre and outlandish combinations for which it would be impossible to find a name may flutter before the mind's eye in panoramic procession.

Granted that it is a poor consolation that opportunities denied for the realization of majesty (*Mahima*) during waking life occur in dreams, still dreams are intended by Nature to exercise a chastening influence on subsequent waking conduct. In dreams the aggressor experiences aggression, the tyrant himself suffers tyranny. Dreams are Nature's method of restoring the balance disturbed in waking life.

That is not all. It is quite possible that Dreams contain veiled intimations

of immortality. An adamant anchorite has dreams of rosy romance. A confirmed criminal has dreams of a law-abiding life. To the former, dreams convey a necessary warning of Paradise lost. To the latter, hopes are held out of Paradise regained.

If there is sense in dreams, too much importance should not be attached to it. The psycho-analytic attempt to squeeze sense out of dream-imagery by the application of fantastic canons of symbolic interpretation is not countenanced by the Upanishads. It is clear that in the locomotive some steam must always be escaping whether the machine is in motion or not. Images that are in a permanent state of activity flit freely through when the control exercised by waking standards and values is withdrawn during sleep.

Are dreams inevitable? Yes, to a certain extent. But dreamless, undisturbed sleep is a reconstructive tonic. Dreams, pleasant or unpleasant, disturb sleep, and may adversely affect the subsequent waking life.

The most significant contribution of the Upanishadic view of Dreams is that all the states, waking, dreaming and sleep, are to be transcended and a fourth state is to be enjoyed through concentrated Yogic meditation. The foremost requirement is a complete realization, not merely of the capacities and potentialities, but also of the limitations of the individual. If extravagant expectations and exaggerated notions of one's own importance in the cosmic scheme are entertained, waking life is rendered miserable by their non-realization and a state of maladjustment remains which causes dreams, which, as said, mar the subsequent waking life by a denial of the beneficent tonic effects of sleep. Thus the waking

life is the crux. There is no need to assume that every individual always has a stock of unrealized desires and unfulfilled wishes which must be satisfied in dreams. If one's capacities and limitations are realized, the waking life can be regulated according to the strict standards of *Vairagya* (non-attachment to the values of life). Perfect adjustment will then be secured to the conditions of waking life. Then dreams, pleasant and unpleasant, will be reduced to the barest minimum.

Are Dreams premonitory? The sensational dream recorded in the Sundarakaṇḍa of the *Ramayana* of Trijata indicated the coming prosperity of Sita. Many of us can recall dreams which have become fact. Other dreams perhaps reveal nothing of coming events. A *Chandogya* text observes that the sight of a woman in dreams (*Striyom-svapneshu-pasyati*) indicates coming prosperity. It is, however, not possible to formulate any law of universal validity confirming or denying the premonitory character of dreams.

The Indian philosophic approach to the dream-problem is by no means restricted to strict psychological investigation. To Sankara dream-phenomena are unreal and illusory, while to Madhva dream-stuff is perfectly real. I think the correct conclusion is formulated in the *Mahopanishad*. There seven states are given, *Beeja-jagrat*, *Jagrat*, *Maha-jagrat*, *Jagrat-svapna*, *Svapna*, *Svapna-jagrat* and *Sushupii*. The first is the root of life, of the self. Experience centring round the Ego-I-Awareness from birth onwards is the second. The differentiated Ego on the self-conscious plane is the third. Day-dreaming is the fourth. The dream proper is the fifth, experiences on that level being stultified

on waking. Relatively persistent hallucinations form the sixth. Dreamless sleep is the seventh.

The subject moves from state to state, and it is quite possible that, during dreams, experiences of previous lives are also revived. If dreams reveal sense, they are based on recent experiences that can be identified. If dream-imagery is outlandish and senseless, some experience of a remote past life has been revived, centrally initiated. It is vain to try, as the psycho-analyst does, to force sense

out of it.

Dreams, then, are Nature's compensatory mechanism, the safety-valve for the escape of superfluous imagery. A life lived according to the ideals of *Vairagya* (non-attachment) is well-lived. There is a good chance that the errors of waking life will be corrected during dreams. A waking life of moral and spiritual rectitude is the ideal. Then dreams, pleasant and unpleasant, can be reduced to the minimum. Such in brief is the Upanishadic view of Dreams.

R. NAGA RAJA SARMA

THE MYSTICAL RATIONALE OF DREAMS

Through all the centuries of recorded human thought, men have always evinced a deep interest in that strange wizardry of sleep in which Dreams people the hours of slumber with forms grotesque or commonplace or beautiful beyond imagination; forms multitudinous as the stars and protean as the ever-changing shadows of racing cloud-rack athwart a sun-lit hill; in which we find ourselves strangely emancipated from the circumscription of earth-time and space, from the inhibitions of our self-made moralities and philosophies, and from the limitations of our waking knowledge and powers.

Ever a questioner, man has striven to explore the origins and significance of these strange phenomena.

To the primitive mind the obvious answer seemed to lie in reference to visitations from external entities—spirits of the departed, messengers from the gods, even the gods themselves.

As knowledge grew and the facts of life became more co-ordinated with the advance of science, dreams came to be

regarded more generally as the product of chance external stimuli of sound or touch, or of internal stimuli from the gastric or circulatory systems, rousing the subconscious mind to an activity which was unregulated by the discriminative and volitional faculties which were in abeyance while the conscious mind slept; and this was, for a long time, regarded as a sufficient explanation of dream-phenomena.

But with fuller investigation and more careful analysis, the inadequacy of this theory also became apparent. True, it did account satisfactorily for many dreams, but many more—indeed a great majority—lay outside its scope. Consequently we have the further theoretical developments of the most modern psychologists typified in the Freudian school. These, briefly, find the chief source of dreams to lie in the subconscious, which, released in sleep in some measure from the Censor of the conscious, finds in dreams the explicit or symbolic realization of its repressed complexes and suppressed desires.

But wide as is the acceptance now given to the Freudian theory or to modifications of it, and experimentally proven though their main thesis may be, there are yet phenomena in dreams which elude their scope, phenomena which evade alike the classifications of earth-bound philosophies and the analysis of a too mechanical science; and so long as these remain unaccounted for, any ætiology of dreams must be inadequate and incomplete.

Now it is just here that the contribution of the mystic comes in to supplement and, in some measure, to correct and to clarify the primitive and scientific theories to which we have just referred.

To the mystic all life is One. An all-pervading vitality gives an essential oneness to the life of stone and plant, of animal and bird, of man and disembodied spirit, of the created universe and of the Great Uncreate; and therefore these grades of life are not dissociated in unrelated isolation but are bound together by subtle affinities and occult correspondences.

Consequently the individual is greater than he knows, not isolated in his own personality but having, so to speak, within himself dim and winding ways which link him with grades of life beneath his own, and portals through which his spirit may have intercourse with life in its wider manifestations, and touch and be touched by the Divine Life itself. But alas! through the habitude of the earth-bound and sense-enthralled existence of generations we shut ourselves into the prison-house of the material and temporal, only rarely, and then falteringly, treading those paths along which we might claim our kinship with what, in misbegotten pride,

we call lower life; and but rarely finding egress through those portals which open upon higher planes and lead to the pulsating Heart of the Infinite.

Further, the mystic knows that his own individuality is not summed up in the personal ego which is so closely and consciously related to the physical body; there is also the higher Ego, immortal and independent of the physical life, which on its own plane lives a life of objective reality in which (to try to express it in one sentence) thought is creative—*i.e., thoughts are things*.

Now what has all this to do with dreams? Much. For in sleep those faculties of sense which hold us so enchained to the present, the material, the obvious, are in abeyance, and we become susceptible to influences otherwise ignored, and responsive to impressions which reach us from cognate life but pass unheeded in those waking hours which are so largely under the dominance of the conditions of physical and therefore grosser life. And in sleep also the higher Ego is free to a large degree from the trammelling shackles of matter, and in that freedom his thoughts, unlike ours, are living acts and deeds, present actualities, and (to use the very apt analogy of a Master) these "are reflected on the brain of the sleeper, like outside shadows on the canvas walls of a tent, which the occupier sees as he awakes".¹

Now this is not to say that the mystic holds that all dreams are the product of influences from or the memory of activities in a life other than our own. He recognizes that just as in waking hours the brain of the keenest scientist or deepest philosopher may in reality be occupied and busy with trivialities

¹ *Transactions of the Blavatsky Lodge* by H. P. Blavatsky, p. 62.

suggested by the circumstances of the moment or by vagrant fancy—which trivialities possess a genuine thought-reality of their own—so also many of our dreams may be, as the psychologists aver, the result of mind-activity induced by chance stimuli which reach us from without, or by like stimuli originating in our own physical organism, or by the mental stimuli of memory or repressed desire. What he does hold is that these explanations of the psychologists do not cover all the ground, and that there are dreams which find their only adequate explanation in the contact of the spirit with a life larger and more universal than its own; dreams in which we move again amongst the experiences not of past years but of past generations; in which through closer affiliation with the great Over-Soul we have foreshadowings of what we call "futura", which, in the Infinite Mind, must be part of the Eternal Now; and in which the spirit, released from the trammelling of the senses, fares forth to see sights and to converse with beings which are ever there, but exist on a plane of which we are denied cognizance in our waking hours by the barrier of the physical.

At this point the question will naturally arise in the reader's mind :—Is there any criterion whereby those dreams which are fragments and reflections from a larger life, a higher plane, may with certainty be distinguished from such dreams as are mere fantasy—chaotic picturings caused by chance physical stimuli, or such as have their origin in suppressed instincts and desires? There *are* certain signs by which they may be recognized.

The first is *their extremely reasonable nature*. Our common dreams are

so frequently bizarre, chaotic, extravagant or absurd; indeed these are their unvarying characteristics in at least some part. On the other hand, the dream which is the recapturing of an actual soul-experience on another plane is always coherent and connected. It is deliberate and reasoned *because* it is the product of higher intelligence guiding the human imagination and preventing it from wandering.

The second sign is *the essential transcendence of the dream*. This transcendence is evidenced by the revelation of facts or truths which are clearly beyond the capacity of the dreamer's normal faculties, indeed sometimes beyond the scope of any human mind.

A third sign is to be found in *the deep impression which such dreams leave* on the dreamer, an impression of certitude which is at strange variance with the evanescent nature of our memory of ordinary dreams.

And then there is a fourth sign—though this, it should be said, is very occasional and, consequently, not essential—the multiplying of the dream so that two or more percipients experience the same dream in all its details at the same time.

Instances might be multiplied of dreams which incorporate all these qualities—dreams which are highly rational, which carry a sense of vivid reality, and in which creative results impossible to waking consciousness are achieved, as, for example, the composition of Coleridge's "Kubla Khan" and Tartini's "Devil's Sonata"—and there are the instances common to most of us in which problems have been solved and compositions produced which baffled all our waking skill; dreams in

which strange scenes are visited and unknown buildings entered which, if they be the creation of our fancy alone, proclaim us to be potentially greater artists and more skilled architects than any who to-day hang their pictures on the walls of the Royal Academy or submit designs for buildings of state or civic monuments; dreams in which distance is annihilated, action related not to time but to thought, and thought itself endowed with the creative power of a god. Now in all such dreams two alternatives are before us: we must postulate either (1) that the dream was self-created fantasy only, or (2) that it was the mirroring in the mind of an experience of the soul in a real sphere of being. If the first, then the *quality* of these dreams—their transcendence of the highest of which waking consciousness is capable—compels the belief that at least there is in us some “self” higher and greater than the self of waking consciousness, and that that “self” has, in those dream experiences, made objective manifestation of its thought.

But if that thought is fantasy only, then we are confronted with the incredible conclusion that such a “self” should be fated to engage only in activities which are purposeless and vain. How much more reasonable to conclude that in our highest dreams we touch the realities of a plane of being which transcends this; a plane to which the true “self” is native and on which it moves and converses with beings which are timeless and eternal. And such a conclusion has of late been finding unexpected and unintended support from the accepted exponents of modern science. When Einstein published his “Restricted

Principle of Relativity” in 1905, it became impossible for the informed man to continue to regard “Space” and “Time” under their old connotations. Relativity has given us “space” which is an universal “here”, and “time” which is an eternal “now”. And the relation of the human consciousness to this new universe is being formulated in terms which are more and more closely approximating to the “intuitions” of the great Mystics; e.g., when, within the past decade, J. W. Dunne, author of *An Experiment with Time*, *The Serial Universe* and *The New Immortality*, writes: “Your mind and my mind are but *marked passages* in the Eternal Mind of life”, he has but arrived, by the way of pure mathematics, at what has for generations constituted a fundamental truth for those informed by the teaching of the great Adepts.

We would conclude with a quotation from one of the greatest of the Celtic seers:—

In these high dreams some “self” of me, higher in the tower of our being which reaches up to the heavens, made objective manifestations of Its thought; but there were also moments when It seemed Itsself to descend, wrapping Its memories of heaven about It like a cloak, and to enter the body, and I knew It as more truly myself than that which began in my mother’s womb, and that It was antecedent to anything which had body in this world. . . . I believed then, and still believe, that the Immortal in us has memory of all Its wisdom, or, as Keats puts it in one of his letters, there is an ancestral wisdom in man and we can if we wish drink of that old wine of heaven. And not this alone, but It (the immortal “self”) is an actor in deep sleep—seeing, hearing, and moving in a world of real energies.

W. T. CLARKE

The Dream World. By R. L. MEGROZ. (John Lane, London. 10s. 6d.)

This book is intended to be a classified survey of recorded dreams. Typical examples of all kinds of dreams have been selected from ancient records as well as recent writers, so that the volume provides the reader with a very good conspectus of the whole subject. Though in his Preface the author disclaims any attempt to solve the many problems which dreams present, his frequent allusions to various theories, both modern and ancient, are very instructive. It is notable that he very clearly brings to light the fact that some dreams are certainly the result of supranormal or "extra-sensory" knowledge, a matter to which, he rightly comments, more systematic attention is overdue.

After two introductory chapters, which review old Roman ideas in relation to modern knowledge and consider the physical and emotional causes of certain kinds of dreams and the telepathic origin of some others, Mr. Megroz has divided his work into three main parts. The first part is chiefly historical, and carries us all the way from the primitive mind, through the ancient Egyptians and the Hebrews, to the thoughts and experiences of writers down to Freud, whose theories are also applied to the primitives.

The second part covers the work of the creative imagination in dreams—including dreams in childhood, as well

as instructional and directive dreams experienced by notable people. Particularly instructive in this section are the dreams of Helen Keller and the poet Blake. In the next part we find a discussion of ghosts, telepathy and prevision in dreams.

In a brief review one cannot select for special reference any particular one of the hundreds of dreams of varied kinds which Mr. Megroz repeats or relates and attempts to elucidate. It is notable, however, that he has not ignored the views of Madame Blavatsky on the subject of dreams. He quotes her list of the various sources of dreams, which no one has yet improved upon since she wrote it in "Transactions of the Blavatsky Lodge"* fifty years ago. That list gives prophetic dreams impressed on the waking brain by the Higher Self, hazy glimpses of realities caught by the brain and distorted by fancy, telepathic effects, memories from past incarnations, warnings intended for transmission to others, and the more common confused dreams and fancies and chaotic pictures. Some of these arise from digestion, she remarks, and some from mental trouble. In the last we may include modern ideas of "wish-fulfilment" and the like, which are new only in terminology.

The book, which contains 312 pages, is well arranged and indexed; it is well printed on good paper and bound in cloth.

ERNEST WOOD

Behold, This Dreamer! By WALTER DE LA MARE. (Faber and Faber, Ltd., London. 21s.)

This is an anthology of Dream literature, and of that world of twilight vagueness that spans the passage from the waking to the unconscious state which we, with compendious inaccuracy, call sleep. It is a massive but exquisitely got-up volume containing over one hundred pages of an Introduction on the theme

of Dream and Imagination in their infinite ramifications through a penumbral region of diminishing intelligence but increasing consciousness, and over 600 pages of illustrative passages from a great variety of writers. It is a book purely for personal enjoyment, and for such criticism as is implied in such appreciation.

But the heart of the book is in the preface—a Shavian practice which is

* *Transactions of the Blavatsky Lodge*, published by the Theosophy Co., Los Angeles and Bombay.

peculiarly insinuating in the present instance. On the brief but pregnant text of the relation of Dream and Imagination, Mr. de la Mare divagates with a profound ease which can only be the result of the pursuit of such an enquiry as a lifelong hobby. What he writes is not argument, though he can be very subtle ; it is not dogmatic, though he has some strong convictions. But it is a prose symphony that responds, like any highly delicate instrument, to the sensitive veerings of the human spirit in its fugitive wanderings from the visible world to the *invisible ones all round it*. Unlike the No-Man's Land, it is everybody's world, for every one of us escapes into it for a specific part of our lives. Mr. de la Mare has anatomised this world for us geographically, emotionally and spiritually.

Modern Western Psychology is still an infant science ; but it has had a precocious development in the rhapsodical generalisations of psycho-analysts and other scientific white witches of this age of Rationalism. Mr. de la Mare is too canny to swallow their conclusions wholesale, but is also too much of a poet to miss the esoteric grain submerged in their romancing. The result of such conservative boldness is that his feet are firmly set on earth, while his spirit soars without being lost in the clouds of mere fancy.

Mr. de la Mare has chosen to restrict the operations of the unconscious and subconscious to the twelve hours of

the night. Night is no doubt one of the greatest facts of Nature ; but it is after all an accessory fact. It helps man to attune himself to a better appreciation of the subconscious or unconscious ; but it must also be remembered that the transition can be effected without such a catalytic agency. One of the ancient Upanishads of our land is devoted to a tantalising study of this very problem ; and the conclusions have been stated with a precision which still awaits elaboration at the hands of our modern psychologists. The good people who are acclaimed as the discoverers or formulators of the theories of the subconscious have not perhaps heard how their ideas have been the commonplaces of the Indian systems of psychology for ages. How piquant it would be if Mr. de la Mare would read the *Mundakya Upanishad*, and tell us what his reactions are to its threefold division of Consciousness into the *Jāgratha* (waking), *Svapna* (dreaming) and *Sushupti* (sub- or rather super-consciousness).

Only one other remark before we close. Mr. de la Mare has himself used with such artistic integrity the dream element in his poems and prose works that it was unkind of him not to include some extracts from his own work in this capacious volume. We hope he will rectify the omission in a later edition, as otherwise he cannot easily escape the charge of suffering from an irrelevant modesty.

P. MAHADEVAN

THE ARYAN PATH

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

VOL. XI

FEBRUARY 1940

No. 2

THE POWER OF PHILOSOPHY

Life is essentially synthetic and therefore no problem can be solved if it is isolated and viewed as a unique phenomenon. The consideration of particulars must play its part in the study of any one aspect of Nature or of man, but we must not lose sight of universals. Men of science are suffering to-day from over-specialisation, the dangers of which are beginning to be recognised. We have fallen into the dire heresy of separateness to the extent of dividing every department of life from Life itself and in so doing we have disintegrated our own consciousness.

A specialist in any field of human endeavour is apt to narrow his vision in his attempt to focus it exclusively on one sphere. "I am interested only in politics", says the politician. "I do not read philosophy or even fiction unless it brings in some political issue."

This attitude is all too prevalent among politicians and party leaders. But the man imprisoned in the narrow groove of politics has neither breadth of vision nor depth of insight. Like an engine confined to its special track his consciousness travels backwards and for-

wards on the same line, exercising itself only along that limited route. Inevitably his vision becomes short-sighted and superficial and ultimately he fails in his very aim as a politician.

What is the remedy? In the words of a great emperor who cannot be accused of having lived in the ivory-tower of his utopian idealism :—

"Constantly regard the universe as one living being having one substance and one soul; observe how all things act with one movement; and how all things are the co-operating cause of all things which exist; observe too the continuous spinning of the thread and the texture of the web."

Thus Marcus Aurelius Antoninus, whose advice politicians and social reformers would do well to heed. The Universe is one living being; all substance is one; all energy is one. This identity of Spirit and Matter, the two inseparable aspects of the One Life, makes all beings and creatures, all forms and phenomena related to each other. Similarly the law of causation, under which every effect springs from its legitimate root, operates everywhere, drawing a living pattern to which each

aspect of life contributes.

True philosophy does not divorce metaphysical study from active work. Metaphysics may not seem directly related to political activity, and may appear to the politician abstract and remote, yet metaphysics alone can give him the necessary detachment to judge impartially and can bring to him the light of universal principles to evaluate particular problems.

How can a man without calmness see clearly? And how can the politician retain calmness if, plunged in the heat of the battle, he fails to withdraw into the cool realm of true philosophy?

The man of action more than any other needs to retire daily from the field of battle for quiet meditation. Such meditation, away from his action-problems, will enable him to gather the force of thought, will and imagination which are essential for the successful achievement of his ends.

Each one, no matter what his field of active endeavour, no matter what his job in life, if he would be *really practical* should practise meditation. Every morning he should determine the righteousness of his motives and seek inner direction ere plunging into the routine of his duties, lest in the fever and the hurry of objective life he forget his true direction and injure his public work.

Especially is this essential for the politician and the public leader, whose blood is apt to become heated and to run too fast!

The need for philosophy in cultivating coolness and tranquillity of mind and feelings was well recognised by our ancient forefathers. Hence old legislative codes such as *Manava-Dharma-Shastra* begin with details of cosmology, to the puzzlement of modern readers! But the

ancient lawgivers and social reformers were true practical philosophers who aimed at the building of a State and a social order in conformity with the Unity and the Harmony of Nature.

Such great men as Confucius in China and Plato in Greece set model lessons for legislators and administrators, as food for daily meditation. Our modern political leaders, viceroys and governors and ministers and our civil servants as well, all need to go back to the ancient principle of finding moral and spiritual nourishment in the practice of contemplation.

Let them not merely read but study such books as C. Rajagopalachari's selections from *The Second Book of Kural*, the old Tamil Code for Princes, Statesmen and Men of Affairs, and reflect upon such practical aphorisms as this :—

"There is no bigger fool than the man who has studied and acquired much knowledge and also preaches to others, but who does not govern himself." (Chapter 84)

And again :—

"To seek to further the welfare of the State by enriching it through fraud and falsehood is like storing water in an unburnt mud pot and hoping to preserve it." (Chapter 66)

And again :—

"Avoid at all times action that is not in accordance with moral law.... Success achieved without minding the prohibitions of the moral law brings grief in the wake of achievement." (Chapter 66)

"Efficiency essentially consists in strength of mind; other things come thereafter." (Chapter 67)

Or again, let them consider Confucius' definition of government :—

"Government is rectification. When the ruler does right, all men will imitate his self-control."

And remember these other precepts which the wise Confucius gave :—

“When right principles prevail in the empire, there will be no controversies among the common people.”

“To centralise wealth is to disperse the people ; to distribute wealth is to collect the people.”

Most educated politicians have at least read once translations of these ancient works, but such books need to be made daily companions. They provide

the moral and philosophical basis needed for successful and righteous politico-social reforms in exactly the same way as the old law-codes provide the model for new legislation.

Let us not despise the ancients. Let rather their wisdom inspire us to combine study of philosophy and practice of meditation with skill in action and devotion to work.

December 14th, 1939.

Since the above was written the fifteenth session of the Indian Philosophical Congress has been held at the Osmania University in Hyderabad. It was declared open on the morning of the 19th of December by the Rt. Hon. Sir Akbar Hydari, with Nawab Mahdiyarjung Bahadur as Chairman of the Reception Committee and Professor M. Hirayanna as President. Sir Akbar's views support our contention. In the course of his address he stated :—

“Just as architecture is harmony in brick and mortar, music in sound, painting in colour, so is philosophy harmony in thought and mysticism harmony in life.”

To him, mysticism had always appeared as “vital” philosophy.

“To the administrator in India, inheriting as he does as an Indian, the traditions of diverse philosophies, Hindu, Muslim and others, this ‘vital’ philosophy has an immeasurable value.”

For :

“appreciation of mysticism and philosophy may bring a greater realization of unity, in the midst of what is only

an apparent conflict, and of the true basis of such concepts as Equity and Justice. It may lend that poise to his judgment which may otherwise be found wanting.”

The same note was further stressed by Nawab Mahdiyarjung Bahadur when he described philosophy as “one of the most concrete of all sciences, since it took preëminently a synthetic view of things”.

Professor Hirayanna showed what the exemplification of the synthetic view demands—disinterested service motivated by all-comprehensive love.

It is precisely in the reiteration of such eminently practical spiritual truths that lies the duty of philosophical Congresses wherever they may be held. Men of thought may profitably discuss abstruse subjects, but they have a solemn duty to consider immediate problems of a social nature. Let them shed the light of dispassionate reflection upon the affairs and events which sway the lives of humankind.

December 30th, 1939. •

WHERE DOES THE ARYAN PATH LEAD ?

[V. Subrahmanya Iyer is a Sanskrit scholar well known for the depth of his philosophical insight. The Subrahmanya Iyer Foundation of the British Institute of Philosophy has as its object to promote the study of "Ultimate Truth". In this article our esteemed contributor explains that the goal of the Aryan Path is the realization of that ultimate Truth.—Ed.]

Which people were originally classed as "Aryan" and what the word "Arya" originally meant may still be a matter of doubt. But that the term "Arya" means *noble* and that the Aryans were one of the most cultured races of the past is borne out by historical evidence. And "Path" here may mean their temporal, spiritual or any of their other courses in life. Under temporal may be included all that they did to preserve themselves and to make their life happy *in this world*, a division which comprehends their arts and their sciences. Under spiritual may be included all the satisfaction they sought in their beliefs in God, soul, heaven or other states after death, as well as what they did in this world to attain some spiritual end. Or, thirdly, their path may imply some of their efforts to gain a rational knowledge of the "truth" in regard to all existence : for there is ample evidence of their having made such attempts. The two former courses are common to all human races. It is this third feature that distinguishes them from the rest to which we shall here confine ourselves.

One may ask : "Of what value is this 'truth' ?" The Aryan answer is : Truth means the attainment, *finally* and *in this world*, of the highest good, not of any individual, group, or race of men, but of all beings. To the Western cultured mind this looks like religion or mysticism, which lies outside the pale of reason and relies on mere faith or vision and ecstasy, suited to men's varying

temperaments and tastes. But the Aryan points out that his "truth" is purely *rational*, and no less certain than the most certain of Western scientific facts.

But this even the cultured in the West do not know.

Next, what does the Indian Aryan *find* truth to be ? The truth of life or existence differs in certain respects from truth in mathematics or science, history or law, religion or mystic experience. The Indian first tried to ascertain the meaning of truth as a *common factor* of all the truths known and then proceeded to get at the truth of *all* experience or knowledge by purely *rational* methods and, what is more, he applied the best of the known tests for *verification*. The conclusion that he arrived at is put by him thus : "This when known, everything (in existence) becomes known" and "this when attained everything is attained". And let it not be forgotten that this goal is reached "in this world", "in this life", and not after death.

It is not the object of this paper to go into any of the details of this subject, for they cannot interest any one unless he or she is possessed of the unshakable determination to get at Truth, *at all costs*. The immense majority want only some satisfaction in life suited to their tastes and temperaments which they can find without all this trouble. We may, however, glance here at the qualifications required for a seeker of this Truth.

The first of them is the capacity to

doubt whether what one "knows" is truth and to *test* one's own knowledge on the most *rational* lines. The Indian Aryan definitely warns us against the *universal* human failing that makes every one think, "I know, I know", without caring to test the validity of what he knows.

The next qualification is the ability to have recourse to what the most rational of Western scientists denote by the terms "depersonalization" or "self-elimination". The Western thinkers confine this principle only to their own particular fields of enquiry, whereas the Indian Aryan applies it to the *whole of life*. He calls the self the "Ego", and dreads it as he dreads the "deadly black serpent", as he indeed describes it. While the Western thinker fully realizes the impracticability of attaining any rational truth so long as the self rules the mind, the Indian Aryan finds it *utterly impossible* to get even at the meaning of Truth, so long as there exists the least shadow of the "ego". The Western philosopher says that "Truth is on a curve whose asymptote our spirit follows eternally". In other words, "there is no perfect truth", as another author puts it. The Indian Aryan asserts with all the rationality that human beings possess that "there is nothing else so certain, so well known, and quite so near." For it is in India that the seeker knows what it is to eliminate the self completely.

The third qualification is this. "Unless one has turned away from vice and has all his senses under control" one cannot attain this truth. This is put somewhat mildly by the truth-seekers of the West thus: "The seeker after truth must himself be truthful, truthful with the truthfulness of Nature, which is far

more imperious, far more exacting than that which men sometimes call truthfulness."

This truth is to be attained in the broadest daylight before the whole world. It tolerates no secrecy. It seeks not caves and mountain tops nor cushions and cots, nor company exclusive of the opposite sex. It needs no controlling of breath nor uttering of mystic words. It is to be realised in this world, *while* in the midst of life's most unpleasant buffetings. The *greatest of Western minds* have seen all this, and still they have not developed that "fanaticism for veracity", as they themselves describe it, which is so *indispensable*.

Had they done so, they would have been far ahead of the Indian Aryans in this respect also and would never have allowed their brethren to indulge in the deluge of blood that so horrifies the world outside.

Such then is the significance of the Aryan Path of the Aryans of India. Probably Nature or God has helped them to survive the struggle for existence till now only in the interests of mankind, *i.e.*, of Truth, for they alone, of all peoples on this planet, appear to have kept alive, even until our own day, this knowledge of Truth.

It will be obvious from the qualifications already mentioned that treading this path is no easy matter. The traveller must indeed pay a heavy price for his journey. But assuming that he is willing to pay such a price, even then it is not enough. Something more still is required of him. For the Aryan Path, as the highest approach to truth, is preëminently a philosophical one. It involves the fullest use of intellectual faculties, the keenest exercise of reasoning powers and the utmost intensity of

concentrative thought. The mere willingness to place such offerings upon the altar of truth is not sufficient ; they must already be in one's possession before they can be offered. This means either that they must be part and parcel of one's inborn character or that one is willing to devote several years, if necessary, to their development should they be lacking. In short, unintellectual and unreflective people cannot travel the Aryan Path. For them the consolations of Aryan or other *religion* or the comforts of Aryan or other *mysticism* will usually suffice.

The French Revolution is supposed to have inaugurated an Age of Reason. Although it would appear that mankind may have to pass through many more such revolutions before the full growth of reason is discernible, we may at least flatter ourselves that, compared to the pre-scientific modern era, our own epoch has certainly witnessed a wonderful diffusion of popular education plus an advancement of verified knowledge which must surely have resulted, to some extent, in an expansion of man's mental capacity. This being so, it means that the people of the twentieth century may be more ready to entertain the invitation of India to travel the Aryan Path than those of former centuries. What encourages us still more to play with such hopes is that the recent

revolutionary findings of Western scientists tend to confirm and support the conclusions arrived at by the Aryan sages thousands of years before the first laboratory was built. Therefore a collaborated effort between the best minds of the East and the West to solve the problem of truth may now (for the first time in history) become a definite possibility and one which bears promise of the utmost benefit to every one. For the discovery of this truth will infallibly lead to the discovery of its corollary, that the welfare of all men, irrespective of the colour of their skin or the creed of their faith, or the nationality of their fathers, is inextricably bound together. Philosophy may then succeed in restoring higher ethical motives for life where *religion has begun to fail most deplorably in so many parts of the world.*

Is this but an impossible dream ? Those who will take the trouble to pursue the Aryan Path will find that it is not only perfectly possible, but that it represents the only dream that can ever materialize on this benighted earth of ours. Years or centuries may have to pass before history witnesses the happy day of such materialization, which will not be witnessed by mankind without the prior experimental exhaustion of all other outlooks on life. To learn by erring and by suffering is the surest path to Truth.

V. SUBRAHMANYA IYER

A democracy could not be built out of slaves. Their educational institutions should produce free men and not robots. Liberalism, when it opposed totalitarianism, was essentially sound. Its faith in democracy must result in thirst for a new order based on economic justice and progressive enlargement of responsible life.

—SIR S. RADHAKRISHNAN.

PHILOSOPHY—REAL AND IDEAL

[Paul E. Johnson, Dean of Morningside College, Sioux City, Iowa, U.S.A., where he is Professor of Philosophy, deals in this article with some aspects of the subject treated in our Editorial and calls upon us "to idealize every real and to realize every ideal".—Ed.]

Philosophy is everybody's business. We have our specialists in philosophy, to be sure. There are the vocabulary and the procedure of technical philosophical investigation, known only to the initiated. There are the learned papers and monumental volumes addressed to the crudite. But in the popular sense, every one has a philosophy of some fundamental views that underlie all his attitudes and decisions. Every one who lifts his eyes unto the hills or who wonders about his destiny in the total order of things reaches after philosophy. We stumble upon it in unexpected places, we meet it at every turn in human experience, we find it ever stirring life into an eager quest for meanings. This blithe spirit is not to be hidden under a bushel of academic dust or confined to stern bindings and sombre tomes. We are philosophical when widest awake, when most alert to the significance of common events, most responsive to beckoning gleams of light. Wherever two or three are gathered together in the market place or along the back fence, wherever a little child stands apart musing with wondering eye, wherever doubt sinks its "thorn in the side of complacency", wherever oppressive sorrow or exuberant joy presses for an answer: there is philosophy.

The true character of philosophy is revealed better in its name than in all the controversies about it. The *philosopher* is literally the "lover of wisdom". Not every one that crieth "Philosophy "

shall enter the kingdom of wisdom. For not every one is equally in love with and devoted to the truth. And the love is prerequisite to the wisdom. So it has been the dignity of Socrates and all truly centred philosophers not to claim wisdom but to profess their unswerving love for it. Love is more than a shiver along the spine, it is more than wishing for the next experience to come along. Love of beauty, goodness, or truth is absolute devotion to attainment at any cost, the irrevocable and unfaltering determination to fulfil the whole measure of love's demand. Love may come to all, but not every one is a lover in the full sense of the word. So philosophy is everybody's business, even though every one may not be a philosopher. You meet philosophy in so far as you become aware of meanings at all. It is your business therefore to be as intelligent as possible. It is your obligation to appreciate and to understand as much as you can of your destiny in order to be fully alive.

William Ernest Hocking, in his delightful book *Types of Philosophy* (Scribner's, 1929), suggests that by a man's philosophy we mean simply "the sum of his beliefs". These beliefs that we take as philosophical are favourable to action, the convictions a man lives by. But to philosophize is more than to hold one's opinions with dogged determination. The majority of our beliefs come on the wings of hearsay, are accepted on authority and are defended with vigorous prejudice. A set of prejudices and

uncritical assumptions constitutes only a naïve and an immature philosophy, as the child is father to the man, raw material for later development, yet hardly recognizable as such. The business of philosophy is to examine these raw beliefs : to question, inquire, criticize and revise them in the light of more reasonable experience. The disturbing note about a growing philosophy is that it requires you to be your own authority : to investigate, meditate and discover for yourself the larger perspective that "sees life steadily and sees it whole". Devotion to truth is more heroic than comfortable. Truth giveth his beloved not sleep, but forced marches into the unknown ; not peace but a sword. The critical spirit is an acid. A little learning is a dangerous thing, and great learning must ever take greater risks. The honest search for truth cleaves orthodoxies and strikes often deep into cherished creeds. Wisdom tries her lovers till they prove the strength of their devotion.

With this stern demand laid upon every earnest truth-seeker, the philosophic scene is inevitably set for conflict. Where issues are open events, every line and form of pursuit is invited. Where independent investigation and judgment are required, every possible alternative will be tried. So the history of philosophy is a maze of contradictions and controversies. Do any two philosophers agree ? Woe unto the scribe who waits upon philosophy to tell him what to believe, for no sign shall be given. You may learn from philosophy how to think but never what to think. Like the Sphinx, philosophy will teach you to answer your own questions. Her disagreements are her greatest contribution to the un-

wearied search for truth. This is a hard saying for a generation nurtured in homes and in schools that censure contradiction as a cardinal sin. But until a generation learns to contradict its elders, progress is suppressed. Reform is blocked as long as we are too polite to disagree. It is the glory of philosophy to invite disagreements and to promote eager controversies.

Even so, philosophy is far from producing total disagreement. Nearly all philosophers agree on some points : many philosophers unite on most points. All is not confusion. Philosophic disputation is not a universal panic, but a calm discipline in mutual understanding, an agreeable fellowship of kindred minds in search of wider comprehension. Philosophic extremities may be as wide as the range of possibilities, but they tend to converge on the common ground of probability. There are natural affinities and alignments among philosophers that bring their views together into larger agreements and groupings. Within each type there are shades of variant interpretations, yet by and large philosophy arranges itself into broad patterns. Two of these philosophical patterns are so broad as virtually to divide the field between them. In every age men's beliefs have gathered about two opposing interpretations : philosophies real and ideal.

The realistic bent is evident in literature, art, science, religion, politics and moral conduct. Its prime motive is a passion for honesty, a determination to crush deception and to have nothing but the truth. In literature and in art, realism is impatient of any veneer of false appearance, suspicious of any cobweb of illusion. We are to have the actual face, warts and all ; we are to strip off

every inviting glamour and uncover the seamy side of whatever is. We need not wander far to find this passion for the real in contemporary writing. It swaggers in the rôle of the "debunker" who is out to puncture every bubble of cherished pride ; it slashes right and left in the iconoclastic biographies that flay every popular idol ; it stalks in the despairing and ruthless cult of disillusion that holds attention on stage and page. In science the realist seeks the facts as impartially and disinterestedly as his personal equation will allow. In religion the realist may ignore God and devote his energy to serving man. In politics he wants no sentimental Utopias, but plain politics and concrete programmes that maintain the *status quo*. In moral conduct the realist is expediently interested in the practical consequences of immediate utility. Afraid of nothing but delusion, realism prepares in advance against disappointment by holding its position upon a "firm foundation of unyielding despair".

The idealistic bent is likewise evident in various vivid ways. Its prime motive is courageous adventure, indomitable determination to explore the full possibilities in every situation. In literature and art idealism is sensitive to delicate blooms of loveliness, quick to appreciate the fragile radiance of heavenly visions, ready to discern deeper implications than a casual eye may see. Disillusion is itself the worst illusion, for it robs life of its inherent meaning and distorts the rich content of experience by spilling out the best flavour and mistaking the bitter dregs for the whole taste of living. It is a pathetic fallacy to suppose that bad news is truer than good news, or that barren experiences are more real than abundant ones. The truth is more, not

less, than our grasp ; the real is larger, not smaller, than the measure of man's mind. No portrayal is adequate that describes mere facts from which has been extracted every trace of value. The truth itself is a fact of value, and reality is to be won by appreciation rather than by depreciation. The very honesty of the realist makes him an idealist ; for every honest man (as E. S. Brightman says) is an idealist, in so far as he is true to the ideal of honesty. So in science it is the man who holds firmly to his scientific ideals who is trustworthy in his conclusions. In religion it is uncompromising devotion to the absolute ideal that reaches the ultimate reality, God. In politics it is the progressive idealist who is willing to take the risk of daring reform. In moral conduct it is faithful loyalty to the ideal that holds character steady and outweighs petty calculations of expediency. Afraid of nothing but cowardice the idealist laughs at the spectre of illusion and freely takes the risk of disappointment and error in the hope of finding something better than a neutral claim to mere existence.

There is something elemental in both these philosophies. Who has not been stirred by the ideal and persuaded by the real ? Neither view is alien to our human nature ; both in a sense are native to our normal impulses. And there is much to learn from each. The real is corrective, sobering, restraining vagrant fancy and holding it in check. The ideal is creative, dynamic, challenging to larger visions and a more heroic advance. We may have conscious leanings towards one or the other as a permanent character-set, such as William James liked to call "tough-minded" and "tender-minded". But to follow one extreme to the total exclusion of the other

is to sacrifice a balanced view to a lopsided, misshapen philosophy. The denial of either ideal or real is a betrayal of mental perspective and a defeat of practical effectiveness.

The real needs the ideal, even as the ideal needs the real. It might seem an easy conclusion to resolve every conflict by means of a genial inclusiveness that takes in all differences. But no conflict is easy of solution, and the union of real and ideal is far from simple. It is not compromise we desire, for compromise is neither a victory nor a solution but only an *impasse*. When the vibrations of conflict come to rest in final hesitation at some medial point, the energy of both extremes is simply lost in futile equilibrium without any power except resistance to further action. Such a state is no less than paralysis where victory is swallowed up in death. The creative synthesis that mingles the contribution of each extreme in a higher unity of effective power is the only conclusion that promises a true solution to any conflict. What we need to fulfil our philosophic and practical demands is a productive duality that actually transforms the real into the ideal and the ideal into the real.

In the concrete this means that we are called upon to idealize every real and to realize every ideal. By this path we have come upon our great scientific discoveries : first projecting the daring hypothesis (as, for example, the Einstein theory of relativity) which is at that point a tremendous adventure into the ideal ; then establishing its reality by a number of crucial experiments. By this path have come our great artistic conceptions and our prophetic insights into æsthetic and religious creations; idealizing the not yet visible and then bringing it into real embodiment in the fullness of time. By this path men have won political reform and social progress ; throwing out breathtaking ideals of a better country, and building those dreams into historical reality in the human order. By this path have come all notable changes in human nature ; wherever an individual holds aloft the flaming torch of a commanding ideal and in its light advances to higher and greater achievement. There is no short cut to a great philosophy. Beliefs worth living by are won only in a thoroughgoing transformation of the real into the ideal and of the ideal into the real.

PAUL E. JOHNSON

Take our economic and our political problems. We have collected a vast amount of knowledge and statistics concerning them. This is fine. But unless this knowledge is united with wisdom it will not serve us. It must be interpreted and in the interpretation philosophy plays its part....

The problem of philosophy to-day, as I see it, is to give human control to physical force for human ends.

—JOHN DEWEY (*New York Times Magazine*, 15th October, 1939)

ON THE SHIA-SUNNI CONTROVERSY

[In our issue of last September Faiz B. Tyabji reviewed *History of the Arabs* by Professor Hitti. In response to the enquiry this review elicited from the author, Faiz B. Tyabji contributes the following article. He has held high judicial posts in India and is a recognised authority on Muslim law.—Ed.]

Some time ago I had the privilege of contributing to the pages of this monthly a review of Professor Hitti's valuable work, *History of the Arabs*. While I gave prominence in my review to the striking merits of that book, to the conciseness and the thoroughness with which the vast subject is presented within a very small compass, I also took the liberty of indicating that some of the judgments seemed to pay insufficient attention to the point of view of the minorities, or of those who had not succeeded in their great battles. It has been suggested to me that I should express myself in greater detail and with more definite reference to particular passages in which, if my views are sound, improvements could be made, and I am invited to make clear the exact alterations that are implied in my criticism.

Before deciding upon the response that I should make to this courteous invitation, I cannot help reflecting that even the severest requirements of ethics do not insist on any one making an unnecessary display of his own shortcomings, particularly in the way of making exposures of ignorance: on the contrary, *Sartor Resartus* insists that mental nudities should be decently covered over. Moreover, in the present instance surely the discreetest course would be to say that any detailed criticism would be out of place in such an article as this, and then, availing myself of the privilege of an amateur, to decline to cross swords with real students of Islamic history.

But in spite of claiming to possess and desiring to exercise the discretion which has been pronounced to be the better part of valour, I feel constrained not to evade the issue absolutely but to say that what I wrote in the review was not bare random thoughts, to endeavour to explain their origin, and in that manner to fix my gaze upon the Hague Tribunal rather than upon the munition factories; and if possible to make Professor Hitti not only the tribunal but my own advocate.

Having had occasion to write a treatise on Muslim law, I have had to deal with the Muslim law of inheritance. I did so first in 1910. While I was giving an exposition of it, I was struck by what seemed to be and what was apparently accepted by those few authors who had so far given to it any thought at all as fundamental differences in principle between the Shia and Sunni systems of the law of inheritance. This seemed remarkable in view of the fact that both systems are based on a few verses of the *Quran*. The original text-writers were expositors either of the Sunni or of the Shia law. They never (to my knowledge) had occasion to compare the two systems. When I went more carefully into the question, I found that apparently slight divergences in the fundamental principles had led to the entirely different results with which we are familiar; so that we find that a daughter under Hanafi law will inherit only half of the estate, the rest going to the most distant agnatic male in preference to her,

whereas under Shia law the daughter takes the whole estate even against a brother or a grandson. Again, a daughter's son would be sole heir under Shia law, but would be entirely excluded under Sunni law by a nephew or the remotest male agnate. The clue seems to be that the Hanafis take the Quranic alterations of the pre-Islamic customs literally, whereas the Shias take them as illustrations of underlying principles. The former let the substratum of the customary law stand unaltered except to the extent to which it is definitely altered by express provisions of the *Quran*. The latter take each instance mentioned in the *Quran* not only as speaking for itself but as indicating the widest possible principles.

This seemed a matter with immense implications. It is almost inconceivable that any Muslim thinker should have dared to enlarge upon the teachings of the Prophet and consciously to introduce his own ideas therein, still less to pass off a new theory as the Prophet's teaching. Besides, there does not appear to have been any person having anything like the originality and the power of mind needed to conceive out of his own mind the principles to which I refer and to evolve them into a complete system. After long and continuous thought on the subject, no more plausible explanation has presented itself to me than that the Prophet spoke of his larger, deeper principles and discussed them with his son-in-law Ali, who absorbed and transmitted them to Jafar-us-sadiq, the great Shia faqih. Unless these principles can be attributed to the Prophet's own initiative, it is difficult to find any person of such marvellous gifts as to be able to evolve the wonderfully complete and logical system that is known as the Shia

law of inheritance.

Shifting for a moment the venue, it may be confidently asserted that the Shia-Sunni controversy is itself of comparatively late origin. It is difficult to believe that Umar and Ali were personal enemies, or that Ali felt aggrieved at not being selected over the heads of men so senior to himself as Umar and Abu Bakr. In India most cultured Muslims decline to call themselves Sunnis or Shias. Few can withhold unstinted admiration from all that Islam owes to Umar. I have a fervent faith and hope that as the history of Islamic thought and religion is studied more carefully the differences between Sunnis and Shias will tend to disappear.

It would be a great advantage, to Muslims in particular, if students of Muslim history of the status of Professor Hitti would examine from two or three points of view the junctures at which the Sunnis and the Shias came into collision.

(1) Whether the prevalent typical Sunni and Shia views are the after-growths or even the deliberate distortions in *malum detorquens* of later generations, when dynastic needs required or fanaticism fomented the building up or the creation of fundamental differences and the tracing of them back to the earliest times, whereas in fact there were in early times no differences at all or only differences of a minute, unimportant and not unfriendly kind.

(2) Secondly, whether throughout the generations certain striking characteristics—starting with slow beginnings—mark the Sunni and Shia views respectively in reference to history, men and crises.

(3) Whether some of the movements which have been summarily styled heretical and ruthlessly suppressed are not

based on deep spiritual yearnings, often derived from the echoes of such traditions?

The view may possibly seem not unworthy of adoption that as a rule the more robust and the more political minded men of action are to be found amongst the followers of the Sunni creed. There is, for example, no part of the creed generally attributed to Islam of which Muslims as a body are more proud than the adoption of the principle of election rather than that of heredity in the choice of a successor on the death of the Prophet; and yet the Shia creed is inimical to some of the implications of election. So far as politics are concerned, many Muslims fear in their hearts that such political geniuses as Muviyah were at bottom hardly Muslims. To such men the adoption of Islam must have been a matter purely of political expediency.

The good characteristics of the Shias on the other hand may perhaps include a more thoughtful spiritual-mindedness; a slighter regard for the good things of this world, a tendency towards asceticism.

My criticism of the extremely able work of which I have been speaking—for which all Muslims must be under deep obligation to the author—was based on the notions that I have endeavoured to explain. I trace my criticism to ideas derived from legal texts. To make my ideas clear, I shall say a few words before I close this article about the legal texts. These observations will also to some extent justify the weight I give to indications contained in the legal texts.

What is needed is that the indications furnished by the legal texts should be discussed and pronounced upon by scholars of the standing of the author of this *History*, who possess both knowl-

edge and the ability to obtain knowledge, and who have the background of knowledge extending over wide fields which is the necessary equipment of the historian, but which lawyers are seldom able to amass. To this must in some cases be added the extremely important circumstance that no hereditary bias one way or the other can be attributed to them. The problems have in fact to be conjured up by such historians. So far many real problems have often gone by unheeded. The fact that they may not have struck historians so far does not make all that underlies them less important.

In spite of the profound respect for the author that must arise in the mind of every reader of the work under review, doubts do arise that not sufficient attention has been vouchsafed to such and similar considerations, and that too often the majority views have been accepted. The views of the majority are naturally most in evidence. They are presented with the greatest reasonableness and are occasionally endowed with some approach to generosity and large-mindedness. These circumstances may tend to give them more than due weight. The winners can be generous. The losers would at times appear almost ridiculous if they pretended to be generous.

Could it not be considered in the light of all the evidence before the historian whether anything could be gained in the way of an improved understanding of human characters and events, if characters and events were occasionally orientated with the conception that there was a spiritual substratum in the Prophet's character and that his teachings often went beyond average conceptions and intelligence? The underlying spi-

rituality is apt to be entirely overlooked—curiously enough even by many historians of the present day. Is it not possible that this spirituality was absorbed in a great degree by Ali as well as by several of those who are now considered as having been opposed to Ali? Were not such ideas transmitted by tradition? Have they not to be kept in mind when many of the minor dynasties and the less important characters in history are being described?

The presentation in this work of the characters of the Prophet and of Ali is full of insight. But several of the judgments on the Shia and minority characters seem—if it is not too bold to venture to say so—formed on the surface and one-sided presentation of their opponents. Some of the sporadic risings and some apparent adventurers may not have been entirely selfish. Some characters would be better understood if their own points of view were more sympathetically considered, and if what their followers say were given such weight as the intrinsic merits of their assertions might claim, rather than the pronouncements of their opponents concede.

The one particular instance that I will venture to give I confess does not apply particularly to minority views. The picture of Fatima, the Prophet's daughter, seems contrary to all Muslim ideas. Is the usual Muslim conception entirely wrong? If so, ought not the presentation of the character to be thoroughly documented? If the view presented in this work is correct, it would be a great disappointment to many. For one thing it would be a shattering of an ideal. But if this view is correct and the prevalent view is entirely wrong, the matter deserves. (I submit) more thorough treatment even in this extreme-

ly concise volume. This book, which deserves to be in the hands of all Muslims, may, it is true, be less popular amongst Muslims if the truth seems to the author to be such as would be unpalatable to Muslim readers. But it would border on impertinence to suggest that serious students of history should not adhere firmly to their own impartial views even if those views are unpopular—even if they are in danger of turning out to be erroneous. It may perhaps express the view of a not inconsiderable number of persons to say that those friends of Islam who write in the vein which they think will most please Muslims often become enemies of Islam in disguise.

I cannot, against Professor Hitti's great erudition, put my points any higher than this. I should be content to await a considered judgment coming from himself.

These words are consequently written with the object of inducing an impartial historical examination of men and their characters and of events moving in and across the pageant of Islam. I have been forced to speak in very general, almost in vague terms. But I suggest the need of these and similar thoughts (or should I call them surmises?) being put to the test. They require to be submitted to the vision of a historian's impartial eye and subjected to critical documentation. A strict examination of the events that took place can be made only by observing their presentation by contemporary writers. Others, more competent to do this, must be left to examine and to pronounce upon my suggestions. But I must draw attention to the fact that the texts on the law of Islam to which I refer as indications for my surmises, must not be considered as presenting only one aspect of the religion and

the movements in civilization for which Islam stands, still less that their purposes and objects are technical, specialized and confined. Milton's words, "A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life", may be applied with well-deserved significance to the legal texts of Islam. The object of these texts is to present in definite and concrete form the entire spirit of Islam, so that it may become a practical everyday creed and a code of rules governing and guiding every detail of life, the observance of which should

be equivalent to the sincere profession of the faith of Islam and the regulating or rather the saturating of one's life by that faith. No duty or concern of life, however private or however wide its sphere, can be omitted by the texts. No aspect of the activities or important thoughts or ideas prevalent at any time within the fold of Islam can consequently escape reflection in the texts of the Muslim faqih, even though that reflection may at times alter the perspective and render it difficult to trace the outlines of that from which it originated.

FAIZ B. TYABJI

ON AYURVEDA

India's ancient medical system was ably defended by Dr. M. R. Samey in his Presidential Address at the All-India Ayurveda Conference at Calcutta. (*The New Health*, November-December 1939) He sees the undervaluation of Ayurveda as a symptom of the self-contempt from which too many Indians are still suffering.

Dr. Samey, himself the holder of Western degrees, including an M. D., points out that Indian medical science has an unbroken history of at least three thousand years. While it emphasizes the importance of the constitutional factor as a predisposing cause of disease, recognizing that an infectious disease can develop only in a susceptible individual, a study of the *Vedas*, "the peerless receptacle of universal knowledge", will, he claims, reveal "that Bacteriology and similar other modern theories were known even in the dim days of that distant antiquity". References to the theory that long antedate its discovery in the West are said to be found also in later standard Ayurvedic literature. With the tried and tested system of Ayurveda he contrasts the shifting science of Western medicine,

varying with the opinions of prominent authorities.

Though we are convinced that many medical theorists and practitioners do more harm than good to humanity, we would by no means depreciate the value of any system of medicine. Results are the real criterion, but they are difficult to measure. Statistics can be relied on only if all the circumstances of the cases are known, not only in regard to the patient, before and after treatment, and the intellectual and scientific qualifications of the attending physician, but also—a factor which Western medicine ignores—the moral qualifications of the latter, the physician having at least as important a rôle in the cure of disease as his remedies have. Ayurveda and Western medicine both have an important part to play in the healing of the masses. Truly the field in India is wide enough to obviate collisions. But modern Western science could profit by ancient learning in more ways than one. Open-minded investigation may disclose valuable lines of treatment and reveal more than one of the so-called "exploded superstitions," to be facts and relics of ancient knowledge.

THE HAUNTED MAN

[R. K. Narayan is a rising Indian story writer whose *Dark Room* was reviewed in our issue of February 1939.—Ed.]

"The credulous in these parts honestly believe that he is the Grandsire of the Devil", said my host, as he settled himself more comfortably on the mat before the flickering lamp. "But I think that is absurd. He is possessed. That is certain... In those days he wasn't known as the devil's grandsire. He was called merry Yakub. Nothing was wrong with him then. In fact his boisterousness and his way of amusing people made him a very popular figure in these parts. All the same he had one eccentricity. You were safe with him only as long as you didn't say anything unpleasant about his master. We all knew it and kept him in good humour. It was a notorious fact that his master was a monster. He was a thriving money lender, you see. We had to pretend before Yakub that his master was a saint. That wasn't normal, was it? Yakub was a fanatic. Never mind, it was only virtue a bit overdone...."

Here he stopped, yawned and continued, "When his master's time came he felt that he could die peacefully because there was the faithful Yakub to take care of his little son and the property.

"When the son grew up he built a cottage for himself amidst his fields which lie on the other side of the hill, and he lived there far away from the crowd. He was an honest, hard-working lad. Yakub lived with him as friend, philosopher, guide and servant rolled into one.

"A perpetual feud existed between this young landlord and Omar, who owned the neighbouring lands. I suppose it was over the matter of a boundary line.

Boundary lines are the curse of agriculture. This neighbour, Omar, wasn't a straight man. Though he lived in the town, he caused a lot of mischief and trouble, which annoyed the young landlord. Haystacks catching fire mysteriously, anonymous letters under the door and other things of the kind were happening every day.

"One day after nightfall, the young landlord returned to his cottage from the fields. One of the usual threatening notes lay on the floor. He was not in a mood to take it calmly. He tore the letter to bits, swore and raved and, gathering up the torn pieces from the ground, rushed out saying that he would force the paper bits down his enemy's throat. The old servant tried to calm him, because Omar lived here in the town and it wasn't safe to cross the hill after nightfall. Moreover, a severe thunderstorm was about to break.

"Well, in all my life before or since I have never seen another night as wild. We thought that the thunderbolts would powder and level down the hill. The next morning the body of the young landlord was found on the hill under the trunk of an uprooted tree.

"Ever since then the old servant--this old Yakub--has been a ferocious maniac. He is like a wounded tiger now. It was a thunderbolt that did the work. But...."

Here he lowered his voice and continued, "Take care that you don't say so before the crazy old fellow. He will kill you if you do. He swears by heaven and hell that it was by Omar's

hand that his master fell."

He added thoughtfully, "According to the young boys here, many an one who has gone to see the old man has never returned."

The next day I set out to meet this old man. I crossed a hill and a couple of fields and came to a low thatched cottage, surrounded by a cactus fence.

In front of the cottage, behind an oxen-yoked plough, the old man was standing. His appearance justified the name given to him, "The Grandsire of the Devil". He was gaunt. His face was dark, set in a wilderness of milk-white hair. A pair of red, watery eyes blinked at me through this hoary confusion.

"We had a splendid monsoon this year", I said.

He seemed not to hear me. When I repeated my remark he merely looked at me and said nothing in reply.

I was determined not to go back without learning more about this extraordinary being. A great deal of patience and tact was needed to break his reserve. At last he opened his mouth. He had a thin, sleepy voice, which shook a little. With admirable calmness he told me the story of his life, or rather the story of his young master and of the villainy played upon him.

Concluding the story he said, "I felt that something terrible was going to happen. I tried to stop him. But he was young and his blood was hot. Omar was a villain. I knew that. He was an assassin. . . . I spent a most restless night. The lamp was still burning, and I was sitting before it, waiting for my master's return. It was past midnight. . . . I must have dozed off a little. And then there came a terrible noise and I woke up. I think it was a thunderclap. At the same time there was a soft knock on the

door. I jumped up. To my joy my master stood in the room before me! He looked a little pale and I was surprised to find that there wasn't a drop of water on him in spite of the rain outside. I scolded him for returning so late. Then I asked him how he had managed to come in when the door had been shut and bolted. He did not reply but merely stared at me. There was something queer about him. When I reached out my hands to touch him, he was gone. I do not understand it at all. . . ."

"It is a sad tale", I murmured at the end of the story.

"What is a sad tale? Don't be morbid, sir", he said.

To change the subject I asked him, "Why don't you sell this land? Surely, you must be finding it hard to keep it all under cultivation?"

He regarded me in silence for a few seconds. Beads of perspiration were trickling down his forehead. He said, shaking his head, "I can't, really. It is my master's and he loved to keep it." Then his eyes fell upon the weeds that had overgrown a large part of the fields. "I wish I could keep the whole plot neat and well cultivated." He looked around helplessly. "Won't you come into the cottage?"

In front of the cottage there was a tiny plot of well-laid-out garden. The rest was choked with shrubs and thorns. "My master loved to keep a neat garden", he said. "I wish I could keep the whole thing neat. I work hard, but this is all I can do." Then he took me to the back yard of the cottage. There too I found a profusion of weeds of all sorts. But in one corner there was just a small patch of neat ground, in the middle of which was an oblong mud

mound. Before going near it, the old man whispered in my ear, "Please remove your sandals." He did not speak much after that.

With silent steps he approached the mound, and with a frown on his face gently brushed aside a few withered leaves that had fallen on it.

"What is this?" I asked him, pointing at the mound.

He came very near and with his face close to mine whispered, "He sleeps here. Hush! My master sleeps here."

His eyes were glistening with tears. Wiping them, he murmured, "I fear I'm getting sore eyes." He closed his eyes for a while.

When he opened them, the miracle happened. A curious light came into his eyes. He shook his fists at me and yelled into my face, "You villain, you murderer of my master, after all . . . !" Then with lightning quickness, he pounced upon a big stone near by and sprang at me with the stone poised above his head. He was staggering under its weight. He would have shattered my skull if I hadn't sprung forward and wrenched the stone from his hands. The force with which I did it sent the old man

reeling. He lost his balance, and fell on a bush of thorns. There the fierce old man lay, entangled and bleeding, not far away from the mound. I put on my sandals and hurried away. I almost ran to the cottage gate.

Outside the cottage I lingered a little, irresolutely. A gust of fresh breeze blew, and it cooled my head a little. The sun was about to set and towards the west there was a blaze of light into which the whole landscape was melting. The oxen with their bells tinkling were idly swishing their tails at the flies on their backs.

I almost decided to go back to the old man. I turned and caught a glimpse of the terrible recluse as he lay helpless among the thorns. He was trembling with rage, and there was fire in his eyes. In a hoarse voice he was shouting, "Villain, after all, God has brought you within my grasp. Escape now. But he will. . . . !"

The rest I did not hear. I fled. The hill had to be crossed before nightfall.

Perhaps I ought to have gone back and helped the old man up. But that would have required courage, tremendous courage. I was a coward.

R. K. NARAYAN

AT TAO LIN TEMPLE

While man's desires
Spur him on,
Life is a burden
And storm and stress.
When at last
He has attained his goal,
How many years
Are left?

Can the countless cares
Of such a life
Compare with the lot
Of a Buddhist monk,
Whose days are spent
In the utter peace
Of towering peaks
And placid streams?

—TU HSÜN HAO.

KRISHNA

THE TEACHER OF NON-VIOLENCE

[This is the second in a series of studies in the *Gita* by Professor D. S. Sarma, the first of which appeared last month.—Ed.]

It is well known that the *Bhagavad-Gita* is an episode in the national epic, the *Mahabharata*. Let us recall to our minds the exact circumstances. The armed hosts have met on the field of Kurukshetra and the historic battle is about to begin. On this fateful morning, when the Kaurava army is standing facing the Pandava army, Yudhishthira comes forward, looks at the impenetrable *vyuha* (battle array) formed by Bhishma and becomes pale with fear. He says to Arjuna : "O Dhananjaya, how shall we be able to fight with Duryodhana's army when our grandfather commands it? Immovable and impenetrable is the *vyuha* formed by Bhishma according to the rules of the Sastras. How can victory be ours in the face of such an army? O Arjuna, I am doubtful of success."

But Arjuna encourages his brother by quoting an ancient verse which is characteristically Hindu in spirit : "They that are desirous of victory conquer not so much by might and prowess as by truth, compassion, piety and virtue. Victory is certain to be where Krishna is. "Therefore", continues Arjuna, "we are certain of victory in this battle, O King. Moreover, according to Narada, victory is certain to be where Krishna is. Victory is one of His attributes ; so also is humility. Victory always follows Him. His glory is endless. Amidst hosts of enemies he remains unscathed. He is the eternal Purusha. Therefore", concludes Arjuna, "I see no reason for

sorrow. You have the Lord of the universe and the gods to wish you success."

Thereupon Yudhishthira takes heart and retires to his place in the army. Then ensues a short conversation between Krishna and Arjuna. The former advises his friend before he begins the battle to purify himself and to pray to Durga for success. Arjuna accordingly descends from his chariot and chants a hymn in praise of the goddess. The goddess, pleased with his devotion, appears before him. She blesses Arjuna, saying, "O son of Pandu, you will vanquish your enemy in no time. You have Narayana himself to help you."

After the disappearance of the goddess, Arjuna again mounts his chariot and both the hero and his charioteer blow their conchs. It is immediately after this that we have the *Gita* episode. While all the heroes are blowing their conchs and when the clash of weapons is about to begin Arjuna raises his famous bow, but, seeing in front of him his teachers, friends and kinsmen, whom he has to kill, he is overcome with pity. He drops his bow and refuses to fight. Thereupon Krishna gently chides him and discusses the whole moral question with him, as represented in the *Gita*. He meets his objections, removes his doubts and convinces him at last that it is his duty to fight. For at the end of the long discourse Arjuna says : "My delusion is gone. I have come to myself by thy grace, O Krishna ; I stand free from doubt. I will act according to thy word."

These details enable us to understand the significance of the form in which the *Gita* teaching is cast and to appreciate the dramatic moment in which it is introduced in the great epic. But it is very necessary that we should clearly understand at the outset the position of Arjuna at the beginning of this discourse. In the first chapter, entitled "The Grief of Arjuna", he speaks the following words: "Far better would it be for me if the sons of Dhritarashtra, weapons in hand, should slay me in the battle, while I remain unresisting and unarmed."

This looks startlingly like the attitude of a non-violent Satyagrahi after Gandhiji's own heart. In fact it has been said by some critics of the *Gita* that the classical utterance on non-violence is put in the mouth of Arjuna in the verse quoted above, while the whole teaching of Krishna is an exhortation to violence. Therefore, according to these critics, Arjuna represents a higher morality than Krishna, but his fine feelings are crushed and violence is done to his higher nature by the advice of his friend. There could be no greater mistake than this. To make Arjuna an advocate of non-violence and Krishna an advocate of violence is to turn the whole scripture topsy-turvy and to misunderstand its teaching entirely. Let us examine the position.

Arjuna is the hero of the epic. He is the chosen instrument of divine justice. To him is assigned by the poet the most important rôle in the great war. He has long been consecrated to this task. His whole life has been a preparation for it. And now, when the critical moment comes, he falters. He is swayed by personal feelings and hesitates to obey the stern call of duty. He fails to

become the instrument of divine justice because the consequences are painful to him. He is convinced that his cause is righteous. He knows that his brother Dharmaraja is the very embodiment of righteousness, while the enemy Duryodhana is the very embodiment of wickedness and that it is his duty as a Kshatriya prince to overthrow the evil which has been so long and so shamelessly triumphant in the land. He has accordingly come to the battle field with the intention of fighting and has led thither a host of allied armies. The hopes of the whole army are centred on him and his well-known prowess. And now suddenly he refuses to fight because he has to slay so many of his kinsmen and friends ranged on the other side. It is not at all a question of non-violence with him. For he has no objection to fighting or killing as such. He has no objection to killing those who are not his kinsmen. He harps upon the painfulness of killing his "Svajana"—a word that he repeats five times in his argument.

To compare him to a Satyagrahi is only to betray one's ignorance of Satyagraha. For Arjuna does not propose to fight untruth by truth, or violence by non-violence. His mind is clouded by sorrow. He would rather submit to injustice than fight. And he has no idea of weaning the evil-doer from evil by his own sacrifice and thus breaking the vicious circle. He is represented by the poet simply as the supreme example of a man who is tempted to desert his post of duty at a critical hour, because the consequences of remaining there are extremely painful to him. His position is similar to that of a judge who hesitates to pronounce the sentence of death on his own son who has been proved in his court to be guilty of murder. Only

in the case of Arjuna the prospect of gaining a kingdom by killing his kinsmen in the battle makes the situation more complex and, of course, more true to life. His resolution to forgo his gain rather than do violence to his dearly cherished affections clouds the whole issue for the casual reader as well as for Arjuna himself. The Kshatriya prince, instead of appearing in his true colours here as one falling short of heroism, actually poses in his self-righteousness as the exponent of a type of heroism even superior to that of his class. We surely misunderstand the situation, if from the accident that Arjuna is willing to forgo his kingdom we infer that he is a non-violent hero or a conscientious objector. His divine charioteer, being a searcher of hearts, knows better. He is not baffled by the objections trotted out by Arjuna. He quietly snubs his friend's self-righteousness by saying ironically, "You speak words of wisdom", and proceeds with the task of enlightening him.

Similarly, to think that there is divine sanction for the violence of war in the *Gita*, because Krishna advises Arjuna to do his duty on the battle field, is to miss entirely the import of the great scripture. Some years ago we were horrified to learn that the *Gita* was being quoted by the Indian anarchists in defence of their destructive activities. And even to-day this scripture is quoted by those who oppose Gandhiji's doctrine of non-violence. They say that his teaching contradicts that of the *Gita* and some of them have even gone so far as to say that it is alien to the spirit of Hinduism, forgetting that Hinduism is the only religion which teaches that non-violence is the highest duty.

The fact is that the *Gita* is not concern-

ed with the question of war as an instrument of justice among nations any more than Jesus Christ was concerned with the question of the subjection of the Jews to the Roman Empire. The aim of all the great scriptures of the world is to lift man from the animal plane to a divine plane by revealing to him the paths of ascent to a higher and higher perfection. But we have to remember two things about them. First, the scriptures of a race form a progressive revelation. The Spirit never ceases to grow. For God lives for ever and He ever manifests himself in the lives of the saints. Therefore as we rise in the scale of spiritual values we discover higher and higher laws. And when the higher law is revealed, the lower one is abrogated. Secondly, the great scriptures of the world are not produced *in vacuo*. The messengers of God come in human form. They belong to a certain age, a certain society and a certain country. Therefore their spiritual message is inevitably covered with the husk of political, social and scientific ideas of their times. And it is the task of the wise man to separate the husk from the kernel. He should clearly see and frankly admit that belief in a particular political doctrine or a particular social order is the perishable part of a scripture. It is the husk that covers the living seed. Half the degradations that flourish under the name of religion are due to our frequent inability to separate what is permanent from what is temporary or accidental in our scriptures. Surely Christ's belief that evil spirits cause disease and his expectation that the world would come to an end shortly belong to the latter category. So do the battle of Kurukshetra, the Indian caste system* and the Sankhya philosophy mentioned in the

Gita. Moreover, how could we expect the *Gita*, written some centuries before the Christian era, to preach directly the abolition of war, when even twenty centuries after the beginning of that era mankind still looks upon war as a legitimate weapon and resorts to it with far fewer moral restrictions? Non-violence among nations, if made possible by international courts of arbitration, is undoubtedly as superior to war as an honourable war, a *dharma-yudha*, described by our ancient epic poets, is superior to the modern massacres with aerial bombs, poison gases and secret mines. When the enlightened conscience of humanity comes to look upon war as a horrid business unworthy of man and perfects a machinery by which it is made impossible it will disappear like Suttce and slavery and no misreading of the scriptures can stay the progress of man.

But meanwhile let us see whether the *Gita* really supports violence, or, on the contrary, as Mahatma Gandhi contends, it supports non-violence. Ahimsa or non-violence is four times expressly mentioned in the *Gita* as a great virtue (X. 5, XIII. 7, XVI. 2 and XVII. 14). Apart from that, we are taught that, before we take part in any activity we should free our minds from anger, fear and hatred, remove every trace of selfish desire from our hearts, look upon all creatures in their pleasures and pains as ourselves, have the same regard for friend and foe, and above all possess an unswerving devotion to God and His purposes in the world. This in brief, as we shall see, is the Karma Yoga that the *Gita* teaches. Even in the verses where Arjuna is specifically asked to fight, the conditions imposed on him are such as to make his action practically non-violent. Let us take four such passages :—

Pleasure and pain, gain and loss, victory and defeat—treat them alike and gird thyself for the fight. Thus thou wilt not incur sin. (II. 38)

Surrender all thy works to me and fight, with thy mind in union with the Spirit and free from every desire and trace of self, and all thy passion spent (III. 30)

Therefore at all times think on me and fight. When thy mind and understanding are fixed on me thou shalt doubtless come to me. (VIII. 7)

He who is free from the notion of "I" and whose understanding is unsullied, though he slays these men he slays not, nor is he bound. (XVIII. 17)

From all this we see that Krishna, far from advocating violence, thoroughly undermines the position of violence, takes away the substance and retains only the outer shell. That was all probably that he could do in his day. If his conditions are satisfied, there can be no violence at all. For how is it possible for a man to resort to violence without anger, without hatred, without desire and without passion of any kind? A man who has all these qualifications, even when he kills, cannot be considered guilty of violence. He kills in the same way as the mother goddess kills Mahishasura in the famous sculpture at Mahabalipuram. For in this masterpiece of art we see the demon in a fury of passion, while the Devi seated on the lion's back is serene and calm, with no trace of anger or hatred and with no glow of triumph on her face. Thus does Krishna by his teaching try to change the whole mental background of the fighting man into one of pure non-violence, while he keeps only the external physical form of violence. All that Mahatma Gandhi is doing to-day is to push the *Gita* to its logical conclusion, to make us take the last step and throw away even the shell and thus embrace non-violence in both form and substance. His Satyagraha is therefore only a fulfilment of the *Gita*.

D. S. SARMA

YOGA AS GENIUS

[Ernest V. Hayes, a student of Oriental philosophy, suggests in this article that the word "Yoga" from the language of the Gods be retained in the English language, but that it be linked to the term "Genius" which best conveys to the Westerner all that is implicit in true Yoga.—Ed.]

Generally the word "Yoga" is translated into European languages as "Union", considered as union with God or the Eternal Reality. It is also given the significance of "Balance" and most certainly it has the meaning of "Concentration". These meanings—and others—are accurate, but one particular word in the English tongue seems better to fit the whole idea of Yoga, including implicitly all the other expressions. It is "Genius". It is not difficult to recognise the Yoga principle and practice in the inner lives of most of those who have won the title of Genius in Occidental lands, whether in religion, art, philanthropy, leadership or social and political deliverances. It serves to remove the idea from the purely religious realm—or, more accurately, to consecrate every aspect of human thought and activity with the hallowing of religion. To insist on this aspect of Yoga in the West is to offer to many an invitation to study and to practise—within the bounds of common sense—the Yoga that in the beginning might be seen as a way to develop human nature to its highest point, but that in the end will restore to a man all that is true and beautiful in the province of Religion itself.

That Religion needs a vivifying force very few will deny. Even Roman Catholic authorities are concerned (in their more private conferences) with the falling away and the laxity of the Christians under their control, and good Moslems shake their heads rather sadly over the

"secularisation" of modern Turkey. To ecclesiastics, this falling away and laxity are revealed in the diminishing numbers of worshippers and communicants. To those who treat Religion from the inner standpoint alone, the secularisation of life is no less a matter of concern, for they see what men and women are losing in spiritual values and in true growth. They do not want to refill the churches. In fact, if the organised religions showed less pathetic anxiety to rope in congregations, demanding quality rather than numbers, it would be all to the good. To bring back life into Religion we need Genius rather than mediocrity.

Various movements have sprung up within the last hundred years with the avowed object of interesting Western thinkers in Yoga. No doubt some of these Westerners still regard Yoga as an exotic plant which can be introduced into American or European soil only with immense difficulty and then can be considered only as a freak. Possibly the word itself helps to create this impression, and various forms of what might be called Hatha-Yoga confirm the impression made by the Sanskrit term. But I would not give up the Sanskrit word on that account; English has been enriched from so many sources that a few apt words from the language of the Gods will not come amiss; and their adoption will serve as an expression of appreciation of the debt we owe to India in modern religious thought. It would, however, constantly link up the East-

ern word and idea with the Western conception of what Genius is and how a man of Genius lives and works.

Genius was once defined as "an infinite capacity for taking pains". That definition can be very misleading. I would define Genius as Effortless Power. Of course, in the mechanical work connected with human institutions, a man of genius will take far greater pains to do a thing correctly and well than the ordinary man, who may be doing his job in order to earn a living or to obtain social recognition. But the curious point is that though the man of genius feels greater responsibility and is willing to accept a sterner discipline, he does not feel anything like the strain and exhaustion of the ordinary man who sometimes takes infinite pains to do his work as badly as possible. Any one who finds his work (let it be what it will) a cause of frustration, of nervous debility and of mental conflict, is not a man of genius, though he may be regarded as talented in some particular direction. Such a man will find some particular kind of work so completely dominating that he will have no time, or very little, for other aspects of human activity. A business man will lack interest in Religion and Art, and he may stifle some of the higher human emotions which come under the term Love. A man devoted to Religion in its outer sense has "no head for figures", is impatient with beauty, and becomes cold and hard in human relationships. In Yoga, in Genius, there is an all-round development, an all-embracing interest and understanding; a serene strength born of the impersonal outlook demanded by the *Bhagavad Gita*. A man practising Yoga (adapted rightly to his peculiar

Karma) will never suffer from the inefficiency and nervous fretting of our day which are the causes of so much irrational thinking, perverted emotionalism and frustration in action. He experiences an inner change with regard to the significance of the ordinary avocations of life and their true use, while in the realm of Religion he contacts what is most true with an eagerness and a delight that makes the gaining of spiritual understanding the greatest of all interests. The following of the Master is not a miserable and necessary duty; it is done as joyously and as naturally as an enthusiast will undertake his part in some sport, some artistic recreation. Out of this comes the Effortless Power that is Yoga in Action; the awakening of unsuspected faculties; the heightening of faculties already in use but only partially utilised.

Would such a pursuit and attainment be far from the highest motive that should guide the seeker after Yoga; would it tend towards the Dark Path of Occultism rather than to White Magic? (For it must be stated that the awakening and the heightening of the inner faculties which we call Nature's Gifts in Man appear almost magical.) The danger is there, but it is not marked. The protection from it lies in the fact that very few in the West will deliberately take up Yoga (as taught in the *Bhagavad Gita*) until an inner compulsion drives them to it. That inner compulsion is not likely to arise in the purely selfish, in hearts beating with fear and cruelty; it will not arise in minds whose empty thoughts can never soar above some petty lust or avarice. Most regrettable methods of teaching certain forms of Yoga have been published in America and Europe,

and sad results have followed in a few cases.

But the Yoga that is Genius will always be the Raja Yoga of the *Gita* and allied teachings, from which many people have gained in inner worth and outer activity. It is the only Yoga that has true spiritual meaning; the only Yoga that should be practised to avoid the conflict and "loose ends" of modern life. It is a revealing Yoga, a revelation to man not only of himself, but also of that Reality of which he is the shadow in his lower life. It knits the whole life into harmony with itself. Years ago Professor Bateson, as the result of his study of the facts usually connected with heredity, indicated that artistic gifts are not something added to the make-up of the ordinary man, but are due to the absence of factors which in the normal man inhibit the development

of these gifts. "They are releases of power normally suppressed." The same is true of the gifts associated with spiritual understanding and with Religion. In the normal person (or shall we say the maimed person?) they are suppressed yet ever present. Modern materialism seeks to suppress them yet more effectively. But they stir beneath the thick coating of gross concerns; they file away at the bars of their prison window. In that way they cause a sense of defeat and futility in man's ordinary life, and religion becomes the worship of a Joss, if indeed it means anything at all. To release man is the purpose of Yoga practice. The complete releasing of man can come about in no other way. Other methods of "release" only allow the man out of his cell for an hour's exercise in a miserable prison yard.

ERNEST V. HAYES

RELIGION AND DEMOCRACY

"The Spirit and the Crisis", the leader in *The Times Literary Supplement* for 4th November, recognizes the limitations of democracy to-day but defends it as an idea, an aspiration, brutally challenged now in its infancy and being defended by its champions "not for what it is but for what it may become".

The writer declares that the enormous and baffling task "before Christian people is to live their creed, to profess a faith and not belie it in their actions". This is the task not before Christians alone but before the adherents of every religion. Asia's systems of religious philosophy are no less grand and ennobling than those of the West; if the adherents of any of the world religions would but live up to the standards set by the great teachers who are the glory of them all, the world would be transformed overnight.

There is, however, too little emphasis in every religion on the living core of truth around which a creed has formed like an impenetrable shell; the people can hardly see the Prophet for the priest, the truth for the superstitions, rites and dogmas that have obscured it. But it is worth the effort. Let us leave aside the theological dissertations and go to the Sermon on the Mount, the *Bhagavad-Gita*, the Buddha's teachings and *Al-Quran*.

Every religious man in the true sense is a democrat at heart; conscious of the Divine in himself, he sees all other human beings as souls, sparks, like himself, of the One Flame. Recognizing thus the fact of Universal Brotherhood and acting accordingly can alone provide a sound and lasting basis for applied democracy.

SOCIETY AND STATE IN ANCIENT INDIA

[By his studies in the Indian Puranas V. R. Ramachandra Dikshitar of the History Department of the Madras University has rendered good service. These show the historical character of the Puranas and point to the superiority of the Sanskrit term *Itihasa* over its modern equivalent—History. *Itihasa* covers a wider field and brings us face to face with a different mode of writing history, a mode used by the creators of myths which later were recorded as Puranas. Our author's latest volume—*Silappadikaram*—is an example of a similar mode of chronicling events. In this article he describes the structure of the social and political order in ancient India, which has a message for the builders of a new India.—Ed.]

In the early years of this century there was a strong tendency on the part of political theorists to place great emphasis on the pluralistic state and its value to the democratic form of government. The merits of pluralism are its special emphasis on individual freedom, its introduction into political thought of the group, as being a more concrete method of social organisation, its clear definition of the social relations between man and man, its comprehensive outlook on government and law and its healthy reaction against the paternalism and absolutism of the State.

But recent trends are shifting this emphasis to newer experiments in government which are somewhat awkwardly labelled "totalitarian". This change is mainly due to two causes. First, the Church and the functional group organisations such as Trade Unions under the modern pluralistic system began to develop more and more as rival organisations to the State, and thus failed in their primary duty of co-ordinating with the State. Secondly, the sovereign rights of the State itself were slowly undermined, and it came to be looked upon merely as one among various institutions. This attitude tends to deprive the State of its sovereignty, without which attribute no State can exist at all. The very purpose of the institution of the State

was thus in process of being defeated.

In ancient India a definite demarcation not found in ancient Greece and Rome was made between the State and Society. Both were regarded as organic institutions, independent of, though indispensable to, each other.

If we analyse the evidence in literature, Brahmanical and Buddhist, one fact becomes strikingly clear. Society preceded the State, and was a gradual growth. From one *Varna*, or caste, sprang up four *Varnas* and four *Asramas*, or orders in life. These four caste groups grew in course of time into a number of different groups which were functional in character and extent. When social organisation reached a certain complexity, it was felt necessary that there should be an authority with sovereign power to protect society and to foster its customs and conventions. This did not mean that Society as an institution occupied a status inferior to the State, for the existence of the State depended largely on the strength and the co-ordination of Society. Conversely, orderly social life was possible according to the Hindu conception only if the State was stable and permanent. The dread of anarchy, characterised as *Matsyanyaya* (the bigger fish eating the smaller), and of *Arajaka* (absence of a sovereign power) leading to a state of tyrannicide,

brought home to the ancient Indians the necessity for a stable and permanent organisation with a King at its head to exercise, if necessity arose, his right of *danda*, or rod of punishment, and to preserve the *dharma*, or the function, of the individual and of society. The end and object of the Hindu State did not terminate with police duty. Its jurisdiction covered the whole life of society, including religion, education, agriculture, industry and commerce. Integration was achieved by means of group organisations, which were so many voluntary associations with a devolution of functions. Group life was not inspired by an outside agency, much less by the State. Members of one profession or occupation joined together and formed a group, framing their own rules and regulations. It was incumbent on every individual in this group to act up to its best interests and to endeavour to observe its conventions.

Let us now proceed to examine some of the groups mentioned in ancient Indian literature. We hear among others of *Kulas*, *Jatis* and *Srenis*, *Ganas* and *Janapadas*.

The *Kulas* may be described as families; they were corporations of kinsmen. The primary unit of Hindu social organisation was, and still is the family, not, as in the modern West, the individual. The Hindu genius discovered the importance and the value of the joint family system and fostered its growth. Besides cultivating family relationships of interdependence and mutual service, joint family life solved the problem of poor relief and protected the disabled and the unfit. The virtues of love and affection were developed in the family group. Each able-bodied member discharged his duty of providing bread not only for

himself but also for the disabled members of the family. The father, who was the eldest in the house, was the leader of the family group and his word was generally respected. The mother too was highly respected, being regarded as the veritable queen of the home. The position of women in Hindu society, it may be mentioned, has been much misunderstood. The famous Code of Manu insists that women be honoured by their fathers, brothers, husbands, sons and brothers-in-law. On this depends their own welfare. Yagnavalkya, another law-giver, explains the means by which women were to be honoured, *viz.*, by gifts of ornaments, clothes and food. Sukra, the author of a treatise on polity, insists that a woman should be treated with love and affection by her husband and others. These mandates indicate a full recognition of the personality of the woman in Hindu society. Thus the family, bound together by ties of affection and mutual responsibility, was a happy group in which the citizen of the future underwent a life of discipline and cultivated a spirit of self-sacrifice which stood him in good stead in playing the rôle of citizen.

Next comes the organisation of *Jatis*, or caste groups. The caste organisation was an extension of the family group. The caste was essentially a functional group. The whole community was divided into four main groups, Brahmanas, Kshatriyas, Vaisyas and Sudras, to which respectively were assigned the functions (a) of ministering to the religious and spiritual needs of society, (b) of protecting the *dharma* of society and of defending it from external attack, (c) of engaging in agriculture and commerce and (d) of service.

The caste bond was cemented on the

basis of birth. It was felt that hereditary occupations would generally bring about the greatest efficiency and would draw out a man's inherent skill and intelligence, thus producing the best work. Apart from this, the caste system solved the problem, as yet unsolved in modern economic and other organisations, of rivalry and competition, which have worked such havoc in present-day society. It promoted community life by a sense of individual and social duty which went by the name of *Svadharmā*. The caste group, by performing its own duty and by not trespassing on other spheres, was made aware that by itself it could not exist; each caste depended for its maintenance upon the co-operation of other caste groups. Mutual service and fellowship in work resulted from this caste bond. When with the gradual weakening of the bond during the past century any kind of work became available to persons of any caste, a dislocation of Hindu society began. To-day, we in India are faced with the problems of poverty, unemployment, bitter competition in all walks of life, labour unrest and decay in indigenous industries, arts and crafts, all of which are so familiar in other parts of the world. The existence here of these relatively new problems, which are chiefly economic, cannot be attributed solely to the break-down of the caste system in India, but it would not be difficult to establish some definite relation of cause and effect between the two.

The group next in importance which is met with in Hindu literature and epigraphy is designated *Sreni*, which can be rendered roughly as "guild". The *Sreni* organisations were not necessarily caste organisations. They were mainly associations of traders and merchants. Their

members generally belonged to the Vaisya caste, the third group of Hindu society. This community voluntarily divided itself into a number of guilds, each being both an industrial and an economic association and each being entrusted with a specific function. Thus there were trade guilds, industrial guilds and guilds of cultivators, all of which had a plan and a method. Like other groups, the *Sreni* had its own laws. Each guild had the right to impose dues and taxes on articles which came under its jurisdiction. It could punish misbehaviour on the part of its members with fines and sometimes with expulsion. Some guilds included banking among their functions, and some had their own mints and issued coinage. They even regulated public endowments and kept watch on aliens and strangers visiting their village or city. Every guild was presided over by an official who was responsible to the State for the proper upkeep of the association and for the payment of revenue due to the State. By discharging their respective functions of producing goods and of distributing them at scheduled prices and by a correct system of weights and measures, these guilds were of considerable service to the State.

The social group that was represented by the fourth caste, the Sudras, likewise had its own occupational organisations which contributed much to the material welfare of the State. Thus we find groups of sculptors, musicians, artists, oil-mongers, carpenters, goldsmiths, ironsmiths, blacksmiths and many others. The Buddhist literature refers to eighteen distinct professional or occupational groups, which were all so many links in the chain that bound Society to the State.

Besides these four main castes, there was the *Panchama* or fifth caste, which

comprised persons of degraded professions, outcastes, aboriginal inhabitants and foreign settlers. These people have been designated in various ways as "depressed classes", "untouchables" and "unapproachables". Miscellaneous in its origin, this caste in course of time became divided into a number of groups, almost hereditary in character, each group evolving what we can call a caste sense. Each had its own conventions and codes which were to be observed punctiliously. Some groups of this caste considered themselves superior in the social scale and maintained their own standards. We are told, for instance, that though the Pulayans and the Nayadis of Malabar both belong to the large group of the *Panchama* caste, the Pulayan would nevertheless treat the Nayadi as an unapproachable and would undertake expiatory rites if a Nayadi contaminated him by his approach.

Thus it will be seen that whatever may be said to-day of the lot of the untouchables, recently designated Harijans, in ancient India these groups were contented with their position in society, and, forming as it were so many auxiliaries, they promoted the well-being of society at large. The division of untouchables into various groups must originally have been based on occupation. Slowly, each group became set in composition, the son generally following the occupation of the father. In course of time the once occupational group became hereditary in character. The occupations pursued by these groups varied considerably. Some of their members were field labourers, some scavengers, some liquor dealers, some leather workers and shoemakers, while some were in charge of the burning-grounds. The members of these occupa-

tional groups gradually became unapproachables because of the very functions they made their own. This nullifies the rather prosaic conclusion of the modern reformer that caste exclusiveness produced the stigma of "untouchability". They lived outside the village and had their own places of worship and their own rural amusements. In the economy of the ancient Indian village community, however, these classes formed an integral part and were considered village servants. Their services were often paid for in kind.

Untouchables like the barber and the washerman enjoyed a higher social status than the unapproachables and were also deemed a necessary adjunct to the village community. They had their own quarters in the immediate neighbourhood of the village. Their services also were paid for in kind. Early Hindu society did not favour changes of occupation and individuals were generally expected to follow their ancestral calling. Only in cases of extreme necessity and then only as a temporary measure was a man allowed to change his occupation. And then care was taken to see that such a change involved no clash of interests. As has been said already, the merit of the system lay in the fact that a man's occupation was determined by the group into which he was born and that he was therefore able to learn his art or craft from his father and thus to become skilled in his profession.

There was no serious attempt on the part of any group to raise itself in the social scale at the expense of other groups. Each member of the functional and occupational castes felt that his birth in that group was due to his actions good or bad in his past life or lives, and in consequence he worked out his own salvation by discharging the duty assigned to him

by his group. The tie of association between one group and another was thus so strong that the ship of society was ensured a smooth passage.

Another and perhaps the most important factor that contributed to harmony was the economic self-sufficiency of each section of the caste. Each group was in fact a "legal community" with its own laws and customs and its own code of honour. As long as a means of livelihood was guaranteed, there was no room for dissatisfaction of any sort. This explains, to a large extent, why there were no civil wars throughout the history of India to correspond with the struggle between Patricians and Plebeians in ancient Rome and the frequent civil strife in the history of Europe.

Notwithstanding the different functions and nature of their organisations, these groups were made to feel their interdependence so that common ideals permeated the group mind. The normal life in the villages, district towns and capitals of ancient India was fundamentally group life.

The State in ancient India had well-marked boundaries. As the family was the unit in social organisation, so the village was the unit in the Hindu administrative system. The village was administered by the *Panchayat* or Council of Elders, whose decisions were final in all legislative and judicial matters. There was a regular hierarchy of officers: the headman of one village, the head of ten villages, of twenty villages, of a hundred villages and of a thousand villages. These heads of the rural districts were the connecting links between the territorial units on the one hand and the State on the other. The village headman was responsible to the State for its share in the produce of the village, since

every territorial unit was expected to pay a certain amount of revenue, either in cash or in kind, to the State in return for its protection. If any villager felt that injustice was done to him, either by the headman or by the *Panchayat* of his village, he had the right to appeal to the headman of ten villages and so on up to the king who was the final court of appeal. The duty of the chief of ten villages was to hear appeals from villages under his control and to settle disputes over boundaries, encroachments and damage to property. These territorial groups were so many village communities, all self-sufficient and self-sufficing. They enjoyed autonomy in internal affairs. The State allowed them to transact business and to administer laws consistent with the traditions, usages, and customs of the locality. Only when the village community failed in the proper discharge of its duties did the State interfere.

The *Janapadas* were what we should now call district and provincial organisations. These associations were much larger than the village community and comprised a definite territorial unit. The Hindu State, like the modern State, was organised on a territorial basis.

The *Ganas*, again, represented a further form of group life. *Ganas* were so many small republics. We hear of the Licchivigana and of the confederacy of the Vajjians, much celebrated in the annals of Buddhism. From the Vedic age, India was divided into a number of small independent kingdoms which were called republics. These kingdoms were largely governed by free and independent clans. Their government was non-monarchical; the clan as a whole was in charge of these states. Though we hear of this form of administration existing side by side with a monarchy from the Vedic

period it was from the sixth century B.C. and especially with the rise of Buddhism that these kingdoms became celebrated.

The tribal assembly was an important institution in these republics. It was a public assembly of the clan at which young and old met to take an active part in its many-sided deliberations. Here the administrative and judicial affairs of the state were discussed and decisions were taken. The clan elected its own leaders who were the chief spokesmen and who also led the army in war. Some tribes like the Vrishins were governed by an oligarchy. So long as there was union among the members of the clan, these tribal republics continued to flourish. In this connection the words of the great Buddha to Ananda regarding the Vajjian clan may be quoted :—

So long, Ananda, as the Vajjians hold full and frequent assemblies, so long may they be expected not to decline but to prosper. So long as the Vajjians meet together in concord and carry out their undertakings in concord, so long as they enact nothing not already established, abrogate nothing that has already been enacted, and act in accordance with the ancient institutions of the Vajjians as established in former days, so long as they honour and esteem and support the Vajjian Elders and hold it a point of duty to hearken to their words, so long may the Vajjians be expected not to decline but to prosper.

Though there is incontestable evidence that some of these republics flourished till the end of the fourth century after Christ, still signs of decline and decay were already evident in the days of the Mauryan rule. The popularity of monarchy as a form of government and the concept of an imperial monarchy like those of the Mauryas and of the Guptas, with a large State, led indirectly to the fall of these republican States which were

gradually absorbed into the Imperial State. In their heyday these autonomous organisations of the *Ganas* cultivated political and social virtues and promoted the well-being of the body politic.

Thus we see that by a device of voluntary group life the Hindus were able to preserve the health of the State. Liberty was given to each group to manage its affairs, and each in its own way enjoyed self-government. This made for progress in the political and economic spheres and to this extent the State benefited. While each group asserted its own rights, it acted only within its own limits and never failed to acknowledge the suzerainty of the State. Whenever a group transgressed its limits, the State interfered and its decision was generally accepted by the group.

A word may be said about the nature of the sovereignty of the State in ancient India. It is sometimes assumed, on the basis of the European concept of the 'divine right of kings', that it was an unlimited sovereignty, that the king was an autocrat whose actions were unchecked. This is entirely to misconstrue the whole theory of the State in ancient India. The king's position was limited by a system of checks and balances. His duty was merely to act as the custodian of *dharma*. Whenever the function or the duty of one or more particular groups was in danger, he exercised his power and restored the established tradition. His was primarily a moral responsibility. He had no right of legislation. The law was already there. The judges interpreted the law and delivered their judgment. That the law was not static but progressive is evident from the large number of law books and commentaries on texts of Hindu Law which appeared from about 1,000 B.C. onwards.

Above the king was Law, regarded as

sacred by both State and Society. At every stage the king was reminded that his responsibilities were more numerous than his rights. He was required to act righteously to secure the highest welfare of his subjects both here and hereafter. He was expected to identify himself so much with the society of which he formed a part that his interests were those of his people. According to Kautilya, the king's happiness lies in the happiness of his people, his welfare in their welfare, and his interest in their interests. The king's solicitude for the welfare of his people is confirmed by Asoka's edicts. King Dilipa, we are told, acted as a father towards his people, sheltering them from all kinds of danger and attending to all their comforts. A king who behaved thus to his people could not be termed an autocrat.

The ancient Indian monarch was first and last the people's king. The elective character of kingship is clearly apparent from the hymns of the *Rig Veda* and also from the *Atharva Veda*. A hymn of the *Atharva Veda* contains the explicit direction, "Let the people choose their king." In the *Aitareya Brahmana*, the king is said to enter into a contract with his people during the coronation ceremony by taking a solemn oath to interest himself always in their welfare under penalty of losing his kingdom. Though the elective kingship was replaced in course of time by hereditary kingship the principle of elective kingship died hard. Whenever a succession was disputed, the opinion of the people was sought and generally acted upon. When once the principle of election by the people was admitted, it naturally followed that the same people had the right to

depose the king if he should misbehave. The authors of the *Vedic Index* observe : "Royal power was clearly insecure : there are several references to kings being expelled from their realms and their efforts to recover their sovereignty."

It will be interesting in this connection to say a word about the traditional practice of setting up the *Yuvaraja* or Crown Prince. A classical instance of this ceremony is afforded by the Epic, the *Ramayana*, where King Dasaratha in consultation with his priest Vasistha made elaborate preparations to have Rama crowned as the *Yuvaraja*. Religious ceremonies of different kinds were a feature of this occasion ; but the chief purpose of the installation of a Crown Prince was to ensure his succession to the throne and his help to the reigning king in the discharge of his administration. His inauguration had to be formally approved by the people. Thus it will be seen that the people participated in every function of administration.

In the exercise of sovereignty, as we have seen, the State did not encroach on the various rights of social and political organisations which were so many voluntary associations ; consequently individual freedom was safeguarded. On the other hand, while working out his own salvation, the individual was not allowed to forget his duty and his service to his group and consequently to his country. The group idea promoted community life and generated fellow-feeling and a sense of brotherhood. The group life was an instance of collective activity for the common good and the common welfare, maintained by mutual understanding and mutual adjustments.

V. R. RAMACHANDRA DIKSHITAR

NEW BOOKS AND OLD

HALF A MILLENNIUM OF THE PRINTED WORD

[Charles Dernier is an American who has contributed before to these pages. In this article he writes about the influence of the Press in modern civilization. —Ed.]

A world of metaphysical implications lies behind the concept of the Word, abstract and concrete, from the periodical Fiat of Universal Law which calls the universe into manifestation to the living messengers called words which have the power to enlighten the minds and to quicken the hearts of men. "A single word may . . . put the spirit of a lion into a dead fox"; yes, but also, alas, "a single word may ruin a whole city". For if there are words which bless and ennoble, there are also words which wound and words which debase. Among the words which are the small coins of ordinary human interchange are some minted from the pure ore of thought. Many others, however, are spurious and valueless, false coins that discredit whoever passes them. But all of them have power for good or ill—good words and bad; even the colourless words of idle chatter clutter the mind and raise a barrier to the flow of true ideas.

Humanity has ever been prodigal of the spoken word. Down the ages words have poured from pulpit and rostrum, have eddied and churned in every social and business circle, vociferous, jubilant, commonplace, agonized, tender. But never in history has there been such a stream of words swirling throughout the world as in the last few centuries has gushed in ever-swelling flood from the presses of all civilized countries.

All writing is picture-writing; all writing is symbolic, the visual represent-

ation of ideas, whether it be their direct reflection, the picture of the idea itself, as in the picture-writing of the American Indians, or the pictures of words that represent ideas, the reflection of a reflection, as in the more or less phonetic scripts which form the alphabets of the ancient and the modern world.

For countless centuries writing has played an important part in the preservation and transmission of ideas, but the printing-press has augmented a millionfold the power of the pen, making it mightier not only than the sword but also than sceptre or mace or all of them put together. Armies have retreated before it, and kings and parliaments have had to come to terms with the public will, aroused by and in turn finding expression through a virile press. Take, for a single example out of many, the stirring events at the close of the eighteenth century in the West. Without the printing-press the pamphleteers who played so large a part in precipitating the French Revolution and in carrying the Revolution in America to success could not have done their work with anything like such effectiveness.

Typography in the West showed a time-lag of centuries as compared with the "backward" East. Both in block-printing and in printing with movable types the Chinese anticipated the Western discoverers by centuries. As, however, the rise and development of these arts in Europe was apparently quite

independent of Eastern influence, we need not take up here their early history in the East, beyond recognizing the latter's claim to priority. The exact date of the invention of printing with movable types in the West will perhaps never be known, and it does not matter very much except to civic and national pride whether movable types were first cut by Lourenz Janszoon Coster in Haarlem between 1420 and 1423 or by Johann Gutenberg in Strassburg in 1440.

What is of the first importance is the revolution in Western civilization which printing has brought about. In its disturbing potentialities for evil as well as for good the invention of printing with movable types is aptly comparable to gunpowder, which antedated it by only about a century, with the qualifying admission that the scales were more heavily weighted against mankind in the case of the latter.

An anecdote has been related about Michael Faraday, who in 1831 made the tremendously important discovery of the principle of the dynamo. Of a lady who inquired, seeing his apparatus, "But what good is it?", Faraday is alleged to have demanded in his turn, "Madam, what good is a baby?" What the dynamo as a practical application of electrical and magnetic science has done for electric lighting and power production, or in other words for the material aspects of Western civilization, is comparable with the revolution on the cultural plane which the invention of typography has caused.

Something of the same idea of the vast potentialities latent in small beginnings may have inspired the otherwise puzzling specialization of the Latin plural *incunabula*, originally "swaddling clothes" or a "cradle", to denote the

output of the first European printing-presses, those of the fifteenth century.

Half a millennium of the printed word in Western civilization; a different world from that before the printing-press—would that one could say, in all respects a better one. But what constitutes advance? Opinions differ. A few years ago a sign-board on the wide, tree-shaded lawn of a pleasant old suburban home informed the passing public that the property was "being improved by a block of modern stores and flats". "Improved"! At least one passer-by was reminded of Olive Schreiner's warning to those so glamoured by modern "progress" that novelty and speed and quantity seem admirable as ends in themselves:--

A train is better than an ox-wagon only when it carries better men; rapid movement is an advantage only when we move towards beauty and truth; all motion is not advance, all change is not development.

Vicwed as machinery, the printing-press must bear its share of the responsibility for the machine domination of the modern world—a domination vastly furthered, moreover, by the printed advertisement which whips both industry and commerce in every line to ever greater speed. The old-time barker at the country fair has his successor in the copy-writer of the modern advertising firm. The latter is no less the master of suggestion, of bravura, of bluster, of intimidation of the docile public, and what his vulgarity has lost in frankness is amply compensated by its greater subtlety. It may be granted that advertising is partly responsible for the rise in the standard of living—read, increase in the number and complexity of wants and corresponding decrease in

resourcefulness, in adaptability and in contentment with little. Creating an avid demand where neither need nor even desire had existed before is hailed as a triumph of advertising skill but, achieved as it is by exploiting the weakness of human nature, it is not a victory worthy of the name.

The advertisement, however, is at least frankly what it is ; however vulgar it may be, it is not the most objectionable of the brood of propaganda. A volume could be written on the prostitution of the printed word to propaganda, religious, political, scientific, open, veiled, insidious. But great as is the material influence of the press and its direct effect through propaganda, its social and cultural influence has been greater still.

Only six hundred years ago in Europe not only every document, private or public, but also every copy of every book was written by hand. The labour and the coincident cost of volumes so produced compelled careful consideration of what was worthy of being copied. Doubtless many a Western copyist could have echoed the sentiment quaintly expressed at the end of some of the old Indian hand-copied works :—

Oh reader ! I have written this book with a great amount of strain for the hips, waist, neck and eyes. Please therefore preserve this book with great care.

The relatively small editions enforced by the soft-metal types originally employed still demanded the exercise of discrimination in regard to what was to be printed. But one by one the dams erected by fortunate circumstance in the path of the rising tide of mediocre writing were swept away. Soft metal types were superseded by more durable ones, the price of paper dropped, and through

every breach in the dykes the sea rushed in.

Printing enlarged enormously the ranks of the half-educated, though there are those who claim that the educated few in the past had a broader as well as a deeper culture than have the average products of the modern university. We have seen the leaven of mass education at work in our own day in the eagerness with which the Russians have embraced the new educational opportunities presented by the printing-press and by their new free access to its output. But it has not yet penetrated everywhere.

Printing has not been altogether good for the poet. Sight is a poor road for poetry to take into the consciousness. The appeal of poetry is first to the ear and then to the heart. It needs to be chanted. Caught on the printed page it is as lifeless as a transfixed butterfly. In England the Poetry Society is making valiant though belated efforts to bring verse-speaking once more into its own.

The main reason, of course, why poetry held the field almost unchallenged by prose in the centuries before the possibilities of rapid reproduction of manuscripts opened up, was that verse lent itself so much better than prose to memorizing and to oral delivery. The coming of the printing-press and the enormous increase in the ranks of the literate which followed, making the listeners fewer and increasing readers by the million, inevitably meant a swing to prose. We have to credit the printing-press in part for the great prose that has so enriched the literature of all countries in these last centuries.

Printing has also unquestionably acted as a great democratizing force ; as a

leveller it perhaps ranks second only to Death, who knows not King from commoner. Levelling *per se*, however, is not an unqualified good; levelling may be upward or downward. For example, no thinking person could favour the double standard of morality, but none with the interest of the race at heart could approve what has happened in Western countries in recent years in the more or less conscious attempt to make the moral law bear equally upon men and women. Instead of imposing upon men the requirement of social purity long demanded of women, in appearance if not always in practice, there has been a marked relaxation of the standard for women and a tendency to condone the moral lapses of both sexes as freely as those of men have been condoned for centuries. That such a levelling down has affected disastrously the moral tone of society in the West is only too obvious.

A comparable process has been at work in the progressive debasement of cultural standards and the printing-press must accept much of the onus. It is only necessary to contrast the fate that has overtaken sooner or later—generally sooner—nearly every journal with high ideals and a noble cultural message, and the almost insuperable obstacles against which the few which still survive are struggling, with the great and ever-growing circulation of journals of popular appeal. *The London Mercury* has died of inanition in a world in which *The Saturday Evening Post* is flourishing like the green bay tree.

A cheap journal like the latter—and it is one of the best of its kind—plays much the same rôle in the regimentation of the thought and cultural appreciation of the masses that the Book of the

Month and allied schemes play for the monied classes. It is not merely a business proposition. "As a man thinks, so will he become." Ideas from without are part of the raw material of thought, and the homely adage about the unfeasibility of making a silk purse out of a sow's ear is truer in this field than in that of heredity, from which it most likely derives.

There is general agreement that too many books are produced. The work, poetry or prose, with a constructive message is too often submerged in the torrent of books that represent, if nothing worse, a waste of material, time and energy. Literary men who have talent and something to say are many times unable to make a living at their profession because they are crowded out by poetasters and writers of pot-boilers that catch the fancy of the crowd. Meretricious and erotic writing not only stands in the way of the success of worth-while publications, but it debases the taste and even the morals of the public, creating an unwholesome demand, to meet which more and ever more of its kind is produced. Too often the publisher's criterion is not whether a book measures up to a given standard of literary excellence, but how many copies of it are likely to be sold.

But because a far greater quantity of trash than of work of value is printed, would we commend the attitude of the Seminole Indians of the Florida marshes who, regarding literacy as the symbol of a hated alien culture, have made its acquisition by a Seminole a capital offence under their tribal law? A thousand times, no. That would be as bigoted a stand as that recorded of a pious divine, of the last century if we are not mistaken, who, learning of an

unfortunate bereft of sight and hearing, said that such a person was to be congratulated on having two avenues less than other men along which the Devil could approach him !

We must, however, admit regarding the language barrier, so widely deplored as a hindrance to mutual understanding, as not an unmixed evil. It should act as a sieve through which only works of a certain degree of fineness can pass. The best in the various languages can be and ought to be made available in translation ; but let us be reconciled to the fact that diversity of tongues means, among other less desirable things, that the turbid flood from the world's presses cannot sweep quite unrestrained around the globe !

How different would have been the history of the printed word if the West had known and applied the principle enunciated by the Buddha two thousand

years before the advent of typography in Europe !

" Though a poem consists of a thousand couplets, if these be lacking in sense, better a single couplet full of meaning, on hearing which one is at peace."

It is not too late to begin to apply it now. The publisher of vision who takes his stand on artistic worth serves the rehabilitation of the printed word. So does the bookseller—and we know of such—who holds his conscience dearer than his purse and refuses to stock any but decent books. So does the individual reader who refuses to take the journal or to read the book that panders to and whets debased demand.

The printing-press is on the scales. Blessing or curse to humankind ? Both, but the need is urgent of weighting the balance on the side of beneficence and truth.

CHARLES DERNIER

The Baiga. By VERRIER ELWIN.
(John Murray, London. 30s.)

Mr. Verrier Elwin unwittingly made many friends when he wrote *Leaves from the Jungle*, an account of the Gond tribe with whom he lived for several years. He will now make another host of friends, for he writes with a charm of which, luckily, he seems to be unconscious.

This new book, fascinating to the ordinary reader, is of incalculable value to the anthropologist and is certain to become the classical work on its subject. The author records with astonishing detail his experiences with the Baiga, a tribe of some forty thousand souls who live in Central India. There is nothing which he does not know about them, and in this book we may learn of their songs, many of which are lovely poems, their

games, their superstitions, their religion, their quaint notions of physiology, their dreams, magic, myths, riddles, complicated family-relationships and even their standards of physical beauty. The book, moreover, contains about a hundred extremely fine photographs.

The Baiga, we are told, are wilder and also more attractive than the Gond.

Magic is the most vital and potent reality of the Baiga's life. If he cannot always raise the dead, he can at least ward off the demons of disease. If he cannot raise crops without seed, he can at least whisper the secrets of fertility into the seed he has. If he cannot attract the love of a whole village of maidens, he is quite competent to seduce them one by one.

Food is the most important consideration of a Baiga, but "sex", in which he indulges with great freedom, is secondary only because "it is much easier to obtain". Love-magic is widely practised, and "girls are delighted when a man

prepares love-magic for them ; it proves the seriousness of his intentions ; it makes the whole thing much more exciting". Despite his lack of inhibitions, the Baiga has erotic dreams which would satisfy any psychoanalyst.

One of his strangest myths is that of "the driving of the Nail which is the climax of the story of creation". This Nail "holds the unsteady earth in place"; and an earthquake is caused when an act of incest loosens the Nail. He has an interesting conception of the soul. The soul is three-fold. There is the soul itself ("or life-essence"), the shade, and the ghost. The "shade" seems to equate

with the "astral body", and the "ghost" to be, as it were, a psychic excrement. He believes, too, in a peculiar form of reincarnation, having apparently adopted and adapted it from his Hindu neighbours. The Baiga is reborn in one of his own descendants.

In so short a notice it is impossible to give any impression of the wealth of information in this book. Any one who studies it will know more about the Baiga than he knows about his own tribe or even about himself. Mr. Elwin's achievement is, in short, magnificent, and no reviewer could overpraise this beautiful and extraordinary book.

CLIFFORD BAX

The British Annual of Literature, 1939. Volume II. (The British Authors' Press, London. 5s.)

The broad object of this annual publication is set forth in the Editorial as to seek "to give recognition to the manifold culture that is being developed through the medium of the English language under the British flag". The imperialistic ring of this description is not echoed in the contents, which provide a wide and impartial survey of literature in the British Dominions and elsewhere. The opening article by Frank Swinnerton deals topically with "The Outlook for Creative Literature in a Politics-ridden World". Edith M. Fry writes on the work of the Poet Laureate, John Masefield, while Colm O Lochlainn contributes a study on William Butler Yeats. Australia is represented by articles on Henry Handel Richardson and "The Aborigine in Australian Liter-

ature", while an article on the famous New Zealand authoress Jessie Mackay is accompanied by several of her poems. Professor V. N. Bhushan is the author of an interesting study on the Indo-Anglian poets entitled "The Indian Parnassus". These are merely a selection from the contents.

There is an extensive review section devoted to recent publications from Empire countries. Unfortunately the standard of books selected is rather unequal, and we find such works as Sir S. Radhakrishnan's collection *Freedom and Culture* side by side with such doubtful currency as Rosita Forbes's *India of the Princes*. A notable feature of this section is the number of Indian publications selected for mention.

The few illustrations are pleasing and the printing and get-up of the volume is generally attractive.

B. J. S.

A Sacramental Universe : Being a Study in the Metaphysics of Experience.

By ARCHIBALD ALLAN BOWMAN. Edited by J. W. SCOTT. (Princeton University Press, U.S.A. \$5)

Part I, which covers about three-fourths of this book, is an elaborate redaction by the author of three out of six lectures delivered by him under the Vanuxem Lectureship at Princeton University. He was prevented from elaborating likewise the other three lectures by his sudden death. Consequently the Editor publishes in Part II very full though concise notes which the author himself prepared and used for his spoken lectures, thus giving us an idea of the complete thesis. Part III, which continues and amplifies the matter covered by the lectures, is taken from courses given by the author to his University classes at Glasgow. We must congratulate the Editor in so selecting and arranging the notes as to put before the reader a comprehensive and unified picture of the author's views.

The theme of this work is indicated by its title. The author is intensely dissatisfied with any attempt to empty all that is characteristic of the self into the not-self or the physical world. He insists that the fundamental difference between the two should be clearly apprehended, and especially the true nature of the self distinctly borne in mind. When this is done, he maintains, the universe will be seen to have a "sacramental" meaning and purpose. It will be found that the self or spirit dominates the whole, organising and unifying the manifold of experience to serve its own ends.

With this aim in view he examines closely the position of some modern thinkers like Dewey, Lloyd Morgan,

Alexander, Whitehead and Santayana, who in his opinion tend either to immerse spirit in nature or to regard it as a phosphorescent sheen on the surface of events. As against this he points out that the essential characteristic of the self is that it is synthetic, *i.e.*, while in physical nature events are explained in terms of causal sequence, all that is typical of spirit fails to be understood thus but requires for its explanation the mind's power of gathering together in synthesis its various experiences. A principle which is above sequence and capable of holding before itself the various events in sequence has therefore to be postulated. Further, events in physical nature are conditioned and sustained by external relations. But spirit internalises everything it touches and absorbs into the unity of its own purposes its successive experiences, overcoming barriers and making them subserve its ends. It is thus essentially creative.

Nor, on the other hand, is the tendency to do away with the distinctive nature of the physical world to be encouraged. The physical world, he insists, is a self-contained and indefeasibly non-subjective system of interrelated particulars. He blames scientists for the tendency to imagine that the physical is got rid of when it is broken up into non-spatial parts or energy. As against all efforts to negate the physical world he maintains that the physical is as truly existent as the spiritual. While the spiritual and the physical are thus clearly distinct and opposed to each other, it is also certain that they enter into relations of a highly determinate character from which arise new possibilities of being, such as (a) the forms of life or embodied spirit and (b) the

various types of value such as sensory and perceptual qualities, charm, utility, beauty, sanctity, truth and moral goodness. In fact, the physical world as we know it has meaning only in relation to the consciousness and the purposes of spirit. Accordingly it is postulated that the physical world is a creation of the Infinite Spirit who for purposes of His own creates and maintains it. The two opposed principles of self and not-self

are thus brought together.

Whatever one may think of the author's attempt to bridge the gulf between the self and the not-self by the unusual device of invoking the Infinite, his very clear analysis of the self and the not-self with a view to pointing out their essential distinctness is an invaluable contribution to thought which modern philosophers cannot afford to neglect.

BHARATAN KUMARAPPA

Oberland Dialogues. By DOUGLAS FAWCETT. (Macmillan and Co., Ltd., London. 18s.)

The inspiring series of photographs with which Mr. Fawcett has illustrated his book suggest at a first glance that it is an account of mountaineering in the Alps, with occasional flights in an aeroplane. But although such flights do pleasantly break here and there the determined course of philosophical debate, they are no more than moments of light relief. As in *Zermatt Dialogues*, of which this is a sequel, a group of men gather together to discuss a theory of reality, which they have entitled "Imaginism". Two of the original party, the mystic and the explorer, are regrettably absent. But in their place is a Nazi professor from Munich, named Wortvoll, who is to play the part of critic. As his three companions are all enthusiastic converts to "Imaginism", the dice of argument are weighted considerably against him. And perhaps the weakest part of the book is the lack of any sustained criticism of its prevailing theme. The dialogue, too, in Mr. Fawcett's hands, is transparently no more than a plausible mechanism for distributing the same argument through several channels. It is never an art. And his conviction that in "Imaginism" he has discovered and, one might almost say, patented the key to an understanding of reality for which the ages have been waiting, leads him at times to a sweeping dismissal of earlier conceptions, which is amusingly naïve. Thus, for example, because "Ima-

ginism accepts change", it "destroys the Absolute by making change and time-succession reveal the very nature of God". It destroys equally, by completely solving, the problem of evil, and reduces morality to a mere temporal fashion. "God is supermoral and I am not concerned that His will shall be done." Similarly the "*Law of Karma*", artificially presented as "presiding over us" and not also working in us, is dismissed as an Eastern heresy, only to be truly interpreted by the convert to "Imaginism".

Yet if "Imaginism" tends at times to be too much of a bee in Mr. Fawcett's bonnet for him to test it adequately against other metaphysical theories, which he often dismisses far too cursorily, there is no doubt that it does represent a creative conception of reality of fundamental importance, and that he develops it here suggestively and with unflinching zest, gathering up the conclusions reached in his earlier dialogues, and then advancing against a well-established metaphysical background to consider such subjects as creative evolution, the soul and its bodies, birth and death, the plurality of lives, and the working of the creative principle itself. His quest is, indeed, the "rediscovery of a lost world", of an integrated awareness, in which idealism and realism are once again centred in a principle which includes and transcends them both. But his adventurous mind has yet to find its heart in the ancient wisdom.

HUGH I.A. FAUSSET

What Is Hinduism? By D. S. SARMA. (G. S. Press, Mount Road, Madras. Re. 1/8)

In the introduction to this compact little handbook the author sets out his views about the teaching of religion and the rôle which it plays in the evolution of man. His basic attitude is characterized by the statement: "God is our eternal quest. And it is God Himself that prompts the quest, for without His creative activity in our hearts we would never think of seeking Him."

After a fundamental chapter in which he pays tribute to the Vedas as the fountain-head of Indian culture, the author discusses Hinduism in its four-fold aspect of ritual, ethics, worship (*bhakti*) and philosophy. With regard to ritual he lays stress on symbolism and its mystical function. The chapter on ethics deals with ethics as a part of metaphysics, but Mr. Sarma is also aware of the tremendous implications of the caste-system. Far-reaching and deep-sighted are the pages in which he deals with the greatest of all virtues, *viz.*, self-conquest.

The sanctification of ethics by the union, in love and devotion, of man's aspiration with the source of all inspiration, which we call "God", is the subject of the chapter on *bhakti*. The *Gītā*, that

incomparable Song of Songs, is especially referred to here, as it forms the main scripture of Hinduism throughout. Our author next deals with Hindu philosophy and does not fail to note its intimate relation with religion and mystic experience, in which latter connection lies its true greatness. The well-known formula "*sat-cit-ānanda*" is discussed with illumination, and other difficult problems like *ātma-anāman* and *māyā* are treated equally well. The concluding chapter gives a survey of the present Renaissance of Hinduism and a summary of the fundamentals of this extremely productive religion. Here we are once more impressed by its spiritual content and we feel sure that with its sublime teachings and intrinsically moral convictions it will prove the saving grace not only of India but of a large part of civilized mankind.

This little book is exhaustive, clearly written and founded on sound historic views. It deserves to be recommended to students as well as to anybody interested in the study of religion. Its merit is greater than that of a mere "text-book": it is a book that inspires even more than it instructs, and in that respect it is a worthy representative of Hindu religious thought.

W. STEDE

The Psychological Attitude of Early Buddhist Philosophy. By ANAGARIKA B. GOVINDA. (Readership Lectures, Patna University, 1936-37)

These able lectures based upon the Abhidhamma tradition, with appendix and diagrams, are obviously the result of sympathetic study: they are distinguished by original observations and provide an excellent introduction to Buddhist psychology.

The work begins with an outline of religion from the Vedic to the Buddhist period, which religious movement is here regarded as an evolution. But Buddhism did not contain anything new even in its denials: the Buddha described his teaching as an Ancient Way taught by the Buddhas of other times. In contrasting the Buddhist period with earlier ones, our author calls it the "Age of Man" and markedly more "spiritual". Are such descriptions appropriate, we

must ask, for a religion whose goal is cessation of life and which made no reference to the Eternal Spirit except to deny its existence in man? Although the Buddha, according to the Pāli Canon, seems to have made this denial of the Eternal in man, he affirmed the possibility of man's attainment of Nirvana. It is true that Nirvana is categorically declared to be the absence of greed, hatred and ignorance, but it is more than merely such an ethical state; it is said to be eternal and blissful. Therefore if such a state is potentially attainable in man, in what way does this conception differ from the Vedantic view of the Eternal Self in man which Buddhism denies?

Women and Marriage in India. By P. THOMAS. (George Allen and Unwin, Ltd., London. 7s. 6d.)

This interesting book is a sign of the times—a sign of young India raising its voice against the old. The old order should give place to the new; divorce, widow marriage, co-education and a number of other reforms must be introduced. Mr. Thomas feels the urgency of the reforms, but he finds the old order blocking the way everywhere. So he condemns everything old. He sees ancient India with a prejudiced eye. He makes many extravagant remarks, of which the following one about the Buddha is the most culpable:

The fact is, Siddhartha was spoilt in his childhood by his doting parents who brought him up to believe that life was a continuous state of bliss, and when the young man suddenly came upon the invalid and the corpse his brain became unsettled. Had he been brought up in normal surroundings he would have had a more balanced idea of life and death, and we would have been spared a philosophy of life which, though driven out of India by Sankara, has left a shadow of gloom over the country.

Fortunately, the Buddha needs no defence from the lance of this eccentric knight. Such ill-considered judgments can have but one effect; they prejudice

We do not find either, according to the analysis and descriptions here given or elsewhere, grounds for a belief that Buddhism represented a higher development of religious truth than that represented by the Vedas. The Vedic form is that of mysticism, poetry and symbol, covering a vaster field.

The Anāgarika rightly places much emphasis on the empirical nature of Buddhist psychology. It is not, however, possible to have an empiricism free of idealism. The ideal of Buddhism is a transcendental state, and its psychology includes ways leading to various states or planes of gods.

E. H. BREWSTER

the reader against even the sane portions of the book.

In his first chapter the author criticises the view that marriage is a sacrament. The second chapter is historical, treating of the position of women in India through the ages. Here he favours Briffault's concept of a universal primitive matriarchy. The fact is, Briffault's thesis is still a hypothesis and is far from being an accepted conclusion, as Mr. Thomas thinks it to be. In the same chapter he says that "the joint family is a survival of the Moghul period into the twentieth century". Sociologists are agreed that the joint family is at least as old as the Indo-Aryans.

No liberal-minded person can fail to see that the reforms which the author advocates are necessary. But it should be pointed out that the so-called "lower" castes in the villages do have a sort of divorce and widow marriage—"Kudike" it is called in Mysore. The "lower" caste institutions are more liberal than those of the "upper" castes.

Mr. Thomas's book is timely. It is thought-provoking, though one may differ fundamentally from the author's views.

M. N. SRINIVAS

The March of Literature: From Confucius to Modern Times. By FORD MADOX FORD, D. Litt. (George Allen and Unwin, Ltd., London. 16s.)

The late Ford Madox Ford was a tantalizing figure in contemporary English literature. His father was a German, and he had affiliations with the Pre-Raphaelites and with French and German intellectuals; he successfully collaborated with Conrad, edited literary magazines, fought in the (first) World War, and lectured to college students. He published poems, novels, sketches, critical studies and surveys, children's books, and what not. Until his recent death at a little over sixty-five years of age, Dr. Ford remained as prolific, as full of zest and intellectual vigour and as self-confident as ever.

His last work, a sumptuous affair of about nine hundred closely printed pages, is an attempt to trace "the evolution from the past of the literature of our own day and our own climes". In all conscience it is an ambitious undertaking; but Dr. Ford had been a voracious reader all his life and hence had familiarized himself with the movements in letters in various countries. Further, his aim in this book is not so much to give a comprehensive survey of the world's literature as to act as the "taster" to those books that have come his way and won his approbation. In an Englishman's survey of the literatures of the world, more attention is bound to be given to Western rather than to Eastern literatures; and more space is bound to be allotted to English rather than to French or German or Russian literature. Dr. Ford's survey, being partial and personal, is even less satisfactory as an authentic guide to the world's literature; it is perhaps inevitable that there should

be serious omissions, inevitable too that there should often be a lack of proportion in dealing with particular authors and their works, inevitable even that there should be several unconventional and apparently perverse pronouncements. It is strange that a book on "the march of literature" should ignore altogether figures so outstanding as, say, Chekhov, Capek, Luigi Pirandello and Rabindranath Tagore. Again, one cannot but rub one's eyes as one reads that Ibsen's "series of modern plays from *The Doll's House* of 1879 to *John Gabriel Borkman* of 1896 are in no sense literature at all from any aspect". Nor can one resist a smile when one finds *Sakuntala* described as "a heroic epic". Further, it is clear that Dr. Ford does not admire Byron, either the man or the poet; none the less he takes several pages to demonstrate that there are hardly five lines of poetry in all Byron. This seems much ado about nothing; Mr. Ford might profitably have devoted this space to a more detailed consideration of the poets he does admire. Such instances of commission and omission might easily be multiplied.

These, however, do not matter very much. We need not go to Dr. Ford's book for instruction, or even for information—there is no paucity of authoritative histories of the various literatures of the world. But we may go to it to know what Dr. Ford thinks, to follow his rambles in literature, and to note his reactions to works of imperishable excellence, old and new. At his best Dr. Ford is certainly an illuminating critic; when he is in the presence of the first-rate and is moved profoundly, his judgments acquire an impressive and authentic glow; but even otherwise Dr. Ford is always entertaining. His book is

neither regular history nor reliable criticism; but it is nevertheless a notable achievement because it is very personal, creative in its suggestion of the impulsion of letters, and written in beautiful

prose. And as we read it the sentences come to us, with their clarity and their lustre, their waywardness and their perversity, with the friendliness of a conversation.

K. R. SRINIVASA IYENGAR

Some Aspects of Indian Education Past and Present. By SIR PHILIP HARTOG. (Humphrey Milford, Oxford University Press. 3s. 6d.)

This collection of three lectures delivered in 1935 under the auspices of the London Institute of Education gives a historical retrospect of British educational policy in India during the last century. It presents with admirable lucidity the results of research into a mass of official records prepared at different times and with varying degrees of dependability. Sir Philip has added certain appendices to rebut some of the more picturesque allegations of Indian national opinion against the Indian government's educational policy. One of these—made by Mahatma Gandhi on the authority of a Bengal official—that a large number of indigenous schools in Bengal were destroyed by the government—is shown by Sir Philip to be unsupported by facts.

It is a popular fallacy that education is a non-controversial subject; on the contrary it is the storm-centre of rival ideas and theories which have an intimate and profound bearing on statecraft, as we now see all over the world. The lamentable history of Indian education in the past cannot be explained except as conditioned by political considerations. The gravamen of the charge against the Indian government in the past is, or ought to be, that it had no consciousness of an obligation to frame or to pursue a system of education em-

bracing the nation as a whole. The author has eschewed this political background, and the result is a discreet presentment of one of the most contentious chapters of British-Indian history. It cannot convince Indians, and it is hardly calculated to make the more thoughtful Englishman complacent.

The first lecture deals with the origins, and the last gives a survey of the expansion in University education in the period of divided responsibility which happily died an unlamented death in 1937. Sir Philip has found space to deal at some length with the Wardha scheme, in which he recognises an attempt to find a solution for the whole problem of mass education from the Indian view-point, and in harmony with the Indian background. There is also the inevitable reference to the separate problems of Muslim education, which emerged in an acute form only with the coming of the British. People who now oppose the Wardha scheme had apparently their spiritual ancestors in the earlier decades to darken counsel among the Muslims, with the result that while they sulked the others went ahead. Thus arose communal inequilibrium, and out of it all the ills to which our body-politic is now heir.

This publication, though intended for students of comparative education, deserves to be widely read by the leaders of Indian thought for the valuable lessons it contains.

P. MAHADEVAN

Health and Nutrition in India. By N. GANGULEE. With a Foreword by Sir JOHN ORR, K.B.E., F.R.S. (Faber and Faber, Ltd., London. 15s.)

Here at last is a substantial volume full of authentic information on a subject of outstanding importance to the present and future progress of India. Professor Gangulee is on the strongest ground when he maintains that lack of vitality, with poverty as the causative factor, is at the root of India's ills. He quotes the politician's *cliché* that there are only two bowls of rice for every three mouths, but a reading of the book will leave the reader satisfied that even these bowls are by no means full to the brim. What is perhaps of equal, if not of greater, importance is the quality of the rice in the bowls. The lack of quality of Indian foods, generally speaking, accounts for the appalling amount of suffering in India which, under the name of malnutrition, is hardly noticed except in scientific circles. It is high time the popular mind assessed the extent and depth of this suffering and Professor Gangulee's book should inspire every worker bent upon making India more health-conscious.

Even the reader who is not immediately concerned with India's progress will find much to inform him in the chapters relating to the science of nutrition and to nutritional research and practice in different countries. The concern of the State in Japan to bring to the doors of its residents the untapped food wealth of the sea and that of the Soviet Union to give the citizen a well-balanced diet regardless of his capacity to pay for it are among the most hopeful signs of the times for the welfare of the uninformed masses.

The problem of nutrition as it faces us in India is stated with precision and clarity, and any governmental or quasi-governmental agency wishing to tackle the subject in earnest will find the right guidance in Professor Gangulee's work.

One difficulty under which a field worker in India has to labour is the inadequacy of knowledge on subjects not covered by the particular province in which he works, so Mr. Gangulee's general survey of the diets of the people of India should be very useful. His account of Indian foodstuffs from the standpoint of adequacy by nutritional standards is equally valuable. The nutrition student has another valuable bit of well co-ordinated information in the author's rapid survey of Public Health and deficiency diseases in India.

The League of Nations' findings in regard to the basic minimum and related factors about the nutrition of many countries, the striking results obtained at Coonoor by research in human nutrition and the efforts of Indian Medical Research workers in Calcutta are all examined in the light of the requirements of India as a whole to become a better-nourished and healthier country. The danger of neglecting nutrition in youth is emphasised; later attempts to mend matters bring hardly any real results. If, therefore, youth is to be saved from future tragedy, the responsibility is clearly the State's—for providing impoverished parents and school authorities with adequate resources to feed the children well.

Mr. Gangulee is not perturbed by the alarmists who claim that the growing numbers of people in India will have to face starvation. He contends, rightly it appears to the reviewer, that agriculture should adopt scientific measures to increase the production of primary products. This will multiply several-fold the food available in fertile India, and it will be a long, long time before India reaches the starvation point.

This can unhesitatingly be pronounced as among the best reference and source-books on the subject; it is likely to be adopted as the Bible of the Indian nutrition student and field worker.

The Poet and Society. By PHILIP HENDERSON. (Martin Secker and Warburg, Ltd., London. 7s. 6d.)

"A poet without criticism is a failure and a poet who is a critic is a miracle." Mr. Henderson, himself a poet, has already established his reputation in the field of criticism by his fearless independence in *Literature and a Changing Civilization* and *The Novel To-day*. In this volume he examines the various aspects of modern critical theory and practice, and shows how the most famous poets of modern England, finding themselves unable to establish a sympathetic contact with contemporary society, have either turned to an earlier tradition or built personal phantasies in self-defence.

Writers are not wanting to-day who uphold and endorse Sidney's time-honoured and widely accepted conception that poetry has a right to exist on its own account, without subserving any ulterior motive or object. But there is also the Marxist in "our destructive present", who demands, "How much longer do you think you will be able to go on enjoying poetry for its own sake without worrying about politics and economics?"

Here the author presents us with a learned and exhaustive treatment of modern English poetry—an account of the development of the romantic movement through the nineteenth century and of the Georgians and the post-war æsthetes and psychologists—the younger poets who have come after Eliot and Lawrence. These, still oppressed with a sense of sin, are concerned with their own problems and, instead of a religious solution, they seek a psychological and a social one. Mr. Henderson claims that it is brutality and the bathos of a crude emotionalism to which the public readily responds, and not the recondite subtleties of a fine sensibility, that made Kipling and have made John Maschfield

popular with the reading masses. "The jungle law adapted to human life, however valuable it may be in the interests of imperialism or fascism, is not a very valuable attitude in a poet."

The chapters which deal with "Gerard Manley Hopkins", "Politics and W. B. Yeats", "The Agony of Mr. Eliot", "*Birds, Beasts and Flowers*" (a book of poems by D. H. Lawrence) and "The Auden Age", will repay perusal by those who are interested in modern English poetry.

Again and again, the writer asserts what real poetry is and should be like. Unhappily, not only Mr. Philip Henderson and his English poets but poets in all countries are now constantly in danger of losing their integrity as poets, under the all-pervading influence of politics. They may well cry with Matthew Arnold,

Not here, O Apollo,
Are haunts meet for thee.

Yet he very pertinently reminds his readers of the valuable definition of poetry by Stephen Spender, "Poetry is the criticism of emotion from the standpoint of personal integrity." And we agree with the author when he says in conclusion :—

To-day because the political issue is so urgent, we are apt to forget that it is not his political opinions, philosophy or beliefs that make a poet, so much as the range, sensitiveness, and depth of his perceptions; that in fact, it is not primarily the business of the poet to be a politician, so much as to interpret imaginatively the crisis that is taking place in the mind of man. But he will be unable to do this unless he sees the world of his time as it is and unless he shares to the full the life of his own age.

For, as Shelley said, "Poets, not otherwise than philosophers, painters, sculptors, and musicians, are, in one sense, the creators, and, in another, the creations of their own age. From this subjection the loftiest do not escape."

UNITY AMONG INDIANS

In the December number of *The Modern Review*, with which that well-known monthly rounds out its thirty-third year, its veteran Editor, Shri Ramananda Chatterjee, challenges the imperialist plea that British rule in India is indispensable because there are divisions among the people, conflicting claims, communal quarrels etc. He pertinently asks whether under British rule the divisions are growing fewer and the fissiparous tendencies among the people less marked. The latest constitution of India, promulgated in 1935, he points out, recognizes more than a dozen divisions among the people and he ironically predicts that if and when the British frame another constitution for India they will gladly recognize the separate claims of further subdivisions.

It is the Indian nationalists who have been denouncing caste, trying to wipe off untouchability and obliterate caste distinctions and bring about communal unity. On the other hand, statutory and official recognition continues to be given meticulously to caste and other divisions and distinctions.

Shri Chatterjee further avers that communal clashes, instead of decreasing in number with the length of years of British rule, have been on the increase.

Whether or not the Paramount Power has deliberately adopted "*Divide et impera*" as its policy, the fact that it has applied in practice that famous motto of Louis XI of France cannot be gainsaid. "Divide and govern": Indians need to ponder its implications and to set themselves resolutely to resist the tendency towards ever further division and subdivision. They must overcome the demoralizing centrifugal trend by a determined centripetal effort.

Should not however greater blame attach to those who allow themselves to be divided than to those who attempt to bring about that division?

Writing on "Hindu-Muslim Friendship" in *The Hindu* for 3rd December 1939, "N. N." cites many instances of mutual toleration between Muslims and Hindus in South India, including the actual sharing of common shrines at several places which he names. In other cases two shrines on the same holy hill, each nominally sacred to one community or the other, are visited quite impartially by the members of both. At one place in Travancore the local belief is said to be that the God of Sabarimalai Hill, the Buddhist shrine on which is visited by lakhs of Hindu pilgrims, will not accept the worship of a Hindu who has not visited the mosque on the same hill. And many Muslims who visit the mosque are said to make a point of visiting the shrine as well.

The most famous illustration he gives of the generous and sympathetic relations that should prevail between the followers of every faith is that of the attitude of Hyder Ali and Tippu Sultan towards their Hindu subjects. When an explosion wrecked the tower of the temple of Ranganathaswami at Seringapatam, Hyder Ali had his own soldiers repair it at once. And when Sringeri Math was looted by horsemen Tippu Sultan sent the robbed Swami gifts of food, cloth and money and despatched an armed guard to defend the city against further attacks. Such instances, which could be multiplied, would confirm, if confirmation were needed, our

faith in the fundamental unity of the people of India.

It is with mixed feelings that the Indian patriot reads of the holding of an inter-communal amity conference—sorrow that it should be necessary to arrange formally a meeting between brothers of the same family; relief that steps are being taken to end the sad estrangement. Such conferences, conducted in the spirit of mutual friendliness and appreciation, are stepping-stones back to the path of unity from which we have strayed.

The method adopted at the conference held at Dacca on the 11th of December under the auspices of the Ahmadiya Movement—the method of discussing the lives and words of the prophets and the teachers of the different faiths—is a potentially valuable one. Such a conference can attain the highest success, however, only if the discussion is kept thoroughly objective throughout and if those participating are inspired not by proselytizing zeal but by the honest desire not only to share whatever each believes that he has found of truth, but also to listen with an open mind to others' views—a proviso difficult to insure when missionaries are among the speakers, as in this case. A gathering like that at Dacca is safe so long as it confines itself to considering the teachings of the high souls to whom the various religions profess allegiance. Their teachings are all in harmony and afford the soundest possible basis for fraternization. But as surely as true religion unites, theologies divide, and comparison of the respective merits of this creed and of that can serve no good purpose but will only aggravate friction.

In that connection we must congratulate

late the International Fellowships for taking a right step against proselytism. At their sessions held at Aundh, reports *The Indian Social Reformer*, a committee was appointed which in its findings took the position

that differences between religions were differences in emphasis. The distinctive characteristics which had grown out of such emphasis were not the exclusive possession of a particular religion but its contribution to Religion. "We would advocate", said the group "an attitude of reciprocity to the contributions of other religions and also a sense of responsibility in each religion to share its distinctive elements with other religions." On this basis the Committee felt that the necessity for conversion as commonly understood would disappear and it set its face against mass conversion while insisting on the importance of conversion as a spiritual change. A radical attitude was taken by the group in suggesting the disassociation of all humanitarian service taken in the name of religion from all desire for conversion.

Mr. C. F. Andrews, writing on "Indians in South Africa" (*The Indian Review*, December, 1939), sees India as the natural champion of all non-European peoples and of all human beings everywhere who are the victims of "the evil racial prejudice which ends in the Colour Bar" and "is, perhaps, the most sinister phenomenon of our time". Racial prejudice is rampant throughout Asia and Africa; its malign influence darkens America; it has condemned millions of Jews in Europe to misery or flight. Mr. Andrews emphasizes that

the Indian struggle is not a selfish one, as if it were on behalf of India alone. Rather it is true to say that India is in the forefront of the battle which is being waged for all the non-European races that have come under the unbearable stigma of the Colour Bar. If India wins, all win; if India loses, all lose. This fact becomes self-evident in every country that faces this problem; but it is luminously clear in South Africa....

It is, then, against this whole racial system, with its evil heritage of the Colour Bar, that the new struggle has to be fought and won.... At the present moment....

this "colour bar" itself is a world issue, no less than the war crisis in modern Europe. Nothing could excuse India, if in her pre-occupation with war events happening elsewhere, she neglected this vital principle which so closely touches her own people and other non-European races.

It has been truly said that the hardest tolerance of all to practise is tolerance of intolerance. The person free from colour prejudice is at a disadvantage in dealing with sufferers from the "colour bar" obsession. His natural reaction to them is that of a sane man towards the victims of a fixed delusion. The very numbers of the psychopaths, however, forbid the pitying, but firm treatment that they singly merit. Therefore, however hard it is to take seriously the perversely fantastic notion of measuring a man's worth by the pigmentation of his skin; however convinced one is that "a man's a man for a' that", the effort must be made to meet unreasoning prejudice with reason, hatred with love.

The duty of India and of Indians is plain. Injustice must be resisted in every case, not by violence, not in a spirit of resentment, but because the demand for justice is innate in man, because human relations must reflect as far as possible the justice and the harmony of Nature under pain of chaos, which is worse than death.

But more lasting and more effective in the long run than combating the false expressions of partial views of life, will be constructive effort to promulgate sound philosophy, to convince the exclusionists in every society of the basic oneness of the human race. The supreme test of any religion is its ability to convince its followers of the fact of universal brotherhood.

In his presidential address at the Damoh District Youth Conference in

December last Shri S. M. Joshi struck an appropriate note on the unifying of the whole of India. He showed that one of the obstacles is the curse of untouchability still prevailing in Hindu Society. He says :—

About the removal of untouchability is there any need to say something? I want it to go but not because I am a Hindu but because I am a human being. We have no moral right to complain about the oppression if we ourselves are oppressors unto others. How can we demand justice from the British when we ourselves are denying it to our own people? All human beings are equal and youth cannot tolerate any distinctions which are unjust. We have to convince the Harijans about our honesty.

Like all good patriots Shri Raojibhai Patel, Chairman of the Reception Committee of the same Conference, also deplores the existing tension between Hindus and Muslims and appealed for the breaking down of communalism among the masses.

Shrimati Sarojini Naidu, who delivered the Convocation Address at the Nagpur University on the 9th of December, urged the graduates to make true to their country whatever place they would take in the world and whatever contribution they might make.

We should cease to think in terms of community, sect or tongues. We will stand with the solidarity of an Indian people. We will say to each individual that he has his own right of working, his right to his own culture, his right to his own personal law, his right to everything for which humanity stands, and while respecting all individual rights and rights of sects and communities, of majorities and minorities, none the less shall one thing transcend all these fissiparous rights and that is the duty to stand consolidated as an Indian Nation—an Indian Nation which in miniature becomes the symbol of a united world, purified of all social ills. That is my message to you.

India is indeed a not inapt symbol of the world. All of the difficulties which beset the world as a whole we have in our country—some in miniature

indeed, like the materialistic outlook which has darkened the sky for so many in the West but which happily has shut out the sun for relatively few among our Indian people ; and some, such as poverty, in exaggerated form. Modern India does not claim to be able in her own strength alone to cope with all these difficulties much more effectively than other nations can. But she possesses one great advantage over the rest of the world in these days of frustration and discouragement : she has among the priceless heirlooms in her treasure chest the keys to unlock every door now closed against the progress of humanity. She needs only to take them out and to use them. The world is waiting for a demonstration of the liberating power of spiritual principles applied. India's efforts, truly, to find her own soul and to express herself in terms of it are not for the selfish benefit of the Indian millions but will serve the whole of mankind.

A vital part of India's demonstration

is the achievement of unity within her own borders, which means for the individual, as Mrs. Naidu put it :—

To live true, to live pure, to live without bitterness when bitterness attacks your land, to live without rancour when all the causes of rancour are in your midst, to live without jealousies when interprovincial feuds have been your heritage, to live in comradeship when hostility has been your daily bread.

We are glad the International Goodwill Committee of the Bombay Rotary Club has offered a prize of Rs. 250/- for the best essay on "Promotion of Intercommunal Goodwill and Harmony in India". The competition was open to all, irrespective of age, race or religion. Constructive suggestions to bring about communal harmony are of greater value than mere expressions of regret and of disapproval of the prevailing disharmony. We hope, therefore, that some at least of these essays will be found to make a real contribution towards the solution of this important problem.

A REJOINDER

With reference to Mr. A. Morgan Young's statement, in his letter published in your November issue, that the *Daily Telegraph* quotation seemed true in 1930, I should like to say that the

quotation was taken from a copy of the newspaper of 1939, close, in fact, to the date on which I wrote the review of *The Rise of a Pagan State*.
London. E. V. HAYES

ENDS AND SAYINGS

“ _____ ends of verse
And sayings of philosophers.”

HUDIBRAS

Much has been written about the excavations in North-Western India on the sites of Harappa, Mohenjo-daro and Chanhu-daro, whose flourishing civilization conservative archaeologists assign to a period nearly five thousand years ago. Dr. Ernest Mackay, whose lecture of last winter before the India Society in London on “Arts and Crafts in the Time of Mohenjo-daro” appears in the Second Issue for 1939 of *Indian Art and Letters*, describes most strikingly the high level reached by that culture in city planning and administration, in sanitary engineering and in numerous other lines. The drainage system of Mohenjo-daro, for example, he declares “far surpassed the drainage systems of other countries at much later dates”. The builder’s craft was highly developed in those cities with their broad main streets and their solidly built structures of burnt brick, whose massive walls when first unearthed were in practically as good condition as when the bricks were laid.

Certainly the brick-maker and mason of India over 4,000 years ago were craftsmen who could have held their own with their successors in India to-day.

The proofs survive of a high level of development also in various industries such as stone and metal work, bead-making and pottery.

Some quite respectable painted pottery is produced in the villages of Sind to-day, but the designs lack the interest and the fine quality of the ancient work, nor have any of the early motifs survived.

Cotton cloth was used and either embroidered or woven in patterns; the

small size of some of the spindle-whorls found in practically every house “suggests that very fine yarns were spun”.

A considerable amount of jewellery has been found, none of which, Dr. Mackay declares, could be called barbaric.

In a bead-maker’s house in Chanhu-daro were found cylindrical steatite beads so fine that placed end to end they average thirty-seven to the inch.

Each bead is perfectly shaped and bored, and how it was possible to make them so accurately and yet so small it is hard to imagine. Certainly they are the smallest beads that I have ever seen.

There was strict regulation of weights in Mohenjo-daro. The Harappa Culture used a metric system also and the finding of part of a long rule, marked off into dimensions of 0.264 inch, in a large and an obviously important public building suggests that it may have been a test pattern, by which other measures were checked.

It is unfortunate that our ancestors of the Indus Valley wrote on perishable materials; the only surviving pictographic characters, some 300-odd, are in inscriptions on stone seals, inscriptions too short to give a clue to the meaning. But the mute witnesses to their culture which those ancestors have left behind tell their own story and convey more clearly than words could do a lesson for the armed camps that we call the modern nations. For what is especially worthy of note in the Harappa Culture findings is the scarcity of weapons of war

in spite of the fact that great numbers of copper and bronze tools and utensils have been unearthed. Dr. Mackay closes his lecture with the significant statement that "no other great people in the history of the world has left so little evidence of war-mindedness."

Truly "there is nothing dead in the past to the man who would know how the present came to be what it is". Our roots go deep and the ideal of *ahimsa* which inspires our noblest minds to-day is the flower of no chance-sown seed. It grows on the hoary tree of Indian culture which, viewed in the large, approximates more closely than that of any other nation to Matthew Arnold's definition of what culture is: "a harmonious expansion of all the powers which make the beauty and the worth of human nature".

An interesting question presents itself: if this civilization is 5000 years old, what period should be assigned for its high development, some marks of which are presented by Dr. Mackay? How many generations of brick-makers laboured to produce bricks which after 5000 years are as good as new? How many decades must have passed for the Mohenjo-daro engineers to acquire the knowledge to devise the drainage system which Dr. Mackay praises? How many centuries of knowledge and practice did the bead-maker of Chanhu-daro inherit to enable him to turn out such beautiful work and to bore accurately beads so minute by a process which baffles the imagination of Dr. Mackay? And does not the absence of weapons of war show that the people of that ancient world had greater philosophical insight and moral perception than have the fighting nations of modern Europe?

Eleanor Follansbee contributes to *Religions* for October "The Story of the Flood, in the Light of Comparative Semitic Mythology". On the strength of mythological poems of some thirty-five hundred years ago, recently discovered at Ras Shamra on the North Coast of Syria, she attempts to reconstruct the original version of the Flood story from which the extant Hebrew and Babylonian accounts may have been derived. The crux of her hypothesis is the identity of the hero of the Flood with the Genius of Vegetation. The flood myth, she suggests, was originally connected with the seasonal rituals of Canaan. She discusses at some length the Ras Shamra narrative of Aleyan-Baal, whom she equates with Tammuz-Adonis and whose part she suggests was played by Noah in the original Hebrew account, the castration and miraculous recovery of the hero having been followed, respectively, by drought and flood.

The Hindus also have their legend of a deluge, reference to it being found in the *Satapatha Brâhmana*, in which Vâivasvata, the Hindu prototype of Noah, constructs an ark at the command of Vishnu in his Avatara as a horned fish; he shuts up in it with his family the seeds of plants and pairs of all animals; in the subsequent deluge the ship is propelled by the horned fish through the raging elements to a safe landing on the Himalayas.

There is no myth without its kernel of living truth and all the evidence points to the Biblical, the Babylonian and the Hindu legends of the deluge referring allegorically to an actual great flood in Central Asia which the Brahmanical Zodiacal computations assign to some 12,000 years ago.

But there is a wider and deeper signi-

fiance to this myth. Mystagogues of *The Golden Bough* school, predisposed to "fertility rites" as a master-key, would be reluctant to admit that the mystical Nuah or Noah of the Chaldean legend symbolized the "spirit" falling into and vivifying matter or chaos, symbolized by the waters of the flood, after a great period of *pralaya* or dissolution. But such an interpretation is borne out by the figurative description in the *Taittiriya Aranyaka*, in which at the end of the deluge land slowly emerges. Then Vishnu as the Divine Boar helps to give the land consistency and to make it fit for tillage and a broad expanse of arable land is floated on the back of the Divine Tortoise; the three divine Avatars as Fish, Boar and Tortoise helping life and vigour to reëmerge from *pralaya*—a higher concept of the legend, surely, than as the mystagogic explanation of a ritual ceremony.

The contribution of biased history texts to international prejudice has long been recognized. In India the historian's responsibility for bringing about mutual sympathy, on which alone the unity of the Indian people can rest, is very great. The Hon. Khan Bahadur M. Aziz-ul-Huque, Vice-Chancellor of the University of Calcutta, in welcoming the delegates to the Indian History Congress on the 15th of December, declared that "it is only a true and correct perspective of Indian History that can form the essential background of all our national feelings and sentiments". (*The Hitavada*, Nagpur) He felt that too often, by distorting facts and figures and unnecessarily emphasizing untoward incidents, the historian had blurred the past.

I feel he does the greatest disservice to his country if he treats individual isolated whims and aberrations as a necessary chain in history. Let us hope that with the growth and development of true historical research, broad-based on the recognition of the essential unity of men, the distrust

between the different sections of our peoples will vanish and India will look forward to a brighter day of cultural amity and harmony among men.

We feel sure that the ideals thus formulated will inspire the labours of the Bharatiya Itihasa Parishad (Indian Academy of History) in preparing the comprehensive *History of the Indian Nation* which it has recently undertaken. We are indebted for information on the project to Rao Bahadur G. S. Sardesai, one of its prime movers, along with Sir Jadunath Sarkar, Dr. Rajendra Prasad, Professor Bagchi and Pandit Jayachandra Vidyalkar. Leading Indian historians, we understand, are to contribute studies in their special fields.

We are in hearty sympathy with every effort to unveil the past, which Büchner, materialist though he was, described truly as "nothing but an unfolded *present*". For practical purposes, of course, this undertaking must be limited both geographically and temporally, though if the lines of demarcation for India be drawn at its present territorial limits and at the dawn of formal history, as we assume they must, much of the prehistoric "India"—that India which was the mother of the civilizations of the world—will be excluded.

Such a thoroughgoing study should go far, however, to bridge the gaps that still exist in the history of India as it is known to-day, and inevitably the *History of the Indian Nation* will add its solid testimony to the mass of evidence for the great intellectual, moral and spiritual stature of India's distant forebears.

Dr. R. C. Majumdar, who presided over the Indian History Congress, did well to warn against the provincial or the communal bias in historical studies, but if the continuity of Indian culture is to be shown, the beads of events must be threaded on the ideas and the ideals of India. There has been progress when the latter have dominated, retrogression when they have been neglected; the history that brings that fact out plainly will be rendering the highest service to India and to the modern world.

In his Convocation Address at Lucknow University on the 9th of December, the Hon. Sir Shah Sulaiman made many important points in reference to India's great educational problem and especially to "the burning question of Adult Education", so imperative for increasing the disgracefully small number of literate individuals in this country, which the last Census showed to constitute only 8 per cent. of the population. And by Adult Education, he explained, he did not mean mere elementary literacy but also, among other things, general information and the rudiments of culture. "It is only by educating the father and the mother that you can educate the children." He appealed to the graduates to give their spare time and to the undergraduates to give their often wasted holidays to propagating mass adult education.

None of the ideas he presented, however, is more pregnant than his prescription of education for the unity which is so pressing a need of India. The universities, he declared, have a great part to play in creating a proper atmosphere of communal harmony and good will. If their students, taking patriotism as their ideal, would but cast aside all the narrow-minded prejudices which have been hindering the growth of national unity, the communal question could be solved. The Universities, he said, are open to students of all communities, classes, castes and creeds, who ought to associate together on the basis of equality and trustful comradeship which sincerity in word and deed, in all mutual dealings, can make possible.

Of interest in connection with Sir Shah Sulaiman's address is that delivered by Dr. Kennedy, American Ambassador to the Court of St. James, on receiving an

honorary LL.D. degree from the University of Manchester (*Bulletin of the John Rylands Library, Manchester*, October 1939). Dr. Kennedy sounds a note of warning. Just as science faces the ever-present danger of misuse, "education may become a danger to the public welfare if we are not wisely schooled to make the best use of its power, or if it is guided by erratic or unscrupulous hands". The universities must maintain tolerance and have complete freedom not only from external control but also from "internal pressure of selfishness and bias and dishonest thinking".

There is danger, he thinks, of educators, under "the impact of world tragedies [which] can shake our deepest personal beliefs --if we let them", beginning to regard education as simply one means of solving transient problems and to subordinate scholarship to utility. But he affirms his faith that the universities will survive :—

For what, then, shall they stand to-day? Are the ancient and eternal verities no longer of value to mankind? With unshaken conviction and confidence I claim that they are of eternal value. Universities have served the world well. ... They will continue to find and perpetuate those ideas and ideals which are of most consequence for the human race.

The hope of perfecting humanity through the perfecting of the child was held out by Mr. R. P. Masani, Vice-Chancellor of the University of Bombay, in his speech on the 8th of December, when he opened the "Child in the Home" Exhibition organised by the Gujarati Stree Sahakari Mandal of Bombay.

We are living in an age when the foundations of the entire social structure, nay, the foundations of human thought and human aspirations and ideals, will have to be rebuilt in the light of recent experience.

Greater freedom and greater amenities are available, but the essence of corporate life and the essence of all Government—the perfection of humanity is lacking.

It is quite true that the children offer the best hope of national regeneration. Not without great effort can the adult achieve an open mind so that he can register new impressions without blurring or distortion. Our slates are scribbled over with entry upon entry; in many cases there is not a corner free. But the children come with clean slates.

Mr. Masani stressed the need of training parents to take proper care of their children. Proper care includes far more than providing the conditions for physical health, which most parents recognize as an obligation. Character training in the early years is of vital importance and the child is apter at imitation than at learning from precept. He is far more sensitive than the adult; what might make only a passing impression upon the latter may be indelibly engraved upon the consciousness of the child. And the child is influenced by the thoughts and the feelings of those around him no less than by what he sees and hears. At least as necessary as discipline for the child is discipline, none the less strict for being self-imposed, for parents and for all who have to do with children.

Mr. Masani emphasized also the importance of good municipal housekeeping as a *sine qua non* of ideal home conditions for the child. Decent housing conditions must be provided, but let us not omit from our programme of slum clearance the clearing of the slums of feeling and of thought. Comestibles must be kept safe from pollution, but it is at least as important to guard the hearts and the minds of the young against contamination from communal antipathies, from racial and sectional

prejudices, from religious superstitions and intolerance and, last but not least, from the pornographic writing and so-called art which disfigure too many periodicals and other publications at the present day.

Let each man direct himself first to a suitable calling in life, and then let him instruct others. Thus a wise man will be free from worry. (*Dhammapada*, 158)

This eminently practical advice was given by the Buddha some twenty-five hundred years ago. India has neglected it to her cost. As Dr. C. R. Reddi, Vice-Chancellor of the Andhra University, brought out in his address of welcome to the Inter-Universities Board at Waltair on December 15th, Indian industries are handicapped by the *laissez-aller* policy of the Government which, he urged, should organise the Universities, and industrial concerns as well, to supply the goods the lack of which in war time hampers Indian production. He cited the menace to India's great textile industry of a shortage of bleaching powder, which could have been produced here in abundance if preparations had been made in time, and the sugar industry's need for a suitable substitute for sulphur, the fall in the imports of which has raised abnormally the price of sugar. These lacks and the war-time scarcity of other chemicals, Dr. Reddi claimed, could be overcome if the Universities were properly subsidized for research.

We do not share Dr. Reddi's impatience with those who would regret to see India take without reflection the road of industrialization on which the West has so long travelled without reaching either general prosperity or peace. But "right livelihood" is one of the steps on the Buddha's "Eightfold Path". The problem, for our country and our

people, presses for solution. Shri N. S. Subba Rao, Vice-Chancellor of the Mysore University and Chairman of the Inter-Universities Board, stressed in his presidential address at Waltair the need of finding ways to prevent unemployment among University graduates and former students—a difficulty which is acute in the larger cities of India. The problem of unemployment among all classes urgently needs to be solved. Its existence is a standing challenge to our resourcefulness and our humanity.

That the genius of the Indian people is preëminently intellectual and spiritual does not mean that we are unpractical. The light of the spirit can show us more clearly how to set our material house in order. The great spiritual sages of the past had a grasp of practical affairs that puts our present-day humanity to shame. Recognizing the evils brought upon the world by the spirit of unbridled competition, India may well abstain from forcing her way into the arena of international trade at the cost of others' rights, from "dumping" her surplus production in foreign countries to the ruination of their industries, etc. But she has every right to insist upon herself supplying the necessities of her own people. Self-respect demands that she evolve a proper system of self-support, under which no man with the will to work shall be denied the opportunity to do so under decent conditions and for fair remuneration. Dr. Reddi's proposals deserve thoughtful consideration and prompt adoption if they be found good.

"I look for social and political reform not through the making of revolutions, but by the awakening of thought and by the progress of ideas", declared Sir Mirza M. Ismail, Dewan of Mysore, in his

address on the 2nd of December declaring open the All-India Khadi and Swadeshi Exhibition in Madras. To that awakening of thought and progress of ideas, indeed, all other means to the desired end are subsidiary, including the practical steps towards economic prosperity indicated by Sir Mirza, such as increasing the fertility of the soil, encouraging cottage industries and establishing factories in the villages. Shared industrial enterprise has truly, as he pointed out, great potentialities for welding our people together, but shared ideals offer still greater possibilities.

There is food for thought in Sir Mirza's suggestion that truth and non-violence should be supplemented by "sweetness and light". What he described as negative Swadeshi, "a negative attitude, adopted with reference to everything, great and small", he warned must end in frustration. The opening quotation from his address indicates the most fertile field for positive effort. It is only the gradual assimilation by mankind of great spiritual truths which can revolutionize the face of civilization and ultimately will result in a far more effective panacea for the ills of the present day than mere tinkering with this or that surface effect can possibly bring about. The spreading of ideas which can energize thought to rise above the petty and the personal is practical service *par excellence*. There is a plane of thinking above conflicting ideologies, where ideas are not communal or racial or provincial, but universal; true ideas bear even no stamp of their country of origin; any label would proclaim them spurious; they are *Videshi* to none, *Swadeshi* to all. Our success in "infusing brotherhood into democracy", to use Sir Mirza's expression, which is the greatest present need of India and the race, will be in terms of our ability to bring those true ideas down for application in the workaday world.

In the chaotic industrial system which in the West passes for civilization, war, in spite of its hazards, offers some sense of security in the assurance it gives of work for all, whereas peace means for too many the dread or the actuality of rusting in idleness. Mr. John Middleton Murry in "The Way to Peace" (*The Adelphi*, November 1939) declares that the peace movement must recognize this as the crux of its problem, though as far as his knowledge goes "not one of the Christian leaders, not one of the leaders of labour, has suggested that the war has any deeper cause than the arrogance of Hitler". It is always so much more comfortable to blame "the evil eye" for the failure of our crops than to admit that we have been careless or inept in our cultivation of the soil! But if we shut our eyes to the true cause, how can we apply the right remedy?

One need not see socialism as the only solution to agree to the necessity for economic security for all and to admit that Mr. Murry is justified in writing,

We have concealed our social injustice with Christian and liberal cant. We merely profess respect for the individual: we refuse to pay the price of respecting him in reality.

He is convinced that a machine economy cannot function fully unless its products are given away, preferably "in magnificent social services, in education worthy of the name, in incomes which enable people to live lives free of the paralysing fear of insecurity". Social revolution? Yes, but "above all, it means a moral revolution . . . a turning upside down of our habits of self-regarding and competitive activity". Doubtless this will be considered too drastic a prescription by capitalism, which Mr. Murry charges has not been the least of the influences working to hold off the

agrarian revolution which he sees as inevitable. The choice that he presents is between socialism with an authoritarian element, inexorably imposed by Russia if the war lasts long, and socialism democratically established by peaceful self-devised means if hostilities cease soon.

Peace, justice, plenty—the very suggestion brings hope to overwrought emotions, to harassed minds and to half-starved bodies, hope that an oasis in the desert lies indeed ahead. To what extent legislation can secure these desiderata may be questioned, but certainly if the glimpsed oasis is not to prove a mirage they must be provided not for England alone, not for Europe alone, not for white-skinned races or for so-called Christian nations only, but for *all*. That means that Mr. Murry's "moral revolution" must apply not only to individuals. Whole nations must renounce their "self-regarding and competitive activity" if the world, which is one, is to have true peace.

Opening the First All-India Food and Nutrition Exposition at Calcutta on the 15th of December, Dr. Rabindranath Tagore spoke out on the subject of malnutrition in India with a vigour that belied his venerable years. In his address he drew a shocking picture of the handicap imposed upon our land by the semi-starvation of the masses, whose diet is in general deficient in nutritive value as well as in quantity.

A *laissez-aller* attitude in the face of the conditions he painted is shameful. Long familiarity with the physical wretchedness in which millions of our people drag out their lives can alone explain, though it cannot excuse, the general apathy towards semi-starvation with its ruthless toll in lowered vitality, low-

ered resistance to disease, lowered efficiency and—Dr. Tagore might have added—lowered average length of life. We must not acquiesce complacently in conditions under which the average life expectancy of an Indian child at birth is much less than half that in England or in the U.S.A.

Poverty is of course a major cause of the malnutrition of the masses, but it is not the only cause. Ignorance of dietetics is widespread and there is urgent need of nutritional education to win the people from their predilection for the fine milled white rice, from which the nutritive elements have largely been removed, and to convince them that fresh vegetables, fruits and milk are not luxuries but necessities for health.

Poverty is general, but in parts of the country where sound dietetic principles are recognized in practice if not in theory we find sounder physiques in general and greater average stature and sturdiness. Col. McCarrison of the Government Food Value Research Laboratory is said to have pronounced the usual Sikh diet of wholemeal bread (chapatis) made from hand-ground wheat flour, milk and milk products, and green vegetables, the most nourishing and ideal diet in the world.

The blame for wrong choice of foods does not, therefore, lie at the door of India's traditional vegetarianism, nor must the prevailing malnutrition be overcome by Indians' aping the West in turning to a flesh diet. All that is necessary is to teach the people throughout the country the rudiments of dietetics and what constitutes a balanced ration—and to make it economically possible for them to procure it.

- It is quite true that physical poverty is less drastic than spiritual, and that
- what food a man eats is less important

than what he thinks and how he feels towards his fellow men, but malnutrition may mean not only physical debility but a stunted and arrested development in other directions as well. Such expositions as that in Calcutta are a step in the right direction, but they touch only the fringe of the problem. The gospel must be carried to the villages, where the overwhelming majority of the Indian people live.

"Eternal Vigilance is the Price of Purity" is the title of a striking article in the Fifteenth Anniversary Number of *The Calcutta Municipal Gazette*, ably edited by Shri Amal Home, in which Dr. B. Pattabhi Sitaramayya insists on the highest standard of integrity in Municipal and Corporation officials. Corruption need not be flagrant malfeasance in office to deserve the name. It "admits of no grades, much less of condonation or compromise". Any "deviation from the standards of purity, morality and integrity which are well understood all the world over" is corruption, by Dr. Sitaramayya's forthright definition. He attacks vigorously the fundamentally dishonest system of "percentages" which hoary custom has sanctified in certain departments, and also the specious plea that if the "commission" for a contract is paid into the party funds the misdeed may be condoned.

To say that means are different from ends is to support violence, for untruthfulness is a wrench to the conscience and a blow to the "inner voice". That a robber or a dacoit uses ill-gotten wealth for the relief of the poor, or that a semi-public body is exploited in order that the proceeds may swell party funds can never be a justification, or even an excuse, for deviation from the normal.

Every private citizen who violates his conscience injures all by his bad example, but individuals in high places have a

special responsibility. They are the natural leaders of the masses and their modes of thought and of action set the pattern for the people. "Whatever is practised by the most excellent men, that is also practised by others. The world follows whatever example they set", declares the *Bhagavad-Gita*, and, by the indiscriminating many, the holder of public or semi-public office is taken unquestioningly to be a "most excellent man". The venal official is a menace to public morals.

The office-bearer should do nothing that he would not see adopted as a rule of conduct for all.

A recent leading editorial in *Purpose* emphasizes what an increasing number of people to-day are feeling—the imperative need for mental and moral reorientation if civilization is to survive. "Regeneration—or death" is the choice the writer sees before civilized living.

We shall suffer re-invigoration, through the blood, in primitive and brutal fashion, submerging civilization for an indefinite future ; or we shall, under an overwhelming impetus of the human spirit, abandon our lethargy and pursue our incalculable destiny, directing the primitive sources of strength to our human purposes. For behind the primitive is the original Source, to Whom the spirit of man has immediate access. A new growth of human consciousness is already arising, and we may fertilize it either by our blood and tears or by discovering our spiritual birthright. We need 'die' only to the evil. So to 'die' will release in us strength to overcome our exhaustion and blindness. We can no longer deceive ourselves that it is possible to live in denial of spirit and of sense in the ordering of our religions, our social, our economic, our political life We believe that the trouble in the world of affairs indicates the trouble in the

soul, and that nothing but total regeneration can save us.

Too many are still looking to economic and political formulæ to save them, overlooking the fact that outer conditions are but reflections of inner attitude. Very many, in our chastened modern world, however, are ready to assent to the need of regeneration or even of renaissance, a new birth—as they are ready to snatch at anything that promises delivery from the present *cul-de-sac*—though they are for the most part as puzzled as was Nicodemus as to what such rebirth means and implies and how it is to be brought about. And assent to the necessity for regeneration does not take them far. The inner reorientation can spring only from a sound philosophy of life that, brushing aside the cobwebs spun by casuistry and superstition, shall uncover the eternal verities in regard to the nature of man, his place in the universe and "The Way to Life", the title of the *Purpose* editorial.

Sir S. Radhakrishnan had something worth while to say about spiritual regeneration in his address at the Convocation of the Sanskrit Parishat at Patna on the 9th of November, which is reported in *The Hindu*. Economics and politics, he freely granted, had brought the world together in space and time, but he characterized the present age as one of physical union and spiritual disunion. Even in this age of spiritual decadence, however, he declared, spiritual regeneration is attainable. But is the modern world prepared to try his prescription? His formula is simple but profound in its implications: "Striving to retain only the essentials of life and discarding the superfluities."

In a recent article Dr. S. C. Law admits (*Science and Culture*, December 1939) that "the technical achievements of science have far outpaced our moral capacity to receive them". And yet he urges the popularization of scientific knowledge and condemns the attitude of most educated Indians in regarding science "solely as a technical instrument of our economic regeneration" and refusing to let it intrude in the spiritual, ethical and intellectual sphere. He finds the foundations of this allegedly misguided attitude

in the basic idea on which the entire culture of modern India has been built up by all the great Indians from Ram Mohun Roy downwards. They have all worked on the hypothesis that a synthesis of the East and the West is the spiritual mission of modern India. A peculiar feature of this notion of synthesis is that it has tended more and more to relegate western ideas to the control and shaping of our temporal affairs and to retain our moral and intellectual activities as a preserve of the older Indian traditions.

Dr. Law challenges the setting up of an antithesis between science and spirituality, claiming that "the cultural aspect of science—its ethos. . . just like philosophy or religion, concerns life as a whole and touches it at its deepest as well as broadest". But the Indian mental reservation in respect to modern science is based precisely on the conviction that this claim of universality is not justified. Modern science deals with phenomena alone and the region of noumena and the sphere of final causes are beyond its ken. To make of science an integral whole demands the study of spiritual and psychic as well as of physical nature.

We regard what modern science has achieved in practical lines with due respect, tempered with well-founded apprehension as to the uses to which its discoveries may be put, but we cannot admit to parity with the all-embracing spiritual truth which is both science and religion and philosophy as well this fragmentary modern science with its limited scope, this irresponsible modern science with its shifting hypotheses, its too fre-

quent subordination of compassion to curiosity and its readiness to place dangerous knowledge in the hands of the unfit.

Prof. Birbal Sahni, F.R.S., presiding on January 2nd in Madras at the twenty-seventh annual session of the Indian Science Congress, referred with regret to the fact that science is sometimes harnessed to ignoble ends.

For all that science may have done to civilize him man, it seems, can still be no less of a brute than he was. In the lurid light of happenings we see that civilisation is not the same thing as culture.

Is not the explanation of this failure of science to be sought in Professor Sahni's remarks which preceded this admission? He recognizes that "there can be only one real solution, one Truth", but

The student of science lives in a world of fragments. Nothing in that vast array of visible things that we call Nature appears to our restricted vision as a complete picture.

But is it necessary to go on trying, as Professor Sahni puts it, "like the child with a jigsaw puzzle...to piece together the fragments of the picture"? Need modern science remain but a "study of fragments"? Need the modern scientist confine himself to building up fragments into a plausible whole? Also, how can genuine curiosity be really satisfied by finding in the minute many systems, many worlds, if these many are not correlated in a single pattern—a cosmos to divine reason, however great a chaos it may be to observing senses? It was precisely such a vision that the ancient scientist possessed; and therefore he did not separate geology and astronomy, chemistry and psychology, but studied the cosmos synthetically, proceeding from universals to particulars. The seers of the *Vedas* taught man the science by which to overcome his greed, hatred and lust, because those ancient scientists were thorough observers of the living universe governed by a single law.

The *Taittiriya Sruti* lays it down that "Dharma is the support of the whole world". Caṇḍeśvara Thakkura in the fourteenth century brought together from numerous ancient scriptures of India a remarkable collection of texts which have a bearing on the "determination of dharma", to which in this sense "duty" is perhaps the nearest English equivalent. This section of Caṇḍeśvara's digest Shri Bhabatosh Bhattacharya discusses in *Indian Culture* under the caption, "Hindu Conception of Dharma in the Fourteenth Century".

According to the citation from the *Viṣṇupurāṇa*, the duties incumbent upon all include "forgiveness, truth, control (of desires), cleanliness, charity, control of the senses, abstinence from killing creatures, serving one's teacher and preceptor, visit to places of pilgrimage, pity, straightforwardness, absence of avarice, worshipping gods and Brāhmaṇas, and absence of malice".

Ethics are the corner-stone of every religion. The same ethics have been put forward by every great teacher of mankind. It is the surest proof of the decadence of a religion when we find the highest ethics repudiated in theory, as when its spokesmen condone violence or put forward the pernicious sophistry that the end justifies the means.

"Brāhmaṇa Dharma, the Universal Religion" is the title of a stimulating and learned treatise by Shri R. N. Suryanarayana, which appeared in 1939 in successive quarterly issues of *The Poona Orientalist*. The interest of his article is by no means confined to Hindus. In fact, he repudiates the very term "Hinduism" as meaningless. He prefers the designation "Dharma" for the universal religion taught by the *Vedas*, which has been defined as "that which is

to be held fast, or kept; the law of life, the eternal and immutable principles which hold together the universe", a partial expression of which principles Shri Suryanarayana recognizes in all the religions of the world. He urges that efforts be made to interpret correctly the sacred texts of the various religions so that through them may be understood the eternal truth of the Universal Religion which, he declares, is the only panacea for the world's ills.

Many doctrines of the ancient Brāhmaṇa Dharma, he writes, exercise an influence over all men at all times. One of the chief characteristics of that Universal Religion is its complete tolerance; intolerance brands any religion as in so far false. Brāhmaṇa Dharma is wide enough to embrace the people of all races and conditions as well as of all faiths. Castes, for example, are not horizontal, mutually exclusive divisions. The characteristics of each caste are found in all, but the predominating characteristics determine the caste of an individual in any one life. The obligations of the different castes are diverse, but those of one caste are not superior to those of another; they are mutually complementary, and in ancient times there was brotherhood among the four classes.

Brāhmaṇa Dharma may be defined as an attitude of the individual soul towards the Universal Self. It is a way of life. Every action if performed in the spirit of religion may be viewed as a sacrifice. National unity does not call for an impossible agreement on all points of doctrine, "a unity in the sense of a medley of principles that lead to deterioration and nullity in the long run" but for "fortifying our Dharma", for united resolve to do each his duty in his own place, in the high spirit of sacrifice to the Universal Self.

One effect of the Anglicization of such higher education as was made available to Indian youth in the last century was to give to those who received it an exaggerated notion of the value of Western civilization and to induce a corresponding underestimate of their ancestral heritage. Happily the tide is turning and in such foundations as the Bhandarkar Oriental Research Institute at Poona, the Sri Venkateswara Oriental Institute at Tirupati and the Bharatiya Vidya Bhavan founded at Bombay in November 1938 we have tangible proof of a change in attitude that was overdue.

The recently published first issue of *Bhāratiya Vidyā*, the semi-annual English organ of the last-named institution, a solid and scholarly production, contains some pertinent reflections by the Editor, Dr. Manilal Patel, on the value of *Bhāratiya Vidyā*, or the knowledge of India's sacred cultural heritage, from which the journal takes its name :—

That this heritage is the supreme product of an intellectual endeavour and spiritual experience covering at least four or five millenniums invests it with an undying assurance of power and permanence. Its spirit is at one with what is universal and calculated to elevate mankind. Its message rings true and real for all time. Its appeal far transcends the bounds of the land of its birth. A patient and reverent study of, and creative research into, the *Bhāratiya Vidyā*, an objective evaluation and a restatement of its fundamental principles and ideals with special reference to the present-day problems, dissemination of its intrinsic truths and teachings with a view to increasing among our people the awareness of its spiritual values; this is the great task which modern India has before her and which must be fulfilled through her institutions like the Bharatiya Vidya Bhavan.

The hard-headed "practical" man who opens hopefully a small brochure by "I.D.A." and "D.R.G." which bears on the cover the promising title, *The Way to Permanent Peace* (The

Swindon Press Ltd., Swindon) may perhaps read no farther when he finds that title qualified on the opening page by the phrase, "through the cultivation of spiritual awareness". And that will be a pity, for the tract in question is remarkably clear and cogent in its reasoning and presents some reflections that the world greatly needs.

While prefacing their analysis with three opening quotations, one from the Bible, one from H. P. Blavatsky, and one from Sir S. Radhakrishnan, the authors base their argument largely upon the latter's thesis and its implications :—

Any ethical theory must be grounded in metaphysics. As we think ultimate reality to be, so we behave. Vision and Action go together. If we believe absurdities, we shall commit atrocities.

They declare that "the problem for the future is at root a religious problem".

The practical, reasonable, material way has failed. . . Reason and intellect are not - it has been demonstrated - enough. We must use them and go beyond them to discover, as part of our own experience, our kinship with the universe and the essential solidarity of the human race. When we have *experienced* that, when we have *as* our religion a sense of the ultimate reality underlying all things we shall know where true loyalty lies.

The brochure was written before hostilities began and is pacifist in orientation, extolling Gandhiji's technique of non-violent resistance as the West's best hope of resisting aggression and securing social justice, but its chief significance derives from its insistence on the necessity of "a sense of World Community". Man must transfer his loyalty from nation or class "to embrace the *whole of mankind*". Aldous Huxley's *Encyclopædia of Pacifism* is quoted in this connection :—

To give to an isolated part of the universe that reverence which properly belongs only to the Whole... is idolatry.

More and more, people are recognizing the inadequacy of economic theories and of seeking the material interests of a section or of a class, declare the authors of this tract.

Already they look for a new force to combat the evil and the injustice of the world and they are realising that any force to endure and prevail must be a spiritual force--a living force at that.

"The Nature of Courage according to Plato and Mencius", those nearly contemporary pre-Christian philosophers, teaching the one in ancient Greece and the other in ancient China, is the subject of Rufus Suter in the *T'ien Hsia Monthly* (Shanghai) for September. He bases his analysis of Plato's view on the *Laches*, a purported dialogue between Socrates and two generals which develops the concept that fortitude is mental and moral as well as physical and that it is inseparable from knowledge. On the way to this conclusion some interesting partial definitions are offered by the interlocutors, as that "He is courageous who remains at his post", "Courage is a sort of endurance of the soul", "a kind of wisdom", "the knowledge of that which inspires fear or confidence in war, or in anything". The conclusion reached is that fortitude, being indistinguishable from knowledge of good and evil in general, cannot be defined as a separate virtue.

Māng-Tsze or Mencius, the devoted admirer of Confucius, who died a century before Mencius' birth, discusses imperturbability of mind and heart, using, like Plato, the dialogue to bring out his points. He too begins with physical courage and fearlessness and proceeds from brute doggedness to the higher concept of the mental state as the foundation of the external act of

bravery. Mencius finds the fortitude indomitable in the face of the most menacing obstacles to be grounded in "awareness of righteousness in one's self". Without uprightness in the heart there would inevitably be fear. Imperturbability "must not only have emotional hardihood, but it must also be founded in knowledge".

We are indebted to Mr. Suter for bringing out the similarity in the concepts of these two great thinkers living almost at the antipodes of the known civilized world of their time, a similarity which is, however, not surprising in view of the unity of Truth, in the quest and the exposition of which the thoughts of lofty minds naturally take a common road. But we must take issue with him when he argues a contrast in interest of the two thinkers, referring to Plato as a logician and a "juggler of concepts" and to Mencius as "a sage giving practical moral instruction". The fact that a great teacher emphasizes metaphysics does not imply any lack of interest in the moral welfare of humanity or failure to recognize and to apply the ethical implications of his teachings. As Plato himself declared, "Ideas rule the world." A sound metaphysical basis for ethics is indispensable. "Constantly perfecting himself in perfect MYSTERIES", writes Plato in the *Phaedrus*, "a man in them alone becomes truly perfect." To know, as Plato knew, the great scheme of manifestation was to recognize the unity of all life, on which alone the practice of brotherhood must rest, and the universality of Law, from the majestic sweep of worlds to the reaction which the slightest act must bring. Such a philosopher as Plato was inevitably a great moral teacher as well.

Sir Maurice Gwyer, Chief Justice of India, in his recent Convocation Address at the Benares Hindu University again presented the idea that India is standing at the crossroads and declared that "the forces which will predominate and direct her path in the coming generation have not yet finally declared themselves". His correct deduction adds to the responsibility of "individual men and groups of men", whose exertion and influence are bound to become decisive in the coming months. Sir Maurice added that "a man is not likely to influence his fellow men unless he has before him a clear conception of his ultimate aim". He advises the exercise of our imagination. It is indeed essential that we all see clearly that Indians in the mass have not yet decided upon the kind of new social order they desire to construct. While discussions about details of future importance are going on, the very foundation principles to be laid now are being greatly neglected. The problem of India is to rise as "a country embracing men of diverse races, tongues and creeds in a single polity"; but it must not be overlooked that India cannot reach that consummation by following the methods of Occidental politicians. Sir Maurice spoke of India's "not despising knowledge or ideas because they originate in other lands"; there are indeed great and noble ideas in the philosophy and the literature of the West which India can and should use—but we must not overlook the fact that these ideas are not applied by Western politicians, economists and social reformers to their own problems—ideas, for example, such as those of Plato and Jesus, of Tolstoy and Thoreau. Sir Maurice deplored the fact that "peace and good will are hard to find to-day in Europe"; is it not because the West has followed Aristotle and not Plato, the Popes and not Jesus? Is it not because Tolstoy and Thoreau and their like have been disregarded? Can peace and good will "find a refuge in India" if India

takes the course that Europe has taken?

Sir Maurice saw two pictures involving Indo-British relationship, remarking that others "will see them differently". We visualize these two pictures of the future India: The one is of an India transformed into a kind of large Japan with huge factories turning out products for which markets must be found, with a vast military organization, not for the defence of hearth and home alone, but also for taking the offensive if necessary to force an entrance for Indian manufactures into foreign markets. The other picture is of a united Hindusthan living according to universal spiritual ideals under a régime in which politics and economics play their due rôles, but are not primary, because the principles of moral philosophy, of plain living and high thinking have become the foundation of the social order. Such a united Hindusthan would co-operate with all to usher in a world order akin to her own spirit; she would be a friend to all peoples, and among them the British, with whom Karma-Nemesis has linked her.

Between these two pictures the India of 1940 has to choose.

The former would prepare India only to participate in the yet more gigantic struggle between the East and the West which must precipitate itself if Federated Europe continues the exploitation begun by several Western nations and if the East retaliates, adopting the same sorry tactics. To follow in the wake of competing, warring, domineering Europe would be to become competitors, to war against others, to attempt to dominate their lives, so that we might have the plenty which we fancied to be necessary for prosperity.

Gandhiji's programme will lead to the latter, provided his followers are faithful and persevering, not only in reference to the political items of that programme but also and fundamentally in reference to the moral and spiritual verities which are implicit in it.

THE ARYAN PATH

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

VOL. XI

MARCH 1940

No. 3

OVERCOMING DISUNITY

Lovers of India need not be alarmed about Hindu-Muslim disunity, however much they may grieve over it. The same remark applies to the orthodoxy of those Hindus who feel that rigidity of caste distinctions and therefore the existence of untouchability are necessary adjuncts to their religious life. It applies also to the other signs which bring out the fact that India is not a united country.

But—is there a single nation where the forces of disunity are not at work? There is only apparent or imposed unity in several countries because they are engaged in prosecuting a war. And war, in the Far East as in Europe, is itself a huge and terrifying symbol of disunity and disharmony. Christendom is not a united whole any more than Hindudom. The faith of Islam has never been able to maintain a real and intelligent unity among its followers in Turkey, Egypt, Arabia, Persia, India and China; disharmony would precipitate itself in the very hour of a discussion about the vital principles essential to the unity of all the adherents to the creed of Islam. In this connection we may refer to Shri

Benoy Kumar Sarkar's article on p. 124 on "The Prospects of Progress"; some, and among them ourselves, may not subscribe to the idea of fatality which seems implicit in the able survey of Shri Sarkar and believe that India must pass through the stages of economic and industrial upheaval through which Europe has passed. Such a view was subscribed to as far back as 1913 by so able a thinker as G. Lowes Dickinson in his report to the Albert Kahn Travelling Fellowships. But can we not, should we not, learn from the blunders of the European nations and avoid befouling our national atmosphere with the fogs of factories, huge in size and wholesale in production, sowing thereby the seeds of future strife, wars and misery?

It is not against the use of the machine that India should guard herself, but against its misuse; the machine should be the real helpmeet of the labourer, keeping his home prosperous. But it must not become the slave of the few, who would use it to the detriment of the many at home and would make it a cause for their country to engage in war abroad.

Is not the real difficulty in the way of bringing about a lasting peace neglect to determine the true causes of wars? Are not the best minds of the world inclined to attribute the prevailing chaos to weak moral principles rather than to false economic ones? Have not political and economic remedies failed because they were devoid of correct moral principles? The death of the League of Nations took place because it tried to manipulate political and economic arrangements without the sound basis of ethics and of morality. This war for place and produce came about because their own moral Soul was not invoked by the powerful conquerors of 1918. Why should the ship of India follow in that stormy wake?

India has a greater and a nobler task to perform—to seek the principle of unity; and that is not to be found in codes of politics nor in tomes of economics. The failure of democracy has to be traced to the same root from which grows the failure of the individual life—human selfishness. The civilization which is dying has developed almost to perfection the art of selfishness, and pictures of that selfishness are easily seen in banks and shops, in courts of royalty and in houses of republicans, in a society wherein the few rich do not mind “enjoying” at the expense of the many poor. Modern science with its prodigious labour has strengthened that selfishness—the one universal characteristic of educated humanity. Differences are there, in knowledge and in ability to practise selfishness and to exploit others; individuals as nations practise selfishness in different degrees; the more “educated” and the more “advanced” are more and more cunningly selfish at the expense of the “illiterate” peasants and the

“backward” nations.

Neither world-peace, nor order and harmony within the borders of a single territory are possible when selfishness is the actual motive of nations; any more than there can be concord and happiness in a family wherein some members try to live at the expense of others; any more than there can be heart-contentment and mental nobility in a human being in whom selfishness is active. Not only has this been taught by the Asiatic Sages of old and by the Greek philosophers, pioneers of the European civilization, but it has been declared even by clear-sighted poets of later days. Thus, to quote from the great dramatist of the age in which selfishness grew to imperial dimensions—Henrik Ibsen. The great Norwegian must have seen the dangers to Democracy when the latter was still ripening; in 1885 speaking to an audience of the working classes, he said:—

“Democracy by itself cannot solve the social question. We must introduce an aristocratic element into our life. I am not referring, of course, to an aristocracy of birth, or of purse, or even of intellect. I mean an aristocracy of character, of will, of mind. That alone can make us free.”

Europe did not listen to the voice of one of her greatest dramatists; but why should India not follow the advice, which is but an echo of her own ancient native idea? Aristocracy of character, of will, of mind, will not be created by our modern universities where book-learning is great, where head-polishing and word-weaving are going on but where nobility of mind and intelligence of heart are not brought to birth.

The reform of the Indian universities in keeping with what is hoped for and expected of the country is overdue. We

need not only skilled mechanics and engineers, not only clever apothecaries and doctors, but also poets to inspire the masses and philosophers to guide them aright. The politicians' monopoly in leadership needs to be broken, and right reform in the universities will give us this result.

The death of selfishness ! How else can it take place in a man unless the mind which leads and plans day-to-day existence resolves to practise unselfishness and follows out that resolve at every turn ? Similarly, India as a nation cannot become unselfish—economically, politically, socially—unless at least a number among its leaders practise unselfishness and create an aristocracy not of birth but of character, not of purse but of will and of mind. Like all things in nature, unselfishness of character, of will and of mind will not come to birth for the mere asking ; one has to labour to acquire it. And here is a very important psychological principle ; in adopting the right method of deliberately developing unselfishness, we also acquire the art of uniting ourselves with our fellows. Unity in thought leads to unity in action, and philosophical research into the mysteries of being reveals the mode of cleansing the mind, the seat of selfishness, of uniting ourselves with others. Political confusion will never end, nor social wire-pulling, nor commercial rivalries, till the mind is sobered by philosophy, till the heart is awakened by philanthropy.

Aldous Huxley in his *Ends and Means* suggested that like-minded persons with a view to self-improvement and to benefit mankind should form groups to study and to discuss the mystical and psycho-

logical problems of which he was writing. This was suggested as far back as 1921 by a son of India :—

What are required now, immediately, are a few Cultural Units or centres where men and women, of the international world, may strive with all the powers of their souls to create and work out, as fully as may be possible, with the help of their philosophic and archetypal minds, the many phases which will enable the International State to come to fruition in the course of time. The cultural centres must be focal points at which the International State in miniature may exist.

The establishment of such cultural centres is not a new method : who has not heard of devoted pupils gathering round sage teachers to enquire into the mysteries of living, to learn the art of becoming unselfish ? Too much of activity and too little of study and reflection will not save India : philosophic and religious inspiration moulded Asoka to create his kingdom, the like of which has not been seen again ; tradition tells us that Rama won his wisdom to rule sitting at the feet of Vashistha and enquiring into the power of the *Vasanas*, sense-longings, and the way to overcome them.

We could multiply examples ; but these are enough to show that what is needed to-day first and foremost is the conviction on the part of Indian leaders, especially the rising ones, that without a truly philosophic and spiritual culture disunity cannot be eradicated and Hindusthan cannot be liberated so that she may live a mistress in her own home, an elder sister to the young nations of the world.

THE PROSPECTS OF PROGRESS

A SOCIOLOGY OF THE BIRTH AND DECLINE OF CULTURES

[Professor Benoy Kumar Sarkar, author of numerous volumes on a variety of subjects, specializes in economics and sociology, in which fields his pioneering work has gained distinction.—ED.]

No doctrine appears more dominant in the social thinking and constructive statesmanship of to-day than that established by Lapouge in *Les Sélections Sociales*. In his message—that (1) the annihilation of the Aryan is inevitable; (2) all the forms and processes of contemporary civilization are but cumulatively heading towards regression and decay; and finally (3) progress cannot be considered the rational conclusion from the data of world-history—contemporary philosophy, sociology and politics find a challenge as well as a problem.

The thinkers who in recent years have preached mankind's regress are legion. From Spengler's *Decline of the West* has come the formula that the West is headed for decay. Romain Rolland has popularized the notion that Western civilization is doomed. In the Italian demographist Gini's analysis of "the parabola of evolution", the European races are all exhibiting senescence, with the exception, perhaps, of the Italians and the Slavs. American sociologists are not immune to this decline-cult and some of them are anxiously discussing the question with reference to the decline in the natural fertility of the Eur-American population. Indeed, in the *milieu* of the present European war the prospects of progress in world culture are naturally being discounted in many circles in both East and West.

In all these decline-cults of to-day the student of sociology is forced to grapple with the problems of social longevity, growth and expansion and, along with them, with the question of social metabolism and transformations. It is in and through social mobility, vertical or horizontal, that group metabolism manifests itself. An examination of the dynamics of life or of the forces that serve to transform and reconstruct the races, classes, castes and other groups ought, therefore, to furnish the fundamental logic behind all discussions bearing on the nature of decline and progress.

All through the ages there has existed a type of mentality that is interested in viewing the world from a pessimistic angle. The reasons are obvious. First, there is no possibility of denying the fact that there is a certain amount of misery and suffering always present, no matter how well placed the individual or the group. And in the second place, every honest intellectual can undoubtedly find in the "divine discontent" of the pessimists some very powerful aids to self-criticism and social regeneration. Indeed, it is to pessimism that the world owes many of the energistic adventures in the "transvaluation of values" and the upward trends in civilization. The value of pessimism as a constructive force cannot be ignored.

In these discussions, as in all others bearing on social life, there is general

agreement that transformation is going on around us. But it is, as a rule, while appraising the value to be attached to social metabolism that the diversity of schools arises, each with its own shibboleth based naturally on personal equations. Spengler is convinced in his own way that the seventeenth and eighteenth centuries were more "creative" than the nineteenth and the twentieth, and there are many who ignore the beneficial influence of social assurance and other modern legislation on the standard of living and the welfare of the masses.

But even those who admit that economic and cultural progress has been advancing from group to group and class to class fail often to realize that many of the transformations generally known as class or "social" revolutions are at bottom expressions of "racial" ups and downs. It is these replacements or absorptions of certain races by others that constitute the anatomical background of world-culture. The eternal story of mankind is to be found in a nutshell in the stone implements of the Palæolithic Ages, when the Mousterians had to give way to the Aurignacians and these latter were in their turn replaced by the Magdalenians and others. Migrations and race-contacts have always furnished the framework of organized social existence.

In historic times the subversion of the Roman Empire in Europe and that of the Hindu and other Empires in Asia likewise have spelt the ascendancy of certain "racial" elements at the cost of certain others. So far as modern Eurasia is concerned, all the different processes of social metabolism involved in race-mixture, race-submergence and race-uplift have been going on until we find

that physico-anthropologically the modern Indian's affinities with the ancients of his land are perhaps as problematic as those of the modern European with the ancients of his continent.

The world-process in group metabolism is visible under our very eyes in Bengal. In the social economy of Bengal there are some thirty tribes known as "aboriginals" constituting a diversified group of a million and a quarter and representing some three per cent. of the total population. The "big three" of these "primitives", namely, the Santals, the Oraons and the Mundas, are statistically responsible for nearly two-thirds of this number. But while the "big three" alleged higher "castes", the Kayasthas, Brahmans and Vaidyas, numbering something over three millions, have, during the last forty years, grown 137 per cent., the "aboriginals" have grown 319 per cent. The rate of growth is phenomenal, pointing as it does to extraordinary "differential fertility".

This numerical growth, important in itself, acquires a fresh significance when one observes that the "aboriginals" are to-day more "Hindu" than "tribal" or animistic in religion. Nearly 66 per cent. of the "big three" primitives are "Hindu". Furthermore, as a qualitative transformation the Hinduization of the "aboriginals" is interesting in another respect. The Hinduized aboriginals form a part, nearly 12 per cent., of what are generally called the "depressed classes" of "Hindu" society.

We understand, then, that some of the "aboriginals" of yesterday constitute to a certain extent the "depressed" classes of to-day. In other words, the social metabolism which acts as a force in Hinduization hides the facts of, or

prepares the way for race-fusion and race-assimilation.

Nor does the "qualitative" aspect of social metabolism stop here. Among the "big three" alleged higher "castes", the Kayasthas were, during the last four decades, just below the Brahmans in number. But they have been increasing until to-day they outnumber the latter. In forty years, while the Brahman has grown 24 per cent., the Kayastha has grown 58 per cent. To what is this growth of the Kayasthas due? Not entirely to "relative" fecundity or "natural increment", i.e., surplus of births over deaths as in "differential fertility". A great deal is to be accounted for by invasions from other castes whose upward trends have been manifest for a long time. The non-Kayastha, perhaps one of the "depressed" of yesterday, has grown into the alleged high caste of to-day. And in this, again, is registered not only a vertical social or class mobility but a racial transformation as well. From the "aboriginal" to the alleged "high caste" Hindu, the gap may be great, but bridging the gap is sure and firm, even though slow. Social "stratification" is not as rigid here as Ammon would have us believe in *Die Gesellschaftsordnung* (Social Order).

Altogether, the Bengali people is expanding, although it is undergoing a profound social metabolism, i.e., a radical change in "class" character and "racial" make-up. The transformations that have been going on in Eur-America to-day, because of the pressure of the Slavs upon the other races, apparently belong practically to the same category as those in India. As for the "quality" of "hybrids" or their capacity to carry

* forward the torch of civilization, eugenics is still discreetly inconclusive, unless the

exponent happens to have a conservative reform scheme on the anvil. But history announces that, notwithstanding the doctrine of Lapouge, races may come and races may go but civilization goes on for ever.

Attention may now be called to another field of metabolism and social transformation. The net result of the total evolution has succeeded in making out of Europe a continent of 470 millions. India possesses 352 millions, i.e., nearly three-fourths of the population strength of Europe. There is contemplated the erection of a federal structure from the different units of the Indian sub-continent. Naturally, one encounters difficulties from the standpoint of *Geopolitik*, "geo-politics", i.e., of boundaries and group-contacts. There is nothing exclusively Indian, Oriental, or tropical in these problems. The political anthropology or rather the "geo-politics" of Europe does not exhibit fewer inconvenient situations.

Europe possesses some thirty-two or thirty-three different states independent of one another, each endowed with sovereignty in international law. The prospects of Coudenhove or Briand's Pan-Europa seem as remote to-day as they ever were. Measured by the European standard and according to European precedents, India might naturally be constituted of two dozen independent states. And that condition need not be condemned as a state of horrible disunion as long as the states-system of Europe is guaranteed on the map by the League of Nations or otherwise. The multiplicity of states is not necessarily a deterrent to progress, political, economic or social.

Let us glance at the domain of classes in "social" life and discuss some of the

problems of "stratification". The nature of the remaking of man due to social metabolism and the reconstruction of the relations between groups will become clear from a new view-point. The fact that in England the Catholics had to be "emancipated" shows that in certain respects they constituted for ages the "depressed classes" of the British people. We may take the Continental regions to-day and examine the relations between Christians and non-Christians, say, the Jews in Eastern and Central and in South-Eastern Europe. The Minorities Section of the League of Nations knows quite well what they are. The "social" position of the Jews in the United States is another common instance of Christian prejudice *vis-à-vis* non-Christians with which the student of social morphology is familiar in the Western world.

Then, again, among Christians a peculiar aspect of social mobility is seen in the relations between Catholics and non-Catholics. The ecclesiastical law of marriage until a few years ago did not leave much room for close *camaraderie* between the different denominations. And, in spite of the secularization of marriage laws, the unities have failed to make much progress in intimate domestic life. Besides, the narrow "communal", clan or class spirit, as understood and condemned nowadays in India, is embodied in the political parties of some of the powers, great, medium and small. As long as parties could be freely established, in pre-Fascist Italy, for instance, the *Popolari* was Catholic. The German *Zentrum* was likewise a Catholic Party. In Roumania, there is a Jewish Party and also its antithesis, namely, the Anti-Semite Party.

In the religious anthropology of Christendom, researchers are aware of

the many sects among Protestants and of the numerous doctrinal and other differences that distinguish the social strata from one another. The Christian missionaries in China are aware every day, while dealing with the Chinese converts, of the pragmatic consequences of these diversities. They are at a loss to answer satisfactorily such questions from the Chinese converts as: "Whom are we to follow, the Baptists or the Episcopalians, the Evangelists or the Presbyterians?" "Who is your Jesus and who is their Jesus?" And so on.

It is clear that the last word of societal reconstruction in the socio-religious sphere has not been able to remove serious contention from the Christian world. India can make no better showing. On the strength of inductive and statistical researches in social metabolism and transformation it is desirable to understand that there is something like identity, parallelism and similarity between East and West. An adequate solution of "class-questions" still remains a desideratum with the most highly developed Aryans, Nordics and whom not.

An important factor in the remaking of mankind in contemporary times has been the reduction in mortality both in Europe and India. On this point certain observations are relevant. It is to be recalled that until 1905 Bavaria had an infant mortality rate of 248 per thousand live births. The Bengal rate has come down from 221 in 1914 to 179. To-day Bihar has 148. But this level was not attained by England and France until 1896-1905, by Italy until 1905-1914, and by Germany until the post-war decade. At the present moment the Bihar rate is exceeded by the Ukraine, Bulgaria, Lithuania, Czechoslovakia, Egypt, Hun-

gary, Roumania, Russia and Chile. High infant mortality is not the exclusive feature of Indian climate or race or of Indian religion or social habits. We find here a very important contribution to the problem of social metabolism.

It should be proper to consider the cost of social rejuvenation as a function of improvements in public health. From 1831 to 1871 there were five invasions of cholera in England, and during that period cholera and smallpox were as European as Asian. Typhus and typhoid are likewise not exclusively Oriental diseases. The processes involved in controlling these diseases in certain countries of Europe are well known. Down to 1848 there was no Public Health Act in England, and water-supply and sanitary conditions, especially in industrial and urban areas, were notorious. In 1848 the first Public Health Act was passed but there was no organization to enforce the Act. It was not until 1875 that county councils were compelled to employ "medical officers of health" and inspectors of nuisance at a decent salary. About that time the *Reichsgesundheitsamt* (Imperial Health Office) was established in Germany.

Public health service is a tremendous financial burden. In England 22 per cent. of the local rates is spent on health, the next item being education, which absorbs 19 per cent. From the standpoint of social metabolism it is clear that it is neither the Christian religion, nor the temperate climate, nor the Nordic race, nor the general manners and customs of the people that have been able to stamp out disease. In the first place, it is the law that has controlled diseases, revolutionized sanitary habits and transformed the character of the people. Secondly, it is the vast amount of

expenditure lavishly bestowed upon the population that has consummated the great remaking of society. Thus the rôle of *étatisme* in class metabolism and race metabolism cannot be overestimated.

In India we have no Public Health Act and we are notorious for our lack of funds for developmental or reconstructive projects. But thanks to our great publicist, Chittaranjan Das, the scheme of health centres was accepted by the Government of Bengal in 1925. The system comprises some 600 circles and is being financed by the District Boards. The Government's contribution is Rs. 2,000/- per centre annually. One can naturally expect that the chronological distance in health and sanitation between Bengal or other Indian provinces and some of the advanced countries of the world is likely to be spanned with a more energetic functioning of the State in both legislation and public finance.

Finally, I should like to touch upon technocracy as a metabolistic agent in group life. The distinction between East and West, historically considered, is not a distinction in ideals or in outlook on life but a difference in the degree of the remaking of man. An objective measure is furnished by the achievements of technology. Down to the end of the Middle Ages there was hardly any distinction between the two wings of Eur-Asia in material and economic or cultural and social institutions or ideology. The Renaissance in India and China and other parts of Asia, which was in certain cases the joint work of Hindus or Buddhists and Mussalmans, was more or less identical with that in Europe in so far as arts and crafts, literature, religious reform etc. are concerned.

The dynamics of social metabolism, in so far as it happens "historically" to be

indifferent to religion, race or region, or rather, affects them in a more or less uniform manner, should to this extent call for a considerable modification of the laws of *Wirtschaftsethik* (economic ethics) for ancient and mediæval conditions, as propounded by Max Weber. His view-point on Hinduism and Buddhism is conventional and one-sided and not based on the Indian data of "positive" sociology.

Leibniz, Descartes and Newton, representing the beginnings of exact science, registered the parting of the ways for the Western world. And yet the new sciences did not bring about any economic and social transformation until the steam-engine revolutionized the cotton industry in 1785. Then for the first time the West became differentiated from the East, or rather the "modern" began to evolve out of the mediæval or primitive.

For nearly two generations, however, Great Britain, the pioneer of industrial revolution, continued to tower above the rest of Eur-America into solitary greatness in the new field ushered into existence by modern technology. It was not until the middle of the nineteenth century that Germany and France could claim a place in the scheme of this new societal morphology. By 1905 Germany had already caught up to the British achievements in technocracy, and the Anglo-German parity was established in industrialism. In the science of social mobility it is not possible to think of a better illustration of "differential" group metabolism.

Not every European and American people has been able to march as fast as the German. Many of the races in the Balkan Complex, in Eastern Europe and in Latin America find themselves in the

technological and socio-economic conditions of Germany or of France about half a century ago, i.e., in the earlier phases of the industrial revolution. The inequality of development is quite consistent with the facts of progress. It is more or less on the level of the "first industrial revolution" that India finds herself to-day. The profound transformations going on at present in the social structure, especially of Germany, the United States and Great Britain, under the impact of trusts, rationalization, "technocracy of the latest type", collectivism, public ownership, "social control" and "economic planning" are tantamount to what may be called the "second industrial revolution".

The distance in "social metabolism" between the second and the first industrial revolutions is a distance of some two generations at the utmost. But there is a close economic and psychological nexus binding the two. The two metabolisms have need of each other. The regions of the first industrial revolution must, for some time yet, import from those of the second industrial revolution the machinery and part of the technical skill as well as the capital for the normal functioning of their economic life. Incidentally, although the representatives of the feudal aristocracy, like the landholders (*zamindars*) of Bengal, have contributed their capital to the modernization of their countrymen in technique, industry, science and culture, their combined financial resources cannot by any means suffice to promote an adequate industrialization of large areas inhabited by millions of people. External finance must be imported. "Autarchy" is, therefore, being factually replaced by interdependence, nationalistic sentiments and protective tariffs notwithstanding.

The industrialization of the under-developed regions in India, as elsewhere, involves, therefore, a transformation of technique and social order, well calculated to furnish employment to the working men in pioneering countries, and thus assist the promotion of these "industrial adults" to a higher standard of living. Durkheim's division of labour is operating once more to render the two metabolistic systems interdependent and to bring into life a new international "solidarity".

The sinister aspect of the technocratic predominance as embodied in the second industrial revolution is unemployment on a nation-wide scale, which looms so large in the economic crisis of the present day. But the first industrial revolution, which is being consummated at the same time, is well calculated to raise the purchasing power of the peasants in the under-developed countries as well as the financial strength of the landowning and middle classes. It cannot fail to expand thereby the markets for articles, tools and implements, *Produktionsmittel*, "instruments of production", rail and road materials, "quality goods", etc., such as are produced in the regions of the second industrial revolution.

The establishment of industries—cottage, small, medium or large—in the under-developed countries, can in the long run be but an agent in the expansion of the economic power of the "adults". Paradoxically enough, in order to combat unemployment in the countries of the second industrial revolution, their economic statesmen will have to work for the success of the "*Swadeshi* (indigenous industry) movements" in Eastern Europe, Russia, Asia and Latin America. So far as India is concerned, the Ottawa Imperial Preference has been of some

help in this direction by safeguarding her markets in the United Kingdom as well as by facilitating the import of British capital. As long as India is a part of the Empire Economy, it is to the advantage of her peasants and middle classes that her currency be normally linked up with the British.

The evils associated with the second industrial revolution, namely, the phenomena of unemployment, may, therefore, be practically counteracted to a considerable extent by the developments implied in the first industrial revolution. The prosperity of the "adults" is limited by, and dependent on, the increase in the wealth and purchasing power of the "youngsters", and *vice versa*. The two industrial revolutions of to-day thus constitute one complex, and societal transformation is tending to bring East and West—the youngsters and the adults—together on the solid foundations of international co-operation. The world economic depression has bidden fair to be but an item in the transition of all mankind to a somewhat more elevated plane of living and thinking. It is on the eve of an epoch of rejuvenation that the people of the world find themselves at the present moment. The facts of social metabolism *vis-à-vis* social mobility may appear to be very complicated. But students of objective and statistical sociology are perhaps justified in faith in the reality of progress accomplished in spite of war and other pitfalls and in spite of unemployment.

My position in connection with the indifference of social metabolism to race, region, religion etc. can be well illustrated by the types of anti-machinism and hostility to technical progress that manifest themselves under certain conditions of economic development. Bouthoul

has established an equation between the revolt against machines in France and England during the early nineteenth century and that in China and India today. The almost instinctive demand for a "*trêve des inventions*" (invention-truce) and the sentiments against technical progress and "rationalization" that have seized mankind since the economic depression manifested itself in 1929 are nearly universal. Bouthoul's analysis should furnish a fresh stimulus to the objective study of social metabolism and human progress.

This short study directs the attention of workers in social science to the necessity of emancipating themselves from the dogma of civilization as being the "function" of a particular "race". In the second place, they are called upon to conceive of the social "strata", classes,

castes or groups in a community, as fluid bodies incorporating diverse racial elements at every point of time. And finally, the metabolistic dynamics of group life, i.e., the factors or forces involved in social mobility and transformation, are found to be diverse and pluralistic for every region, race and class, or stratum. Progress must consequently always be envisaged in terms of the upward trends of new regions, new races, new classes and new forces. The eventual fall of the Aryan as suspected by Lapouge and Ammon does not and need not necessarily spell disaster to mankind and world-civilization. Culture is constantly being enriched or rejuvenated with new values. The doctrine of progress, therefore, has need to be adapted to these new facts and situations.

BENOY KUMAR SARKAR

DOGMAS AND TRUTH

The Muslim prince and mystic, Dārā Shikuh, who in 1659 at the age of forty-four years paid with his life for the breadth of his views, has a message for present-day India. An article on "Dārā Shikuh" by Bikrama Jit "Hasrat", which begins in the November-January issue of *The Visva-Bharati Quarterly*, traces the development of the mystical and liberal outlook in this eldest son of Shah Jahan and heir apparent to the Mughal throne. Dārā Shikuh's passion for Truth, wherever he could find it, led him, however, still farther afield, to fraternization with Hindus, Jews and Christians. He learned Sanskrit and with the help of Benares pandits translated into Persian the *Upanishads*, the *Bhagavad-Gita* and the *Yoga Vasishtha*. Inspired by the idea of universal brotherhood and of peace with all, he

brought out his *Majma'-ul-Bahrin*, which is described as "the first attempt of its own kind to reconcile the doctrines of *Brahma Vidya* and the tenets of *al-Kuran*". In this "Mingling of the Two Oceans" he tried to prove the fundamental identity of Hinduism and Islam beneath the surface differences.

He knew that the conflict between the *pandit* and the *mullah* was on the ground of ritual, but that in spiritual matters they could be easily reconciled.

As "Hasrat" brings out, Hindus and Muslims even to-day are bound in a fundamental cultural unity by their related ideals. Sectarian dogmas are notoriously diverse, but sects and schools are ephemeral. Only the Truth which underlies them all is eternal, and that Truth is one.

THE IMPORTANCE OF SANSKRIT FOR WORLD-REGENERATION

[The great worth of Sanskrit language and literature is well recognized by philologists and Orientalists. The time has come for all educated Indians to make practical use of the great philosophy enshrined in that language and literature in creating the new social order on our ancient soil. It is, therefore, with particular pleasure that we publish the following article by Dewan Bahadur K. S. Ramaswami Sastri, for long a high official in the Judiciary Service of the Government of India, who has always been a staunch upholder of the liberal ideas of Indian Culture.—Ed.]

There has been of late a tendency in India to realise less and less the value of Sanskrit as an instrument of the higher life. Elsewhere also there is a tendency to underrate its importance as a world-force making for a saner and sweeter life than is now seen amidst the dins and discords, the clashes and conflicts of a war-ridden world. This is a sad fact, as true as it is sad. It is necessary at this hour to speak in favour of a culture which had a peerless flowering in the past in India ; for it contains even to-day the potency of creating a nobler mode of life for which the agonized world is pining.

What were the basic ideas by which a spiritualisation of life was attempted and attained? While Christianity and Islam emphasised the transcendence of God, Hinduism affirmed the immanence of Deity. *Sarvasya chāham hridi sannivishṭah* (I am firmly seated in the hearts of all beings), says the *Bhagavad-Gita*. It says further : *Mama vartmā anuvartantē manushyāḥ Pārtha sarvasah*. (O Arjuna, all men from all quarters seek and tread the path which leads to me.)

The special *sādhana* (technique) for Self-realisation was called *Yoga*. The man who had attained such a state of being was called a *Rishi*. A well-known Sanskrit stanza says :—

He is a *Rishi* who is a person of controlled desire, who is an expert in penance, who is moderate in food, who delights in meditation, whose words of curse and grace will inevitably bear fruit, and who is the very embodiment of Truth.

It is only by a spiritualisation of life that the knots of modern life can be untied. Gandhiji's gospel of Truth and Non-violence and his call for the spiritualisation of politics contain the very essence of the ancient but vital culture of India. He is the one constructive modern force amidst the many mutually destructive forces to-day. He calls on Capital to regard itself as a trustee for the public welfare and advises Labour, i.e., the peasants and the workers, to stand on their birthright with gentle firmness and without resorting to destructive direct action. He is the only powerful force to-day holding in check class war and red revolution on the one hand and class oppression and totalitarianism on the other.

It is against such a modern and realistic background that we must assess and value the ancient idealistic Sanskrit culture. Professor MacDonnell says : "Since the Renaissance there has been no event of such world-wide significance in the history of culture as the discovery of Sanskrit culture in the middle of the eighteenth century." In India to-day,

after many adventures in many arid regions of life, it is being increasingly felt that the overdivided and desperately distracted Hindu society has no real cementing bond of union except the Sanskrit language and literature. Well can the latter say : *Mayi sarvam idam prōtam sūtre mani Ganā iva*. (All these are threaded on me like gems upon a string.) Why is such a realisation becoming clearer in the West as well as in the East ? It behooves us to probe this matter with care and insight.

Let me gild refined gold and paint the lily awhile. This "wasteful and ridiculous excess" becomes indispensable when the times are "out of joint". William Jones pronounced the Sanskrit language to be "of a wonderful structure, more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either". Professor Max Müller calls it "the language of languages". Professor Hearn says :—

The Sanskrit we can safely assert to be one of the richest and most refined of any. It has, moreover, reached a high degree of cultivation, and the richness of its philosophy is in no way inferior to its poetic beauties.

The great German author Schlegel says :—

Justly it is called Sanskrit, *i.e.*, perfect, finished. In its structure and grammar, it closely resembles the Greek, but is infinitely more regular and therefore more simple, though not less rich. It combines the artistic fullness indicative of Greek development, the brevity and nice accuracy of Latin.

Mr. Bopp goes to the length of saying that at one time Sanskrit was the one language spoken over the whole world. Monsieur Dubois says that Sanskrit is the original source of all the European languages of to-day. Last but not least should be mentioned Professor

Monier-Williams who declares :—

Be it remembered, however, that Sanskrit is, in one sense, *the property of Europe as well as of India*. Its relationship to some of our own languages is as close as to some of the Hindu dialects. It is a better guide than either Greek or Latin to the structure, historical connection and correlation of the *Indo-European family*. Its study involves a mental discipline not to be surpassed.

Such is the Sanskrit language. Turn now to Sanskrit literature. I shall pass briefly in review its development from its dawn till now. Professor MacDonnell says : "The importance of ancient Indian literature as a whole largely consists in its *originality*." What is this originality ? Professor Ladd of America once called it by the beautiful word of "insight". Swami Vivekananda described it as "introspection". We must visualise the beauty and the stateliness of Sanskrit when it was a spoken language in the Vedic times. Its descendants, Pali and Prakrit, though they did not keep up its stateliness, kept up its beauty and its charm—fine qualities which their modern lineal descendants possess in plenty even to-day.

In the Vedic age we see a literature full of vitality and creativeness and charm. The intuitions of the Rishis were clothed in metres full of stately beauty and in words of poetic loveliness. The Western savants have, with an air of superior wisdom, spoken patronisingly about the Rig-Vedic personification of the powers of nature. Professor Max Müller talked learnedly about henotheism and kathenotheism. Other professors jumbled up polytheism and pantheism and idealism and monism and solipsism and what not. But the grand and glowing declaration *Ekam sadviprā bahudhā vadanti* (The Truth is one ; the sages call it variously) is heard.

clear above the erroneous descriptions of it by modern minds. The interrogation of the God of Death by Nachiketas and the response of the God to the young and intrepid interlocutor touch the loftiest heights of thought. The revelation of Godhead by Uma Devi in the *Kenopaniśhad* is a standing marvel for all time.

Equally remarkable are the Supreme Epics—the *Rāmāyana* and the *Mahābhārata*. They not only contain a wonderful gallery of great heroes and heroines ; they also depict for all time the golden age of India and give to us the ideal patterns of individual and social conduct which have fascinated the mind and the heart of India again and yet again. The *Puranas* carry forward the same great tradition ; among them the *Bhāgawata* is a gem of devotion and has inspired many later saints.

The next great golden age is that of Kālidāsa and his successors. Though Professor MacDonnell has chosen to talk about the Vikramaditya *myth*, Vikramaditya was no more mythical than Alexander or Napoleon. That golden age of Sanskrit literature coincided with an age of national glory which was a lineal and legitimate descendant of the ages of Śrī Rāma and Dharmarāja. The *Raghuvamśa* is not merely the epic of the solar dynasty of Kings but is also the epic of India, a recollection, a warning and a prophecy. The *Kumārasambhava* is not merely an epic of the war-god but also an epic of Indian heroism. Nay, its very first verse suggests that the Himalaya is the *mānadanda* or the measuring rod of the universe, and that the Indian civilisation is the model as well as the touchstone for all the civilisations of the world. *Sākuntala* is not merely a drama of love but also a drama of the Indian hegemony of the world. In Act

VII there is a bold and unmistakable declaration that Bhārata will hold undisputed sway over the entire earth and will be not only the subduer of all but also the protector of all. I must conclude by referring to the wonderful flowering of Indian philosophy in Sankarācharya and his successors. Professor MacDonnell rightly observes :—

Though it has touched excellence in most of its branches, Sanskrit literature has mainly achieved greatness in religion and philosophy. The Indians are the only division of the Indo-European family which has created a great national religion — Brahminism — and a great world-religion, Buddhism ; while all the rest, far from displaying originality in this sphere, have long since adopted a foreign faith. *The intellectual life of the Indians has, in fact, all along been more dominated by religious thought than that of any other race.*

Sankara took his stand on the boldest of spiritual declarations, *Tattvamasi* (That thou art). Rāmanuja affirmed the ensouling of matter and life by Deity. Mādhava affirmed the supreme transcendence and the subtle immanence of God. Chāitanya scattered far and wide the nectar of the love of God (*Prem*). All these great teachers show to us different facets of the coruscating diamond of religious thought depicted in Chapter VI of the *Gita*, which describes the realisation of Soul and Over-Soul everywhere and the attainment of the highest altitudes of love and service and renunciation by treading the path of the Soul. Indeed it is Indian thought that gives the spiritual basis for the Christian injunctions about love of God and of one's neighbour and the Islamic injunction about brotherhood.

The classical languages which are studied in Europe represent dead cultures and are themselves dead. But the clas-

sical languages of the Hindus and the Muslims represent living cultures and are themselves alive.

The anti-Sanskrit tendency in Tamil Nad, which specialises also in the anti-Hindi movement, makes us feel very sad indeed. Even to-day all the living regional languages will suffer very much if they are cut away from a living touch with Sanskrit language and literature. Yet the reorganisation of secondary education in the Madras Presidency seems to be proceeding on the basis of squeezing out Sanskrit and eventually killing it with cruel kindness. The latest proposal in the bewildering medley of ideas in the realm of Indian education to-day is the inclusion of Sanskrit as one of the many optional subjects. Will any student, if he is asked to choose to-day, choose Sanskrit in preference to Science? As observed by me elsewhere :—

To allow Sanskrit to peep in only at the Fourth Form is bad enough. To allow it to stand at the end of a motley queue is worse. In a crude hedonistic materialistic age, spiritual values will be pushed out by material values. Bad

money will drive out good money. The big drum will drown the flute. But is it wisdom, is it nationalism, is it Indian-ness to do so?

I would make it compulsory for every Hindu boy and girl to learn Sanskrit in addition to learning the mother tongue and the Hindi language. In any event the present system of taking up the mother tongue or the classical language as a compulsory subject is the next best system.

It is thus indisputably clear that even to-day Sanskrit language and literature are a potent means of world regeneration. Sanskrit culture will be the generalissimo of a new army of powerful ideas. It has a new technique of war, a new soldiery, and a new war-spirit. It is the war of Peace *vs.* War. "Peace hath her victories no less renowned than war."

As Swami Vivekananda says well :—

Like the gentle dew that falls unseen and unheard, and yet brings into blossom the fairest of roses, so has been the contribution of India to the thought of the world.

K. S. RAMASWAMI SASTRI

As orientalists and archæologists have abundantly shown, it is known that our fables come from India, that the Greeks drew much from that source, and that we are indebted to her for more than we have yet been able to acknowledge. Muller and Schopenhauer and others have been delving into the Upanishads and Vedas, and every day there is growing more and more a wide-spread interest in ideas purely Hindu in their origin. Even poets of the female sex write sonnets in our magazines upon great doctrines such as Nirvana, which, although utterly wrong in conception of that doctrine, yet shows the flowing of the tide of old Brahmanical pondering. All of this pictures to me a new conquest of the West by India, the great land for conquerors. It is the rising from the grave of the mighty men of some thousands of years ago that constitutes this invasion and will bring about our conquest.

—W. Q., JUDGE

ENGLAND'S GREAT MIGRATION

[Readers will remember George Godwin's articles on "Paternalism in Industry" and "The Ethics of Conscription" published in our last volume. His novel *Empty Victory* published in 1932 dealt with a nation-wide use of non-violence. Here he deals with an experiment which may have very far-reaching effects on the social life of the English people if the present war continues.—Ed.]

The mass movement of large numbers of England's population from war-time danger zones to districts of comparative safety from air raids is the most radical as well as the most interesting social experiment ever made in the country. Yet it has evoked nothing more than such criticism as is levelled against it as a war-time expedient.

The far-reaching consequences, for good or evil, have as yet scarcely been pondered, though they are, obviously, very great indeed.

England has seen mass movements of the population before now. There was a large movement after the Cromwellian wars, another after the defeat of Napoleon, and the greatest of all when the Industrial Revolution changed England's sturdy peasantry into the urban slaves of the machine.

Then, such mass movements represented the operation of great historical forces rather than the result of a considered policy. But in several important aspects these abnormal population redistributions were without the characteristics of the Great Migration, commonly known as Evacuation.

For example, they did not touch the family unit as such, but merely transplanted it from town to country or, in the case of the Industrial Revolution, from country to town. Such movements were due to the belief that they would bring about better economic conditions, though, this was not, as it turned out. the

actual result. For, as we know, the Industrial Revolution cost England her peasantry. Further, previous migrations had the characteristic of permanency.

The present migration, which has directly involved between 1,500,000 and 1,750,000 women and children, is in most respects completely different in character. It is, to begin with, a war-time expediency and as such is designed as a temporary measure.

Secondly, it involves the breaking up of the family as a unit for an indeterminate period, in some cases separating the bread-winner from his wife and children, in others parting children from one or both parents.

Obviously the resultant problem is predominantly a *social* one; and its consequences are probably long-range and as yet not easily gauged or estimated.

To this great number of broken family units it is necessary to add probably nearly as many again where the separation follows automatically upon the war-time service of the men. The result is that to-day England is a land of men separated from their wives, and children separated from one or both parents.

Obvious possibilities occur to the mind.

(a) How will a year, perhaps two or even three years, of this mode of life affect the *institution of marriage*?

(b) How will it affect the *particular marriages* involved?

(c) How will it affect the emotional, mental and physical development of the children?

At the time of writing the war is but a few months old. Yet already difficulties are becoming manifest. Let me quote from the comment of an official of a Civil Service Union, as reported in *The Daily Telegraph* : -

Large numbers of Civil Servants who have been evacuated are married men, and they are working side by side with young girls and spending all their time with them. The social consequences may be very grave.

It would be possible to give many more quotations, all of which show that even at this early stage of the war the emotional factor is coming into play where men and women separated from their permanent partners are being thrown into each other's society.

The case of the evacuated wife presents precisely the same problem. Indeed, there is some evidence that it is a twofold one; namely, the formation of new associations and the formation of slovenly, lazy and intemperate habits. In the ancient university town where the writer lives mothers evacuated from London have done much to support the above charges. Often at a loose end for the first time in their lives, completely unable to utilize their new leisure profitably, many evacuated women are becoming a nuisance to their hostesses. Will they, when the war is over, return to recreate the old homes they abandoned at the outbreak of war? Will the absentee husband and father return gladly to the old footing? Or will there be many reorientations?

It is fairly safe to suggest that the Great Migration of 1939 will have two consequences, (a) an increase in the

illegitimacy rate, (b) an increase in the divorce statistics.

Before passing from this aspect of the problem it is worth while to remind readers that 1940 is England's peak population year, after which her population will begin a steady decline.

Let us consider next the probable consequences to the children.

One cannot say that it is a bad thing for a child to be taken from its own home and planted down in some one else's. The results obviously depend entirely upon the character of the homes exchanged. The exchange from a bad home to a good one is, clearly, a gain. So, too, other things being equal, is it a gain for a child to go from bad city housing to the open air of the countryside.

Physically, the majority of children will probably gain. Many will lose the perversion of appetite that makes the slum child prefer tinned foods to wholesome natural foods - as the majority did when they left the cities.

It may be - though the hope is probably the result of loose thinking - that many will never desire to come back; will sense the virtues of country life and form the nucleus of a new peasantry. But this hope may not be fulfilled. For the children of the city find the country dull. They crave the excitements of the streets, the cinemas and so on. But though most of the evacuated children will, no doubt, return to spend the rest of their days as urban folk, they will have gained much physically by their country experience.

How will they fare psychologically?

For children who have had happy homes, with the *sine qua non* for such, loving parents, the Great Migration may prove a psychological disaster. For the

major cause of neuroses in children is lack of love, and what poor woman, with children of her own, can lavish the same tenderness on the child of a stranger?

The situation of the evacuated child approximates to that of the stepchild. We may as well face up to that fact. Moreover, the mothers who are called on to house and feed evacuated children are asked to maintain, for months and perhaps years, a daily and hourly self-discipline and fortitude that is well-nigh superhuman. The Great Migration will, I venture to predict, result in much difficulty here within the next six months, and more within a year.

Women into whose small homes children have been introduced have been exhorted by government officials to bear in mind that the inconvenience and the sacrifice are the same for all. This is not true, nor could it ever be while there exist homes where the mistress can command

the services of others to perform for the evacuated children those common tasks of the daily round which the poor mother must herself carry out.

In the space allotted to me I have been able to do no more than indicate some of the major difficulties that face all countries where, because of the conditions of modern air warfare, large masses of the people have had to be evacuated. Such mass migrations must, it seems to me, leave a permanent mark upon the social fabric. I believe it to be inevitable that many families that were happy when the exodus took place will never reassemble in the same spirit of unity. I believe that the Great Migration will speed up social changes in England, and indeed in the Western world as a whole, which will go far to change radically the character of marriage and of the family as it has existed for many centuries.

GEORGE GODWIN

HUMAN DISSIMILARITIES

"In the face of the history of the human race", demands Dr. Abraham Flexner, Director of the Institute of Advanced Study at Princeton University, U.S.A. (*Harper's Magazine*, October 1939), "what can be more silly or ridiculous than likes or dislikes founded upon race or religion?"

Does humanity want symphonies and paintings and profound scientific truth, or does it want Christian symphonies, Christian paintings, Christian science, or Jewish symphonies, Jewish paintings, Jewish science, or Mohammedan or Egyptian or Japanese or Chinese or American or German or Russian or Communist or Conservative contributions to and expressions of the infinite richness of the human soul?

Dr. Flexner's whole article, "The Usefulness of Useless Knowledge" is a plea for "the overwhelming importance of spiritual and intellectual freedom", and

spiritual freedom, he declares, "implies tolerance throughout the range of human dissimilarities". And on what can that universal tolerance rest but on the recognition of our common humanity, underlying all the surface distinctions?

Nowhere are Dr. Flexner's questions more pertinent than in India, where pretensions to distinctiveness of communal or regional cultures are among the most specious and stubborn of the foes of national unity. An even closer tie than that which unites the whole of mankind binds together the children of India. Mutual understanding and appreciation among the several communities and sections of our country will be forwarded by the perception of how superficial are the alleged differences among us and how deep is our fundamental community of interest.

RELIGIOUS OUTLOOK

[Below we publish two articles representing different approaches to the concept of God. The first, by Miss Miriam Young, an experienced educationist, represents the point of view of the Oxford Group to which she belongs and which she serves. The second is by Mr. Dexter Ames, a freethinker and a student of comparative religions.—Ed.]

THE OXFORD GROUP CONCEPTION OF GOD

The Oxford Group is neither theology nor theosophy ; it is first and last a way of life.

A physicist explains a table to us in terms of positive and negative electrical charges, or of a collection of mathematical symbols. But the ordinary man demonstrates the kind of thing a table is when he rests his elbows on it or places his books and writing materials on it. An astronomer can tell us of the relative proportions and the gross weight of the constituent mineral substances which make up the sun. But the ordinary man can experience and demonstrate the result of coming into relationship with its beneficent rays.

The Oxford Group aims to give, not a theosophical statement about God, but a plain demonstration from experience of what God is to the man or the woman who comes into touch with Him. The physicist and the astronomer both know that reality is something more than the formulas they use to express it. Any one who tries to express in words his experience of God knows that Reality goes far beyond anything he is able either to express or to experience.

The Oxford Group conception of God is not definable except in terms of the concrete experience of thousands of individuals. It is no doubt bound up with, and coloured by, the traditional religious belief about God of the individuals who relate their experience. In its origin it is

a Christian movement, and the Christians who largely compose it express their experience of God in characteristic Christian language. But in its world programme of Moral Rearmament it includes people of other faiths, Hindus, Muslims, Parsis, Jews, Sikhs and Buddhists. These give their experience in terms of their own religious faiths. But all are held together in a vital bond of fellowship by certain experiences of God common to them all and inherent, in differing degrees, in the traditional faith of all. It is in virtue of these common experiences that others not identified with the members of the Oxford Group regard them as a separate entity, a distinct group within the whole. The name "Oxford Group" is a purely fortuitous one—a nickname bestowed on them by others. Members refer more often to their group as "the fellowship" or, nowadays, speak of it in terms of its world-wide programme as the "Moral Rearmament Movement".

Here are three of the characteristic experiences of God common to those in the Oxford Group.

(1) God is a God who speaks to us whenever we are willing to listen. The discovery "God can and does speak to me—so minute a fragment of His great creation, so incapable of comprehending Him, so unworthy to aspire to Him", this has for many been an experience so vital that it has revolutionised their lives. To listen to God becomes the Great Ad-

venture—a daily adventure, as the initial act passes into a daily practice. Dignity and worth come back into human life, together with a sense of direction and purpose. Security and poise take the place of bewilderment and blind demand.

By searching we cannot find out God. As we wait and listen He reveals Himself. It is a matter, not of man's attainment, but of God's free gift. He speaks to us because He loves us, not because we have made ourselves worthy to hear. As we go on listening, our ear becomes more attuned to the whispers of His voice, our mind and heart more able to interpret the meaning of what we hear. We learn to use God's free and gracious gift more truly.

(2) God is a God of Absolute Righteousness Who requires of us an Absolute Moral Standard. As a matter of practical convenience the Oxford Group has analysed the absolute moral standard into the Four Absolutes of Honesty, Purity, Unselfishness and Love; but Love includes them all.

To accept a standard is one thing; to claim to have attained it is quite another. No one in the Oxford Group claims to have attained an Absolute Moral Standard, but all have accepted the daily discipline of bringing their past actions and their present intentions and desires before God, to be judged by His Absolute Perfection.

In the experience of many the first word that God speaks is in regard to moral failure. And the second is of forgiveness and restitution. As we acknowledge the evil He shows us and turn from it, He not only forgives us and brings us into a closer relationship with Himself; He also enables us to undo the wrong and to use our moral failure as a witness to others of God's moral perfec-

tion. We share with others our experience of God.

(3) God is a God who has a Plan which He reveals to us as we listen. Theoretically we have all believed in God's Plan : God's Will for our lives. We have all in some degree believed in His willingness to guide us along the lines of His Will. But for many of us the discovery "God has a detailed Plan for my life which He will reveal to me as I listen" is something new. We saw God's overruling Hand in retrospect; now His guidance and direction form part of our conscious and present experience.

We bring before Him each day's programme, each problem and decision as it arises. We do not consult Him as some magic oracle. We surrender ourselves—our powers, our wills, our time, our possessions, all we are and all we have—into His hands and ask Him to reveal His will to us. He searches our motives with us; He purifies our desires, changing or strengthening them; He enlarges our vision; He reminds us of factors we have forgotten; He sometimes tells us of matters we do not and could not know of ourselves; He prepares us for the way we should take; He also prepares the way for us. We find He has been at work at the other end of the problem; we find that where He has guided He has also provided. Things happen which, as an isolated experience, might be called a coincidence but which, as a normal or frequent accompaniment to what we believe to be directed action, can only be accounted for as the active working of God in a plastic universe.

The Oxford Group does not claim to have attained any absolute standard of guided living. God's guidance is perfect and adequate for every situation; our listening and our interpretation are

imperfect and inadequate. All we can claim is that we are *learning* to live under God's guidance.

God's Plan for the individual is part of His Plan for the whole world, and it is that Plan which brings us into one family of which God is the Father, into one world order of which God is the Ruler. With God there are no barriers of class, race, creed or community. As we set ourselves to live according to God's Plan, we find that these differences, which had kept us apart, no longer exist

as barriers but have become added riches to be brought into the family treasure.

To the Oxford Group, God is the God of the individual, but He is also the God of the whole world. That is why the Oxford Group, which begins with man's personal relationship to God and his neighbour, issues in a world programme of moral rearmament, to end wars and divisions and injustice and to achieve permanent world peace under the leadership of God.

MIRIAM YOUNG

THE CORRELATES OF FAITH

To emphasize one aspect of Truth to the exclusion of others is to present an incomplete and even a distorted picture. At the level of physical existence and of ordinary thought it is natural, almost inevitable perhaps, that whichever of the three supports of the tripod of Truth seems naturally most congenial to us looks more important than the other two. We may even, like the materialistic scientist or the religionist to whom feeling seems the central factor of experience, so concentrate attention on a single support that the others appear to us quite negligible or even practically useless, not recognizing to what a precarious balance we thereby condemn Truth.

Metaphysics can help us to a truer perspective. It shows to us, behind all the phenomena of manifestation, behind all emotional reactions and all mental concepts, an unchanging, incognizable background. For there is a boundary line at which honest science, which does not trespass beyond its legitimate field of observed phenomena, must stop and say, "We do not know." Similarly, honest religion admits that around the pavilion of God there is darkness and

that the nature of the Infinite is beyond the grasp of the finite mind. Philosophy calls that background the Unknowable. However it be designated, it cannot be other than the root and the source of the known universe, visible and invisible.

We may figure the sphere of manifestation as a vast circle and the Unknown as boundless space, interpenetrating manifestation at every point—since there can be nothing outside that which is Boundless—and also extending infinitely in every direction beyond our metaphysical circle. But the moment there is manifestation there is differentiation; the homogeneous becomes the heterogeneous. Spirit, Matter and that which links the two—whether we call that link, as in the case of the cosmos, the dynamic energy which guides evolution, the directive force behind the laws of Nature, or, in the case of the individual man, his mind or self-conscious intelligence—these three form a triad. None of the three can exist independently of the other two. Without Spirit, Matter would be dead and inert; without Matter as a vehicle, Spirit could not express itself; without the link between the two—which in man is repre-

sented by Mind—Spirit and Matter could not come into effective relationship. The Christian Trinity of Father, Son and Holy Ghost, no less than the Hindu Trimurti—Brahma, Vishnu, and Siva, is the symbol of this inseparable trinity.

And no more than this metaphysical triad can be separated can its expressions in human thought be divorced from each other. The correspondences and expressions of Spirit, Matter and Mind are obviously Religion, Science and Philosophy. These form a trio rooted in the unity of Truth, just as Spirit, Matter and Mind are rooted in the Absolute, and the components of that trio can be divorced from each other only at the expense of Truth.

The scientist who limits Truth to that which his physical senses can report to him becomes a strange anomaly—a star which cannot see its own light, a living being who denies Life. The philosopher who ignores science and religion builds a phantasmal mental structure, attractive or forbidding but without the solid foundations of observed facts and devoid of the impetus to aspiration and to ethical action. And the devotee who is satisfied with a one-dimensional religion is in no better case.

And that brings me to the article which has inspired these reflections, Miss Miriam Young's essay on "The Oxford Group Conception of God", to which the Editor of *THE ARYAN PATH* has invited my reaction. With some diffidence, because my acquaintance with the Oxford Group has been largely at second-hand, I must record my impression that that Group is attempting the impossible feat of making a three-legged stool stand on one foot. With due apologies to Miss Young, the ideology of the Oxford Group seems to me, a freethinker, to exemplify

that "faith without principles" which Coleridge once rather harshly defined as "but a flattering phrase for wilful positiveness or fanatical bodily sensations".

I would not quibble over minutiae and so I merely mention in passing the contradiction which I find in Miss Young's statements that God "speaks to us because He loves us, not because we have made ourselves worthy to hear" and that God "requires of us an Absolute Moral Standard". Nor will I elaborate another point, that the public relating of one's shortcomings and moral failures, which I understand to be part of the Oxford Group programme, involving as it does inviting others' attention to oneself, may well have the unfortunate effect of producing a feeling of self-importance in the one confessing, or of enhancing egotism where it is already present. My disagreement with her position is more fundamental.

The Oxford Group ideology as presented by Miss Young bears witness to the danger of neglecting science and philosophy and trying to make up for the lack by added emphasis on faith—as futile as it would be (to use a homely example that brings out the point) in cake-making to attempt to compensate for lack of flour and sugar by tripling the quantity of milk. Science teaches that this is a universe of inexorable law; the Oxford Group believes in "a plastic universe" and holds the truly dangerous delusion that sins can be forgiven and, by implication, that the consequences of sin can be evaded. Philosophy teaches Deity to be Absolute. In such a metaphysical scheme as outlined above—one expressed or implied by all the great teachers of mankind and which alone seems to meet the demands of logic—a personal God is a supernumerary, nay, an impossibil-

ity. And the God of the Oxford Group is nothing if not personal. A personal God is a being made in the image of man ; hence limited ; a dwarfing and a caricature of the Absolute Deity.

And yet - in spite of their narrowed focus, which not only limits the range of their vision but also prevents their seeing in true perspective what is within that range, the Oxford Group is groping very close to a great truth. A Deity which is infinite, in which therefore we live and move and have our being, which is closer to us than breathing, nearer than hands and feet, must be omnipresent, therefore must be in the heart of every man, therefore *can* be contacted at the core of his own being by every aspiring soul who sufficiently purifies himself. Attunement to and communion with God in the heart is the summation of mystic striving ; the man who has achieved it as an unbroken experience stands on the heights of human evolution.

Meditation alone cannot bring man to that goal, however. To reach it demands the wise use of the whole nature of man. Meditation is but one of the steps of the

ladder, not one of which may be skipped. Meditation directed to such a high achievement as communion with the Divine is indeed excellent, but there are dangers in its pursuit in the absence of knowledge, the danger of falling into passivity and so opening the door to psychic experiences, and the danger of mistaking for communion with the Divine the whisperings of our personal desires, especially if those desires be pure--for desire speaks also from within, and in most specious and persuasive words. Study of the constitution of man, of philosophy and also of science is therefore indispensable as an accompaniment if not as a preliminary to "listening in" without risk of self-deception.

Finally, since the Moral Rearmament Movement of the Oxford Group has a world-wide objective, would not the members of the latter do well to study seriously and with an open mind the original teachings of the various religions of the world, so that they might find the kernel of living truth at the heart of each and avoid giving the interpretation of their experiences a sectarian colouring ?

DEXTER AMES

In India, two thousand years ago, coinage seemed to have been far more advanced than among the Romans who were famous for their "skill in making and forging coins".

—DR. BIRBAL SAHNI*

THE "GITA", THE LAYMAN'S UPANISHAD

[In this third article of his series Professor D. S. Sarma deals with the colophon which follows each chapter of the *Gita*.—Ed.]

The *Gita* consists of eighteen chapters. At the end of every chapter there is a colophon which clearly indicates the intention and the scope of the scripture. It runs thus :—"In the song of the Lord which is an *Upanishad*, which is the science of the Absolute, which is the scripture of Yoga, and which is the dialogue between Krishna and Arjuna, this is the . . . chapter, by name. . . ."

To begin with, the scripture is described as the Lord's song. It is a song, not a philosophical treatise. We know that it arises out of a tense emotional crisis when a great epic hero, the terror of his enemies, is moved to tears at the thought of the impending carnage. Hence it is the logic of the heart that determines the trend of the argument, not cold reason. This fact is forgotten by those who complain of repetitions, overlappings, inconsistencies and the inexact use of words in the *Gita*. A song is not a text-book. It does not give you definitions, headings and logical steps. Its appeal is more to the heart and the imagination than to the understanding. All the great scriptures of the world are akin to poetry and song. The inspired utterances of Yagnavalkya in the *Upanishads*, the parables of Jesus, the dialogues of Buddha and the discourses of Mohammad are first-class poetry. Systems of philosophy may be built on them afterwards, and scholars may wrangle about their interpretation. But originally they were the creations of the Spirit, as mountains and forests are the creations of Nature, and like mountains and forests they are irregular, not neatly

arranged. There have been hundreds of commentaries written on the *Bhagavad-Gita*. Scholars have waged pitched battles over the interpretation of some of its passages and various sects quote from it in defence of their own doctrines. But amidst all this clatter the *Gita* remains an enchanting song like the one that flowed from Krishna's flute on the banks of the Yamuna.

The *Gita* is then described as an *Upanishad*. It is a layman's *Upanishad*, as the *Mahābhārata* is a layman's *Veda*. The mystical teachings of the *Upanishads* were originally meant only for the adepts, just as the study of the *Vedas* was confined to certain classes. But Krishna opened the door of heaven to all, irrespective of caste or sex. He extracted the essence of all the *Upanishads* and gave it to the world through Arjuna. A well-known witty verse compares the *Upanishads* to cows, Arjuna to a calf and the *Gita* to milk. Krishna is, of course, the cowherd. A close study of the *Gita* will reveal echoes from the *Upanishads* at every turn. The *Kathopanishad* is specially laid under contribution. Six or seven of the *Gita* verses are practically quotations from this *Upanishad* and there are a good many expressions reminiscent of the older scripture. Several important passages in the *Gita* can similarly be traced to the *Isa*, the *Mundaka* or the *Svetasvatara Upanishad*. Thus the Avatar is fully justified in claiming, as he does, that he is "the maker of Vedānta and the knower of the *Veda*". (*Gita* XV. 15) But the difference between an *Upanishad* and the *Gita*

is that the latter gives a fuller picture of spiritual life in all its stages than does the former. The *Upanishads* concern themselves only with the last stage, when a man has retired from all active duties and is engaged in contemplation and the solution of metaphysical problems. They presuppose the earlier stages of the spiritual journey, when he has to remain in society, to discharge his duties and to cultivate virtues. But the *Gita*, being a layman's *Upanishad*, begins at the very beginning. Ethics as well as metaphysics comes within its scope. Its message is addressed to the common man, not to the adept only. Its lessons were originally meant for the soldier on the battle field, but by implication they apply to all who are engaged in the battle of life. Hence this *Upanishad* is a great help to men in all walks of life-- to the tiller in the field, to the merchant in his shop, to the lawyer in his chambers, to the clerk in his office and to the labourer in the factory as well as to the hermit in the forest. Every man from the highest to the lowest can derive consolation and strength from reading a few verses from it every morning.

At the same time we should remember that the *Gita* is not a mere manual of ethics. Its aim, as the colophon puts it, is *Brahma-vidya* or the knowledge of God. The sanctions of morality are found in religion. The moral ideal would be a mere will-o'-the-wisp if it could not be perceived as a reality by the religious consciousness. The modern idea of separating morality from religion and trying to cultivate the former without the latter is as ridiculous as that of plucking a flower from its tree, planting it in the ground and expecting it to grow. If we want the flower we must cultivate the tree. There are some modern students

of the *Gita* who say that it is a gospel of duty for duty's sake or that it is a gospel of social service or that it is a gospel of humanitarian work. If the *Gita* had been only this, it would not have been the great scripture that it is, commanding universal admiration. Duty for duty's sake is a cold stoic gospel which is miles away from the gospel of joyous service preached in the *Gita*. The Yogin of the *Gita* who acts as the agent of God and derives all his strength from Him is very different from the stoical wiseacre who relies on his own proud pigmy self. The *Gita*, no doubt, insists on the control of the senses and of the mind as the stoics do, but says clearly that this discipline has its fulfilment in the vision of God.

The objects of senses fall away from the embodied soul when it ceases to feed on them, but the taste for them is left behind. Even the taste falls away when the Supreme is seen. (II. 59)

Similarly, to speak of the *Gita* as a gospel merely of social service is to narrow the scope of the scripture unduly. The *Gita*, in a famous phrase *lokasamgraha* which is not found in the *Upanishads*, no doubt insists on the duty of promoting the welfare of the world, but it does not substitute Humanity for God. The religious man is taught to worship God, not society. Divine service should come first and social service after. The greatest social service in the world is done by those who have unshakable faith in God. Humanitarian zeal will come of its own accord to a man who has first learnt to love God. So love of God and knowledge of God are made the motives of human action in the *Gita*.

We next come to the term "Yoga-sastra" in the colophon. "Yoga is the key-word in the *Bhagavad-Gita*. He

who has not understood the full connotation of that word has not understood the scripture. Unfortunately, the word has now become so narrowed in meaning and is so often used in a technical sense that one has to make a special effort to grasp the wider sense in which it is used in the *Gita*. Yoga literally means *union*. The Sanskrit word "yoga" and the English word "yoke" are cognate terms. The former is used in the *Gita* in the sense of fellowship with God. God himself is called "Yogesvara", the man who tries to live in fellowship with him is called a "yogin", and the scripture which helps him in the attempt is termed "yoga-sastra". And as this fellowship has to be won in all possible ways, through active service, through loving devotion, through serene contemplation and through intuitive insight, we have such subdivisions of yoga as *karma-yoga* (the yoga of action), *bhakti-yoga* (the yoga of devotion), *dhyana-yoga* (the yoga of contemplation) and *jnana-yoga* (the yoga of knowledge). These correspond to the functions of the mind. They are not water-tight compartments any more than are the will, feeling and understanding, which constitute our mental life. They are the various aspects of a single reality, namely, spiritual life. Now we may emphasize one aspect and call it karma-yoga, and now another aspect, calling it bhakti-yoga, and again a third aspect and call it jnana-yoga. But it should not be forgotten that they can never be separated from one another. We speak of vowels and consonants for the sake of analysis, but we know that they are always found only in combination in living speech. Similarly for the sake of analysis we may divide and subdivide yoga, but in actuality it is one and it is treated as such in the *Bhagavad-Gita*.

Therefore it is idle to dispute whether the *Gita* is a gospel of karma-yoga, or of bhakti-yoga or of jnana-yoga. It is a gospel of yoga. It is a gospel of spiritual life in its entirety.

Some commentators have divided the eighteen chapters of the scripture into three equal sections and have stated that the first section deals with karma-yoga, the second with bhakti-yoga, and the third with jnana-yoga. This division is rather unsatisfactory. For instance, in the first section, which is supposed to deal with karma-yoga, we have a magnificent pæan on jnana in the last nine verses of the fourth chapter. Again in the second section, which is supposed to deal with bhakti-yoga, the first fifteen verses of the seventh chapter are about jnana, not bhakti. Instances like these may be multiplied indefinitely. The fact is that the *Gita* is unique among our scriptures in that it deals with spiritual life as an organic whole and never loses sight of the vital connection between one part of it and another. Its theme is a living reality and not a dead abstraction. In its view karma, jnana and bhakti are the inseparable elements of spiritual life. Take, for instance, the following verse :—

But men of righteous deeds in whom sin has come to an end—they are free from the delusion of the pairs of opposites and worship Me, steadfast in their vows. (VII. 28)

Have we not got here all the three main elements in natural combination? Righteous deeds point to karma, freedom from delusion points to jnana, and worship points to bhakti. Or again take this verse which, according to Sankara, contains the essence of the whole *Gita* teaching :—

He who does my work and regards me as his goal, who worships me with-

out attachment and who is without hatred towards any creature—he comes to me, O Arjuna. (XI. 55)

Throughout the scripture this balance is maintained. Thus when the *Gita* is described as a yoga-sastra, what is meant is that it is a gospel of spiritual life which leads man to union with God. The yoga that is taught by Krishna is not the technical yoga of Patanjali. It does not consist of a series of exercises in thought-control. Unfortunately in modern times yoga has come to mean in our minds only these exercises. The first thing that we have to do, if we want to understand the *Gita*, is to put away from our minds this narrow technical meaning of yoga and to grasp the wider sense in which the word is used in this scripture. We cannot remind ourselves too often that yoga in the *Bhagavad-Gita* covers the entire religious experience of man.

We now come to the last term in the colophon, namely, that the *Gita* is a dialogue between Krishna and Arjuna. Here again there are a number of impli-

cations. The dialogue is a traditional literary form through which instruction is conveyed by the teacher to the pupil. The *Upanishads* are full of dialogues. The *Mahābhārata* itself is a dialogue within a dialogue. The originality of the *Gita*, however, consists in the dramatic moment chosen for the dialogue and in the unique character of the personages taking part in it as well as in the comprehensive nature of the subjects dealt with. The *Gita* is placed at the very focus, as it were, of the great national epic, and the dialogue is made impressive by the presence of the embattled hosts on either side in the background of the picture. While the dialogue is going on, the fate of nations hangs in the balance. The course of history will depend upon the upshot of this conversation. And who are the interlocutors? Who is the Guru and who is the Sishya? Krishna and Arjuna represent God and man. So it is a dialogue between God and man; and the implication is that the teaching is supremely authoritative.

D. S. SARMA

Very little reference has been made to the views expressed in the religious books of the Hindus when tracing the evolution of ideas about the age of the earth. Shand does not refer to them at all; whereas Holmes only says, "Opposed to these limited ideas of a definite beginning, the old Brahmins of India regarded time and the earth as eternal".

Both in the Sankhya and in the Vedanta philosophy of the Hindus, the Creation and Destruction of the World have been regarded as Cyclic in nature, like day and night. . . .

The age of the Earth from its beginning to the present time is termed in Hindu astronomical Calendars as "Shrishti-Samvat" (Year of Creation), and is often recited by the Hindus in the 'Sankalpa Mantra' during their religious rites. In this recitation of a few lines, the Hindu is reminded that since the beginning of the Creation of this world, six 'Manvantaras' and 27 'Chaturyugas' have already passed away, and we are at this time in the 540th year (in A.D. 1939) of the 'Kali-yuga' the last era of the 28th 'Chaturyuga'. The total time through which the earth has already endured thus works out to be 1,972,949,040 years in the Hindu Calendar. It is wonderful how thus "Shrishti-Samvat" of the Hindus agrees so well with the recent geo-physical estimates of the age of the earth, (about 2,000 million years).—N. L. SHARMA

DEMOCRACY IN ISLAM

[Muhammad Ali al-Haj Salmin, the author of several volumes of Islamic lore, calls himself a Muslim missionary. He has just published a book on the life of the Prophet Muhammad.—Ed.]

The system of government presented by Islam is democracy, not dictatorship. According to the holy *Quran*, the rule of law is the first principle of government. It says, "O you believers, obey Allah and obey His Prophet and obey him who rules over you", i.e., the man to whom the responsibility of the government is entrusted. "And if a dispute arise in any matter between you and the ruler, then turn your attention to Allah and the Prophet", i.e., to the *Quran* and to the sayings and traditions of the holy Prophet.

As the *Quran* and the collection of the Prophet's sayings are the books of law for Muslims and as they uphold the rule of law, therefore it is incumbent on every Muslim to obey the laws those books contain and the man to whom the responsibility of enforcing these laws is entrusted. Without such obedience no government or society can function.

The possibility is recognized that those to whom the government is entrusted are liable to error either in understanding or in interpreting the laws, or in carrying them out, and that through such errors the people may suffer. Then it is laid down that both the ruler and the ruled should turn to the law-books for final settlement. This means that the executive and the judicial powers of the State are separated. A ruler is answerable in a court of law for his actions just as any commoner is. Any man can hale the ruler into court on any complaint arising, out of maladministration. A ruler can be punished or corrected for

his errors in the Islamic Court. So not only is the rule of the law maintained in Islam but both the ruler and the ruled are equally responsible and answerable for their actions.

As to how rulers should govern, the *Quran* says, "All their matters are settled by common consultation" (Ch. Shura), i.e., in order to interpret and to decide upon how to enforce the laws of the *Quran* and the books of the traditions the ablest and wisest men should be consulted. By such consultation the likelihood of error is minimised and the country's progress safeguarded.

Then after consultation what is settled is made the law of the country. The *Quran* says, "Consult each other for the affairs of men and then what is finally settled should be vigorously carried into practice" (Ch. Al. Imran). In other words, do not limit your action to the mere passing of resolutions but put these into practice without delay.

Some interpret the injunction as implying that the *Quran* means that you must consult the rest of the people but that then you may do what you like and disregard the consultations. So interpreted the whole verse becomes meaningless. If one may do what one wishes, then where is the need for consultation? It is a reflection on the counsellors to set aside their advice after consulting them and to act against it. The ruler who does so shows that he regards his counsellors as fools.

To insure that counsellors shall not deserve such a judgment, the *Quran* says,

"God orders you to return the charge to those who are fit", i.e., the responsibility of the Committee of Counsellors and of the management of the government should be entrusted only to those who are fit to hold and to discharge these responsibilities. The *Quran* continues, "And when the time to administer justice comes, administer it justly" (Ch. Missa). That is to say, these responsibilities should be entrusted only to those who are fully fit and capable; then the Committee of Counsellors is to show no partiality in the administration of justice. If they act accordingly, then the community is supposed to have entrusted these responsibilities to men of the right type.

Let us summarize the position briefly :—

(1) The rule of law is based on the Quranic laws and the traditions and the sayings of the Prophet. To carry out their behests a ruler is necessary, answerable for his actions in a court of law like other people, i.e., the executive power is answerable to the judicial power. There is no such form of government in Islam as that of a single man with full dictatorial powers. However great an executive officer a man may be, be he the head of the government himself, no exception to this can be made in his favour.

(2) The working of the government depends upon democracy, i.e., if the laws are to be interpreted or by-laws introduced, then it must be done in consultation with the Committee of Counsellors who are supposed to be the ablest men of the community. Even the methods to be adopted to enforce these laws will also be decided by them. Then finally what is settled is enforced. If an error has crept in, any individual of the commu-

nity is entitled to bring the matter before a court of law and to prove if he can the drawbacks he alleges against the law or its administration.

(3) The Committee of Counsellors is to be chosen by the public from among the ablest and the fittest men, no sort of canvassing or illegal means being allowed in the election procedure. Then the unanimous decision of these chosen men is to be carried into practice; whatever they decide is to be enforced.

The system of Government in Islam thus depends in its principles upon true democracy. Let us consider a few instances to illustrate how the democratic principles were carried into practice in the time of the Prophet and his successors.

In the battle of Ohd, when the enemies of Mecca approached for a decisive battle, the Prophet consulted his companions as to whether it was advisable to defend the city while remaining in or outside it. The Prophet and a few of his companions favoured defending the city from within, but the majority were of the contrary opinion and urged meeting the enemy outside the city. The Prophet acted upon the opinion of the majority, as he always did except when specially guided by God, and he took the men out of the city to defend it. Some of the majority in their religious fervour repented of having given an opinion quite contrary to that of the holy Prophet and they requested that after all the city be defended from within, but the Prophet refused emphatically, and thus showed by his action that what is decided by the majority should not be set aside but scrupulously followed.

The first Caliph Abu-Bakr after beginning his reign said, "I do any good deed, help me, and if I walk off a crook-

ed path, then correct me." Throughout his reign, he did no work without consulting his counsellors.

Next comes the reign of the Caliph Omar. In his lifetime, the President had but one vote, though in a modern democracy the President is sometimes given double voting power. Once Omar in a public speech declared that, at the time of marriage, Mehar (the money fixed at the time of marriage to be given to the wife during the husband's lifetime) should be as small as possible, and he stressed the point.

An old woman in the audience stood up and demanded, "Have you forgotten, O Omar, the verse of the holy *Quran*, that 'If you give a heap of gold in Mehar to a woman, then you are not entitled to take it back', and, O Omar, when God is giving us, then who are you to stop it?"

Angry looks fell upon the woman from all sides and it was thought that this insolent hag would be severely punished for daring to disgrace the Chief Commander of the Muslim Empire in a public gathering.

But instead of punishing her, Omar went back to the pulpit and said, "Thank God that the women of Medina know better the teachings of the holy *Quran* than Omar himself", and he withdrew his words in the same gathering.

Once Omar asked in his lecture, "If I walked on a crooked path, then what would you do?"

A youth stood up and addressed him boldly, "Do you know what we will do?

We will make you straight by the use of the sword."

Omar replied in a seemingly angry voice, "Are you saying these words to me?"

The youth replied in the same bold spirit, "Yes, O Commander of the Faithful, I am addressing you."

Then Omar said, "Thank God, that even to-day there are men in Islam who are prepared to correct even the Caliph, the Head of the Muslim Empire, if he goes astray."

Another time Ma-Ad bin Jabal sued the Caliph Omar in the court of Zaid bin Sabit. Both parties appeared in court. The plaintiff stated that he was willing to withdraw his case if Omar swore. Then the judge, showing a leniency towards the Caliph Omar, said that the Commander of the Faithful should not be asked to swear.

Then Omar said to the judge, "You are not fit to hold the post of a judge; showing preference or partiality in the court of law under any circumstances is an unpardonable offence on the part of a judge."

There are a thousand and one such examples of the period of the Caliph Omar and his successors. Can a human brain conceive a better form of democracy than this? No, there is no dictatorship in Islam. Muslims have been given full freedom from every sort of slavery, including the slavery of dictatorship. The form of government put forward by Islam depends upon true democracy in the real sense.

MUHAMMAD ALI AL-HAJ SALMIN

NEW BOOKS AND OLD

THE LURE OF THE UNKNOWN *

On the borderland between Matter and Spirit lies a vast region for scientific inquiry. Its very existence is denied by many superficial thinkers but it cannot be ignored altogether because phenomena originating in that stratum of consciousness impinge from time to time upon the normal workaday world, arousing fear or wonder in the percipients and challenging inquiry by the scientifically inclined. Only a few accept the challenge and most of those who do so blindfold themselves before they start on their investigation with the delusion that they are venturing into uncharted territory. So each sets out virtually *de novo*, wasting much time over details which fall under laws already well established. For the psychic regions had been accurately surveyed and mapped by expert Eastern experimenters ages before modern science, in the person of a few of its devotees, glimpsed this new field of inquiry.

The attitude of not a few of the investigators, moreover, seems to be that psychic phenomena, on pain of repudiation as fraudulent, must conform in some measure to the known laws of the physical world or must at least show themselves amenable to investigation along the same general lines as those established for the study of physical phenomena. Mr. Harry Price's study seems to have been made under that handicap. If the facts will not conform to the investigators' theories, so much the worse for the facts!

Mr. Price's voluminous *Fifty Years of Psychical Research* confirms the impression produced by his investigations previously reported—that of a mind open to conviction only on its own terms. Prejudice is the implacable foe of scientific detachment. The mind that is prejudiced is *ipso facto* incapable of unbiassed evaluation and reliable interpretation of the facts. It is hard to avoid the reaction that the aim of such an investigator is less to discover the truth than to find confirmation of his preconceived notions. Mr. Price prides himself upon his prowess in detecting frauds, but specializing in counterfeits is dangerous; evidence is not wanting in this book that such preoccupation with the false sometimes betrays the unwary enthusiast into repudiating the genuine coin. Even Mr. Price, however, has been forced by the evidence to admit that genuine psychic phenomena of certain types do sometimes occur.

The Society for Psychical Research has been handicapped from its inception by a similar materialistic predisposition and there were many to endorse the charge levelled by Sir Arthur Conan Doyle when he resigned in 1930 from that organization—"after thirty-six years of patience". He protested publicly on that occasion "against the essentially unscientific and biassed work of a society which has for a whole generation produced no constructive work of any kind, but has confined its energies to the misrepresentation and hindrance

* *Apparitions and Haunted Houses: A Survey of Evidence*. By SIR ERNEST BENNETT, with a Foreword by DEAN W. R. MATTHEWS. (Faber and Faber Ltd., London. 12s. 6d.)

More About the Hereafter. By MRS. RHYS DAVIDS, D. LITT., M.A. (Psychic Review Ltd., London.)

Fifty Years of Psychical Research: A Critical Survey. By HARRY PRICE. (Longmans, Green and Co., London. 10s. 6d.)

Experiments in Telepathy. By RENÉ WARCOLLIER. Edited and abridged by GARDNER MURPHY. Translated by JOSEPHINE B. GRIDLEY. (George Allen and Unwin Ltd., London. 7s. 6d.)

of those who have really worked at the most important problem ever presented to mankind”.

Next to an open-minded approach and an adequate survey of the results of previous study, the primary requirement for fruitful scientific investigation of psychic phenomena is a logical classification of the happenings. The first broad differentiation, between phenomena occurring through the agency of a medium, always without the latter's conscious volition, and the same phenomena deliberately performed through knowledge of the laws which govern their production, need not greatly concern the average psychic investigator. Unimpeachable examples of the latter are most unlikely to be submitted to his scrutiny in his present temper, though the voluntary element, generally undirected by knowledge, is certainly sometimes present in such mental phenomena as telepathy, clairvoyance etc. An obvious division is that between such phenomena of a mental nature and physical phenomena of superphysical origin. But all the phenomena of the séance room ought, in the interest of scientific progress, to be recognized as quite distinct from phantasms and apparitions at the time of death. These are not dependent upon the presence of a medium and are quite different in their origin from the séance-room phenomena; and both of these classes in turn should be distinguished from graveyard ghosts and also from the haunting of particular houses or localities. Poltergeist phenomena, the pranks, Eastern psychology avers, of mischievous elementals, or subhuman natural forces, form a different class; and automatic writing has yet another explanation, since, while it involves passivity and is therefore a mediumistic phenomenon, it may have its genesis within the individual's own consciousness.

There is a tendency in practice to recognize these broad divisions and, curiously enough, each of the four books under review specializes in one or at the most two particular groups of phenomena. Thus the Price volume deals

principally with the séance room, Sir Ernest Bennett's book with extra-séance-room phantoms and with haunted houses and Mrs. Rhys Davids' smaller volume is partly the product of automatic writing.

The excellent and thoroughly objective report of René Warcollier is closely confined, as the title indicates, to telepathic experiments, carefully devised and scientifically carried out, though the element of clairvoyance certainly seems to have been involved in some of the results, while the discussion casts an interesting light also on the phenomenon of psychometry. On the basis of the findings of his group of investigators, M. Warcollier propounds the theories—by no means new but all the more plausible for that—that there is constant interchange of thoughts among all living beings, through the “vibration of an ‘ether’ which we do not yet know”, that telepathy depends upon *rapprochement* between the two communicating intelligences but that positive effort on the percipient's part to catch the thought of the transmitter facilitates deliberate thought transference, distance not being a conditioning factor. It is hard to see how the most materialistic scientist who examines with an open mind the results of these experiments can still claim that telepathy is unproven.

Apparitions and Haunted Houses presents one hundred and four well-attested cases. The cumulative evidence for the occurrence of such phenomena is overwhelming and some of the individual cases, supported in not a few instances by the testimony of several witnesses, offer most interesting material to the serious student. This collection of evidence establishes incontestably the wholly involuntary nature of the occurrences as far as the percipients were concerned and the folly, therefore, of hoping to bring them about at a time and under conditions determined by the investigator. Sir Ernest Bennett's detachment and scientific openness of mind are commendable, though his hypothesis that “perhaps the most satisfactory solution of our problem is that apparitions are in every case

caused by telepathic action" of the living or of the dead is too facile a solution.

Western theorists would be immeasurably assisted if they would adopt as a working hypothesis the division made by Oriental psychic science between ordinary apparitions of the living and of men at the moment of death, which are only "walking thoughts" in the majority of cases, and the disintegrating astral shell of a dead man which under certain conditions may become objective. It would also clear a vast amount of confusion if they could recognize what should be obvious from the purposeless nature of most of the happenings recorded, that in only a negligible number of cases is the soul of the discarnate entity involved in their production. An exception would be the quite rare, apparently purposeful apparition very soon after death, when the dead man is kept awake for a short time to objective concerns by the force of a strong emotion or an unsatisfied desire. At least two of the cases recorded, Numbers 12 and 41, seem perhaps susceptible of this explanation. The book will well repay perusal, neither for the satisfaction which it indubitably offers to the craving of so many for the marvellous, nor yet for the tentative and inadequate "explanations" attempted, but as a valuable collection of data which both illustrate and confirm the propositions of the older Eastern psychic science.

More About the Hereafter seems to illustrate the danger of being on with the new creed before one is off with the old. The ideational content is a curious blend of Christian theological and Buddhist eschatology, in which the idea of reincarnation consorts oddly with the crudely materialistic details of existence between lives, with its bodies of flesh and

blood, its tailors and its police, its "watchers" and its courts, its daily press, its "cures" and its credit system. The account is convincing only of the writer's sincerity. If a person of Mrs. Rhys Davids' known perspicacity in scholarly matters had not been blinded by the will to believe she could hardly have failed to note something suspiciously similar in the jargon employed by all the "spirits", great and obscure, alleged to be communicating with or through her by "inner converse" and automatic writing. Surely more than the fact that they are supposed to be describing the same conditions is needed to explain the use by spirit after spirit of such peculiar and obscure expressions as "I was in a very More", "We are now in a very more in the man", "worthing things in a less" and the like! With all due respect to the distinguished Pali scholar, this book impresses the reviewer as a monologue in which the writer's lower mind, with its hopeless confusion of Christian-cum-Buddhist-cum-personal ideas, plays all the rôles by turn and in no case succeeds in submerging the actor in the part sufficiently to sustain the illusion of an independent character. The writer's credulity represents the very antithesis of Mr. Harry Price's attitude. If Thomas Alva Edison had approached his problems from the standpoint of either, the world would still be without his valuable discoveries and inventions. The only attitude from which worth-while results in psychical research may be expected is such a brave and open-minded one as was that of Sir William Crookes, who was pre-disposed neither to belief nor to disbelief but was determined to find the truth, whatever it might be.

PHREN

An Introduction to Indian Philosophy.
By S. C. CHATTERJEE, M.A., PH.D., and
D. M. DATTA, M.A., PH.D. (University
of Calcutta)

Every advance made by Western physics helps Western man to appreciate

and to make use of Eastern philosophy. It has begun to be apparent in the last few decades that empirical science and mystical philosophy are in fact the enemies we have tried to make them, but complements; after the long divergence

in their courses, we begin to see them link up again in metaphysics and acknowledge at last their common source. It is a pity that, while the West is beginning to be grateful for Eastern spiritual wisdom, the only return it can make to the East is the scientific unwisdom of the machine and of materialistic economic and political systems; so far, evil is being returned for good, with results as immediately harmful to the East as they must eventually be to the West: for even the enlargement of understanding which will come to us from the acceptance of Eastern ideas cannot release us from the effects of imposing, for instance, the spinning-mule on India.

But although it is true that receptive Western minds are beginning to appreciate the discoveries of Eastern philosophy and through them perhaps to understand at last their own (essentially Eastern) Christianity, this appreciation is still only in its infancy. Most of us need spoon-feeding. Not that it would be proper to imply that *An Introduction to Indian Philosophy* is food for babes; but it is so written that, unlike many "introductions", its title is really

indicative of its contents. It has lucidity and imagination and requires only a reciprocal spark of imagination in the reader in order that he may, with no previous knowledge of the subject, leave the book very considerably instructed. If the book is elementary, it is elementary in the appropriate sense: it exposes the elements of its subject. But it does more than that, for, while it is satisfying in its factual content, it is not academic. It makes it abundantly clear that Indian philosophy is, as the authors say, a part of life, not a matter of scholarly interest to be kept between the covers of books. In this way it fulfils the Western need: the need of understanding that philosophy and religion are real only in so far as they are matters of experience, and socially significant only in so far as, like empirical science, they become part of the change and the growth of human consciousness.

The regrettable fact (though it is one that could be remedied) is that this book, published in India, may not be easily accessible to those in the West who most need it.

R. H. WARD

Coeducation: In Its Historical and Theoretical Setting. By L. B. PEKIN. (The Hogarth Press, London. 7s. 6d.)

Coeducation is properly understood as part and parcel of the New School. The basic idea of the New School is reverence for the child's personality, and hence education is providing the freedom and the understanding necessary for the growth of the child. There is no longer any "moulding" of the child, for "moulding" destroys personality. There is more learning by the child and less teaching by the teacher. In short, teachers are asked to give up the discredited notions of superiority and of suspicion towards the child whom they should approach instead with humility and love.

The New School believes that coeducation is necessary for the growth of the child's personality. "The two sexes are each other's best education." Co-

education is not mere co-instruction; boys and girls are allowed to grow up together from the earliest years under the care of teachers of either sex.

Coeducation cures boys of that "romantic idealism" towards girls which is the cause of many an unhappy marriage to-day. Moreover, the pathetic self-consciousness of one sex in the presence of the other disappears. Finally, there is less chance in a coeducational school of the growth of homosexuality, which is so widely prevalent in segregated schools all the world over.

Coeducation has its problems. But these, the author believes, are not insoluble. Those who imagine the coeducational school to be saturated with sex are invited to visit one and to find out the truth for themselves.

M. N. SRINIVAS

History of Zoroastrianism. By MANECKJI NUSSERVANJI DHALLA. (Humphrey Milford, Oxford University Press, 24s.)

The author of this volume, a high priest of the Parsis, naturally includes the doctrines of Zoroastrianism and their development in this large volume.

Zarathushtra, whom he assigns to approximately 1,000 B.C., taught that Ahura Mazda, "The Lord Wisdom", is "the Supreme Being through whom everything exists... Most Beneficent Spirit is his essence." The manifestation of Ahura Mazda's creative will is Spenta Mainyu, Holy Spirit. The six (later seven) cardinal virtues of Ahura Mazda are Good Mind, Righteousness, Divine Kingdom, Devotion, Perfection and Immortality, personified as archangels. Atar, fire, corresponding to the Vedic Agni, was raised to the highest distinction. Mithra was not included by Zarathushtra in the heavenly hierarchy, but centuries later came to occupy for a time a most important position. Zoroastrianism stresses Dualism. Ahura Mazda and all the archangels are opposed by eternal spirits of evil. The ethics of Zoroastrianism are marred by a hatred of "evil beings", its compassion thus limited. The attention given to demons and hells is revolting. Contrasting with such morbidity is Zarathushtra's rejection of asceticism. He declared: "It is a boon to live." He taught every one "to be gay of heart and buoyant of spirit.... Happiness unto him who gives happiness unto others." The wholesome enjoyment of life in purity of body, mind and spirit are rightly and splendidly defended.

We cannot, however, believe that the subject has been adequately treated in this book. While constant references

are made to the ancient texts, translations to give an idea of their original atmosphere are lacking. But our chief objection is that the work is limited largely to an objective recital of events and tradition without sufficiently informing us regarding their significance. May we not expect from the priest of a religion so rich in symbols a fuller explanation of their meaning? Religion is concerned with problems of a philosophical, metaphysical, psychological and mystical nature. Even if lengthy expositions on such subjects would be out of place in a work where the emphasis is historical, still, as much of an exposition of the religion as Dr. Dhalla has given makes the lack of these considerations all the more misleading. He seems unsympathetic towards the efforts of Hindu mystics and Theosophists to penetrate the profundities of Zoroastrianism. Convinced of the unity and divinity of all life and that the highest realization awaits but the awakening in any man for its attainment, we are shocked by the exclusiveness of the claim that

"Zoroastrianism... is the realization of the ideal. It is the form to which the coming generations have to conform. Deviation from it means a fall, a degeneration of the religious life."

How many priests of how many religions have made just such claims for the uniqueness of their faiths! Yet their greatest errors lie in those elements which are unique. Zoroastrianism is filled with thought common to all religions, especially much which is contained in Indian religions. Indeed Dr. Dhalla himself frequently indicates these conceptions held in common. He writes:—

"The Indo-Iranians shared a common religious heritage, and the *Rig Veda* furnishes us with the earliest sacred texts that are helpful in the better understanding of the religious beliefs of the pre-Gathic, Gathic and the Younger Avestan periods of the history of Zoroastrianism."

Indeed such revelations as are con-

tained in the *Vedas* and in all other teachings of the truly enlightened cannot be surpassed, for their nature is of the eternal, changeless truth which mani-

fest in various forms but remains essentially the same Divine Wisdom—Ahura Mazda, the Wisdom Lord.

E. H. BREWSTER

The Philosophy of Physical Science. By SIR ARTHUR EDDINGTON, F.R.S. (Cambridge University Press. 8s. 6d.)

It is obviously impossible to deal adequately in a short review with the issues raised by Sir Arthur Eddington in his latest work. In describing the difference between this and his earlier work, *The Nature of the Physical World*, Sir Arthur states that "the starting point in the present treatment is *knowledge*, and that he is dealing here with "the nature of physical knowledge, with applications to the theory of the physical universe". He does not pretend to elaborate a complete philosophical system, but only to contribute to a general philosophical outlook. The scales are weighted heavily in favour of *a priori* knowledge: "I think I can see a clear philosophy emerging from the conclusion that the system of fundamental laws is wholly subjective." There are statements that will lead to uncomfortable arguments with those who are in the camp of the deterministic physicist, for instance:—

What we call sensation can never be purely sensory....What sort of thing is it

that I know? The answer is *structure*. To be quite precise, it is structure of the kind defined and investigated in the mathematical theory of groups....The recognition that physical knowledge is structural knowledge abolishes all dualism of consciousness and matter.

There are many indications that scientific thought is passing through an adolescent stage, after the infantile certainties of its marvellous growth and development in the nineteenth century. Sir Arthur Eddington is blazing a trail in his assertion that "there is an ascertainable present-day philosophy of science." We may see in this and in other works of a similar nature tentative steps towards a future synthesis of philosophy and science. No longer does science claim to know the last word in natural law. We must not give up hope that one day scientific minds will recognize the existence of a super-physical as well as a physical universe, both equally under the reign of law, and that "extensions" of matter may have to be correlated with "extensions" of perceptive consciousness.

B. P. HOWELL

The Trend of Things. By HAROLD ASHTON. (Printed by the Author. 2s.)

The esoteric history of nations has always been embedded in symbols to preserve the sacred from profanation by the rabble, and lest in the recital of any *real* event in so many unmistakable words the powers connected with it should be once more attracted. According to Mr. Ashton, it was because such "code language" was known to embody Christian teachings that the early Church was persecuted, and because the seed of esoteric teaching lay within this code that the Church had the strength to survive.

Mr. Ashton presents the fruit of his studies applied to what he names the

Athanasian Symbol, which, he says, is little known outside the sanctuaries of ecclesiasticism. His method is the substitution of one word for another, a precarious procedure at best and one dangerously uncertain if divorced from the ancient and consistent science of symbolism. Symbolism as a science is neither Christian nor pagan; it is universally applicable and affords different interpretations derived from different angles of vision: terrestrial, cosmic, psychic, spiritual, etc. The value of Mr. Ashton's study depends upon his ability to make such a universal application of his Christian research in the light of ancient science.

D. C. T.

Gods in the Making: Man and the Law of Continuity. By T. MAWBY COLE in collaboration with VERA CARSON REID. (Andrew Dakers Ltd., London. 6s.)

This survey of the successive stages of cosmic evolution and the unfoldment of one great life-force, operating through the Law of Continuity in mineral, vegetable, animal and human kingdoms, makes a sweeping study of the constitution of man, physical, emotional and mental, and envisages possibilities of his evolution as a superhuman being. As the potentiality of the man is latent in the child, so the potentiality of God is latent in man. Human life is an evolutionary journey to godhood.

The author remarks that neither is birth the beginning, nor death the end. None can imagine total extinction in any state, waking, dream or sleep. Death, he believes, is the dissolution of the corporeal form and a passing into subler existence of the personality that existed before birth and will certainly survive death, after which the individual will be drawn towards a new embodiment in

the environment best suited to its requirements.

The author vehemently condemns the Church for pronouncing heretical, at its Council of Constantinople, all the teachings of Christ relating to pre-existence, which was for several centuries generally accepted by Christians. It is shocking to learn that at one time possession of the Bible was held a criminal offence by the Church! Like Christ, two other Semitic prophets, Moses and Mahomed, revealed the truths of religion to their disciples, but their churches have forbidden those truths to their adherents. That these three churches are losing their hold on the people is attributed mainly to this fact.

We congratulate the author for upholding the basic principles of Aryan thought. His book makes it clear that for real comprehension of the mystery of life, which is the goal of all religions, every man must think for himself and look with an open mind into the inner meaning of his own religious beliefs.

SWAMI JAGADISWARANANDA

The Land Our Larder. By GEORGE GODWIN. (Acorn Press, London. 3s. 6d.)

Soil fertility is a vital problem to-day, but happily there are centres here and there the aim of which is to work with natural laws, with more success in the long run than is achieved by "greedy farming".

The Land Our Larder describes such a centre, Capt. Wilson's farm at Surfleet, Lincolnshire. This utilizes the Indore compost system, made popular by Sir Albert Howard, incorporating with it the agricultural principles and practices of Rudolf Steiner. The book concludes with a calendar of the farm's operations and instructions for making compost pits or heaps, but perhaps of most interest are the ideas underlying the methods.

First, the earth demands respect as a living entity. Chemical analysis alone cannot determine what makes one soil fertile, another unproductive, any more than it can analyse the soul of man. So

too a farm is something more than the sum of its units and too great a specialisation means an incomplete organism.

Secondly, we must give back to the earth what we take from her. Chemical fertilisers are like crude drugs in her system. The compost heap of vegetable and animal waste completes the cycle of food production naturally.

Finally the earth is not a separate unit in space but responds to planetary and stellar influences. There are favourable and unfavourable times for each agricultural process, just as there are influences, sympathetic and antipathetic, among the various plants.

It is interesting to note in almost every field of human activity agriculture, education, medicine, social and political relations—the rapidly growing divergence between two opposing lines of development. The one becomes progressively involved in a complexity of artificial creations, synthetic "improvements" on Nature, narrow technical.

specialisations and separative, self-centred philosophies, all of which must end in self-destruction.

The other goes back to the concept of

the living unity of Life, natural law and universal principles, and welcome indeed is all evidence of any movement in this direction.

W. E. W.

You Have Lived Through All This.
By EDWARD THOMPSON. (Gollancz, Ltd., London. 7s. 6d.)

In the schools of England and India for long the boys and girls were taught that a hundred years ago there were certain bad men in India, called the Sepoys, who mutinied against their English rulers, killed their superior officers, and cruelly murdered their wives and children and who in all ways behaved like infuriated beasts. An Englishman, who possessed to a remarkable degree the sense of justice and fair-play characteristic of his race, protested against such an unjust interpretation of Indian Mutiny and said it represented only one side of the medal. He, therefore, wrote—*The Other Side of the Medal* and proved with evidence all compact that the English rulers of India of those days were more to blame for what had happened than the Indian Sepoys themselves. This eminently just and courageous Englishman was—Edward Thompson.

The book before me is his book. It is called—*You Have Lived Through All This*. It is another courageous attempt on the part of Edward Thompson to bring before his forgetful countrymen certain unpalatable truths which they must recollect and ponder over to account for the great tragedy that has at present overtaken the world. The book is intended to give a rapid *résumé* of the leading events "we have lived through" for the past twenty years, since the end of the last equally tragic war. Unfortunately, Dr. Thompson was either in too great a hurry to unburden himself or too much carried away by the chronological succession of events to arrange them, as he should have, in their logical sequence. Whatever it was, a reader with a moderate amount of *historic sense*—that fine sense which studiously sifts and

seeks to find amidst a welter of apparently unrelated happenings of history a provable co-relation and logical sequence, as inevitable and predictable as the procession of the stars,—will have no difficulty in following our author's chronological narration of events and come to the same conclusion as he does. And that conclusion is that the present War is the logical and inevitable outcome of the criminal neglect and pusillanimity of certain British statesmen in not reading correctly the signs of the times and the true character of the one man who had taken upon himself to change the destiny of the world to bring it in line with his own insensate beliefs about the racial characteristics of mankind. Dr. Thompson points his finger to the stupidity and pusillanimity of one British statesman in particular, who but a year ago gleefully called the dishonourable betrayal of a gallant people as "Peace with honour" and cowardly knuckling down to the mandates of domineering dictators as "Appeasement". "Stupidity", writes our author, "is the most underrated sin.... It is the besetting sin of the age in which we live. You will find this stupidity stalking all over the world with devastating and terrible results.... If others deceive you, that is *dulness*; but if you deceive yourself, that is *stupidity*".

Let us hope that the countrymen of Edward Thompson will lay these remarks of his, cruel as they are, to heart and cease deceiving themselves or being deceived by Nazi Germany when the time comes to settle our long-pending account with her. Otherwise, we may be certain History will repeat itself for the third time in 1959, and our author will once again be compelled to lash out with his trenchant pen and write another—*You Have Lived Through All This*.

A. S. WADIA

After Many a Summer. By ALDOUS HUXLEY. (Chatto and Windus, London. 7s. 6d.)

In this latest novel, Mr. Huxley has made more explicit his own vision of normal human society. He has, no doubt, exhibited reality as excruciatingly as ever; but the "everlasting nay" of this agitated death-dance is ever made to encounter the affirmation of the "everlasting yea". In other words, Mr. Huxley has fused into an organic whole the analysis of present-day civilization contained in his earlier novels with the divinations and affirmations of his *Encyclopædia of Pacifism* and his *Ends and Means*.

The story is thin, but its singular grotesqueness is almost revolting; it is at once horrible and laughable; it is both a travesty and a record of actuality. A Californian multi-millionaire, Stoyte, desires to prolong his life as much as he may; his physician, Dr. Obispo, conducts experiments with the intestinal flora of carp, hoping thereby to discover the clue to longevity. Meanwhile Stoyte has bought the Hauberk papers and appointed Jeremy Pordage, the British author, to catalogue them. Pordage, while examining the Hauberk papers, stumbles upon the Journals of the fifth Earl of Gonister who, it now appears, had also been interested in the problem of longevity. One thing leads to another, and Dr. Obispo and Stoyte pay a visit to the Gonister house in England. Exploring the endless cellar, the visitors at last discover the fifth Earl and his house-keeper still alive, thanks to a prolonged diet of carp. Over two hundred years old, the fifth Earl looks like "a fetal ape that's had time to grow up". Dr. Obispo now cheerfully assures Stoyte that he can "start taking the stuff at once".

That is the negative picture; the positive statement is reiterated throughout the story by Stoyte's lifelong friend, Mr. Propter, who has clear affiliations with Mahatma Gandhi and with Mr. Huxley himself. Mr. Propter's discussions with the beautiful and ineffectual angel, Peter Boone, are distinguished by

sanity and by a searching sense of actuality. Our institutions and our traditions, our ideals and our pet egoisms, our attitudes and our self-deceptions, our cringing subjection to the tyranny of time and our wild orgies of craving and acquiring—these are but ways of "mocking God". People lightheartedly think that "they can cock a snook at the nature of things and get away with it". But "God is not mocked; as a man sows, so shall he reap".

To Propter war is a suicidal waste, just another instance of "mocking God". The wage of Nationalism is a war for every generation; and the mocking rebels must knuckle under at last. What, then, must we do or be? "Peasants plus small machines and power", is Propter's panacea. On the moral plane, understanding and compassion are to be cherished as the only two virtues that really matter. And happiness itself is to be realized through "a non-personal experience of timeless space" and the extinction of that bundle of greed and fear and lust for power—one's personality. But, of course, few are inclined to take the Propters of the world seriously. Pordage looks upon the Propter-Object as a curious and disturbing phenomenon, with its "mind full of all kinds of oddments; and the oddments.... pigeon-holed in apple-pie disorder!"

Like Mr. Huxley's other novels, *After Many a Summer* is a seething cauldron of ideas. The characters tend to become shadowy and sometimes dwindle into types or caricatures or toys. But Mr. Huxley's evocation of the incessant bustle and drive of our civilization is masterly; the habiliments of this luridly extravagant culture are tragic in their futility and farcical in their absurdity. Mr. Huxley's vision is unflagging and uncompromising, and the frosty brilliance of his writing takes the reader by surprise again and again while it also satisfies him in the end. *After Many a Summer* should be counted among its author's most notable achievements; so accurate in its diagnosis of our ills and

so provoking in its constructive suggestions, so nobly conceived and so faultlessly executed, it is both a valuable

tract for the times and an enjoyable work of art.

K. R. SRINIVASA IYENGAR

The Last Legend of Smokeover. By L. P. JACKS. (Hodder and Stoughton, Ltd., London. 7s. 6d.)

The English novel needs reorientation. It cannot go on being the omnibus about the heartaches of bored suburban housewives which publishers sell to the 'tuppenny' libraries in bulk, like potatoes. For the recurring crises in our society have extended the domain of the novel to include not only heartaches but headaches : the problem of the novel is now not a private but a public-private problem.

Some of the most significant novelists in this country have been realising this fact, and both the thematic and the technical potentialities of this form have been explored. But few have yet asked whether the catharsis produced by a representation of action and emotion, flavoured with ideas, is enough or whether it is, indeed, the only basis of fictional narrative.

Dr. L. P. Jacks seems to have had this consideration in mind in this novel of ideas, couched in the form of a fable.

Unlike the more subtle Kafka (who,

however, fails to fix his metaphysical symbols) but in the manner of a philosophical humanist with larger and broader interests, Dr. Jacks shows up the decay of our society through the exploits of a disinterested gambling firm, run by savants, which seeks to sublimate our imperfect and transitory political state, and to supersede it by a better and more enduring form of human association.

The adventures of the learned bookie Mr. Rumbelow and his associates in the Psychological, Historical, Political and Archaeological Departments of the Institute show up the rackets of our age in the light of a firm which is itself a racket. Dr. Jacks thus achieves a simplification of modern civilisation and indicts its entire fabric. And with characteristic humour and original invention he posits the conditions for a constructive anarchism, a society free of war and crises and concerned with the upbuilding of men and women, the realisation of which alone may enable history to turn the corner.

MULK RAJ ANAND

Ratna Samuccaya or a Comprehensive and Classified Catalogue of Sanskrit Works Published in India and Abroad. (Third Edition made up to date.) Compiled by MEHAR CHAND LACHHMANDAS. (Mehar Chand Lachhmandas, Jain Street, Said Mitha Bazar, Lahore)

The firm of Mehar Chand Lachhmandas, Sanskrit and Hindi Booksellers of Lahore, was founded as early as 1870. The services rendered by this firm to Oriental scholarship in supplying rare and current books on all branches of Indology and in occasionally publishing reliable books is now a matter of com-

mon knowledge in the world of scholars in India and outside. This continuity of service for no less than threescore years and ten is a matter for pride not only to the present proprietors of the firm but to the Indian book-trade in general, which unfortunately in India is not as well organized and as serviceable to scholars as in other countries.

The Catalogue under notice, containing no less than 8,228 entries pertaining to Sanskrit books arranged according to subjects, should be a reference book on the table of every Sanskritist or rather Indologist, as it will put him in touch with all publications on his subject up

to date. The preparation and publication of such a useful Catalogue is a matter involving considerable labour and expense. We feel confident, however, that Sanskrit scholars in ordering new

books for their library will help the proprietors of this firm to render their humble service to the cause of Sanskrit scholarship.

P. K. GODE

The Convent. By ALYSE SIMPSON. (J. M. Dent and Sons, Ltd., London. 8s. 6d.)

This book gives an account of the time spent by the authoress as a novice in "a Swiss convent. It is a vivid picture of the daily routine of a religious community sequestered from the world, and as such it possesses a certain restricted interest. The authoress had no true vocation for the religious life. The explanation of her "call" is expressed tersely in her own words: "I knew then that John would never come, and it was then that I decided to renounce the world." She mistook, in fact, a desire for martyrdom for a true call to the religious life, as she herself came to realise during the next two years. At length the convent life became intolerable and she fled secretly, to return as a visitor twenty years later. The reason for her failure to adapt herself to a life admittedly hard but with very real compensations for the chosen few is well

expressed by Father Anthony who meets her in the course of her flight :—

The glamour has gone out of it! You did not know there was never any glamour about a nunnery, did you? And that there was never meant to be.

Apart from rousing a passing interest in the characters portrayed, it is difficult to see what useful purpose the book achieves. Admittedly it reveals many disagreeable features of convent life such as poor food, bad hygiene, etc. But such a revelation is useless unless it leads to reform, and it is very unlikely that, even if conditions are as bad as here painted, the book will exert any influence in this direction. And it is equally unlikely to reach— or at any rate to influence—those whom it might most nearly concern, intending novices who would realise in part the life they were undertaking and in spite of that, if they had a true vocation for the life of the convent, would remain undeterred.

B. J. SAMUEL

Ephrem the Syrian, an Eastern Contemplative. By ANN ANCHOR. (Christa Seva Sangha Ashram, Poona 5. Re. 1/-)

Ephrem was a Christian Mystic of Edessa who lived in the fourth century. His "Rhythms" here presented reveal one who has undoubtedly experienced certain soul realization too often confused with psychic disturbances. To many his groping imagery and fantastic paradox must read as the inarticulate hallucination of one self-deluded, or at best of an undisciplined dreamer. In others a resounding chord of memory hints at similar experiences but dimly sensed and never understood. These proclaim him a saint who conceals from the profane a Light that must perforce blind

all but the perfectly pure in heart, though the scoffer may maintain that he had nothing to reveal. A third group, mistaking the vague for the mystic and emotionalism for spirituality, will find solace in the easy rhythm of his verse regardless of its import. Each will find what he seeks, save and except a reasoned philosophy. The reader is therefore left to place Ephrem according to his own consubstantiality of realization. Our author introduces Ephrem in a short chapter and leaves us to enter what Light these contemplative musings may afford as best we can, though that Light be hidden beneath the thick and often opaque shroud of Christian imagery which conceals, from those not accustomed to it, far more than it reveals.

D. C. T.

The Munro System of British Statesmanship in India. By K. N. VENKATASUBBA SASTRI, with a Foreword by the Rt. Hon. V. S. SRINIVASA SASTRI. (The University of Mysore)

There have been two schools of modern Indian administrators. One was the Aristocratic School, founded by Lord Cornwallis, who was followed by Wellesley and Dalhousie. That school believed in transplanting English ideas and institutions almost wholesale to Indian soil and was based on the policy of keeping India always in bondage. But there was another school, the Popular or Liberal School, which believed in respect for and adherence to ancient rule and custom, in utilising indigenous institutions, in trusting the Indians and associating them increasingly in the work of government and in educating and training them "to govern and protect themselves". Dr Sastri's thesis is that it was Sir Thomas Munro who laid the foundations of this noble school, with which two other great men, Malcolm and Elphinstone, are also associated. He is right in contending that Munro was more than the founder of the Ryatwari System, though that is undoubtedly his greatest achievement and his greatest contribution to the good of the masses of this country. The minutes and letters quoted reveal Munro not merely as a man of sound common sense, magnanimity and nobility, with a remarkable understanding of the character and genius of the people, but also as a great administrator who laid down principles and policies which to this day, after over a century, still govern the administration, particularly on the revenue side, of the Madras Presidency and have influenced administration in other parts of India; though we should take exception now to his attitude towards a free press, towards paying unconscionable salaries to European officers, and towards the combination of executive and judicial functions in the same person.

It may be safely said, however, that it was the neglect of some of Munro's

vital principles which led to the Mutiny and that that same neglect is the root cause of discontent in India even to-day.

Regarding the employment of Indians in high places he said, "They are simple, harmless, honest and have as much truth in them as any men in the world", and "If we pay the same price for integrity we shall find it as readily among natives as Europeans." "They are under the dominion of foreigners", he remarked, "and by being so sink in their own esteem and lose that pride which has often a great influence in stimulating men to an upright conduct", for to him "it is surely a degrading spectacle to contemplate a great and civilised people fallen under a foreign dominion". He laid it down as "an indisputable principle that the interests of the native subjects are to be consulted in preference to those of Europeans, whenever they come into conflict". Thus he says, thinking of the sad plight of the weavers, "How inconsistently we act when our avarice and our pretended principles of justice are at variance." "We can never be qualified to govern men against whom we are prejudiced", he declared, and he said, "We make laws for them (Indians) as though they were Englishmen and we are surprised that they should have no operation; we forget that one great principle, the freedom of the people, from which they derive their influence, does not exist here." No Britisher has spoken more nobly.

The book is a fitting tribute to a great administrator whose memory is still held in veneration by millions in South India for his benevolence and his humanity. It is well worth study by all who want to see justice done to India and Indian polity recast on sound lines.

This is a well got-up book of 400-odd pages. The introduction forms the text and is supported by a number of documents (some of which see the light of day for the first time here) which are quoted in the several judiciously arranged appendices forming the main part of the book. There is also a long and useful bibliography at the end.

S. V. RAMASWAMY

OF NATIONAL INTEREST

AHIMSA—CHARKHA—UNTOUCHABILITY—COMMUNALISM

[We have brought together here four short but important articles, a cross-section of the problem of India to-day, with its wider than national bearings. Political, economic, social and religious are some of the principal strands of our tangled skein. Each of the following essays deals chiefly with one of these aspects of our common life.

In the following article Prof. S. S. Suryanarayana Shastri of the University of Madras discusses cogently, in the light of the philosophy of non-violence, the relation of the individual to his group and to the whole—a matter of importance to any man at any time and one of primary concern to every Indian at the present hour.

Shri N. S. Eswar discusses the possibilities of the charkha in creating a community of independent responsible individuals. Shri G. N. Acharya traces the problem which in India is called untouchability to its roots in the fancied need of the individual to feel superior to some one else, and to its offshoots in many lands. Shri P. Nagaraja Rao believes that the communal problem will yield but to the non-communal temper; and that "means essentially a spiritual outlook, which can be created only by non-violent means".

A letter from Professor Suryanarayana Shastri, published in *Indian Affairs* for 6th December, supplements interestingly the views which he expresses here. While he maintains that the effective realisation of non-violence depends upon the loss of "all sense of otherness", that is, upon the realisation of the Self which pervades and finds expression through the universe, he visualizes such realisation as progressively achieved through identification with ever larger groups.

These groups may be symbolized progressively by rivulets, brooks, rivers, the smaller flowing ever towards the larger and all together towards the greater unity, the sea. The difficulty with the lesser loyalties is that so many people rest content with them and fail to pass on to the larger unity, forgetting the plain lesson of Nature that the stream that fails to flow on will stagnate, become brackish and finally dry up.—Ed.]

AHIMSA AND POLITICAL IDEALISM

While idealist philosophy in the West formulated and developed, albeit with defects, an intelligible political theory, one which has exercised sway over men's minds both for good and for evil, Indian idealism has exercised little influence over political speculation, and Hindu political theory has been content to oscillate between low expediency and high morality. The notion of the State as a concrete universal is but a half-way house; but even that is better than any contribution which Indian idealism has made to political theory.

The idealist, however, has reason to view with satisfaction the formulation and the growing recognition of the principle of non-violence. For this is only another name for the principle he always

presses under such names as non-contradiction, coherence, determinateness. The idealist frequently points to the possibility of contradiction from within or from without; both should be avoided in a true harmony. To do violence to oneself deliberately is as impossible as consciously to accept a contradiction. But just as the possibilities of contradiction cannot be confined to a particular person or situation, so the possibilities of violence cannot be limited to a particular individual or situation. Harmonise S and P; there is still the likelihood of contradiction from Q: harmonise yourself with your work or your livelihood or your family or your village; there is still a possibility of a clash with other persons or groups. And violence to these reacts

on you, just as the non-harmonisation between S and Q reacts on the established harmony between S and P. The only way you can preserve yourself wholly and for ever from violence is to avoid doing violence yourself; for whatever you may attempt to be violent to is your own self; just as your real will is not the particular but the general will, your self is not the particular psycho-physical organism but the whole world. How can you injure any part of the world without injuring yourself? And how can you injure yourself when the self is the object of the highest love, *parama-pīemāspeda*? Thus in the realisation of oneself as the whole universe does one achieve *ahimsā* and *abhaya*.

For such an one political obligation presents no problem, since its nature is non-violence which is also his own nature. And when, because of the finite nature of human institutions, political organisations conflict or religion conflicts with politics, or social institutions conflict with both, the light to guide is still non-violence. That institution which does least violence is to be preferred to the more violent, that which secures greater harmony is to be preferred to the less harmonious. The path of preference should itself be non-violent; there should be no breaking of heads or even of hearts to establish the supremacy of non-violence; and to this end the ideal should be clearly envisaged by each as sublimation, not destruction.

Lower loyalties, partisanships, clanishness—all these tend to choke the higher spiritual life. The remedy, however, is to train and to organise them, not to choke them off; for these evils if dammed up will burrow underground and prove a more serious danger. Further, to deny them expression is to deny all good in them and this is far from the truth. There may be little virtue in loving one's family alone, but there is less likelihood of any virtue in one who loves not even his own family. Universal love may be but an empty profession in him who lacks the dynamism of even

group love. Communalism may be a vice but universalism may lack the vitality to be even a vice.

A happy adjustment among such conflicting tendencies can come only from the realisation in some measure that I myself am the whole universe and that in so far as I limit my interest, love and benefaction I am in truth crippling myself. The realisation should be immediate, not a mere intellectual appreciation; hence the inutility of a devitalised universalism. The moral disciplines of any civilised life will help to develop this realisation provided it is kept in view all the time. There is virtue in helping one's family if the mind is alert to the wider possibilities and opportunities. To serve the community is not a vice if the needs of the greater community are not negated. The tests of this alertness are the readiness to sacrifice the smaller when the greater is at stake and the spirit of serving the smaller without taking away from the will or the resources in the absence of which the larger would cease to be or to be effective.

Thus it may be a service to endow a scholarship for the benefit of a particular community; it does no violence to other communities, the denial of this opportunity for benefaction might result not in the benefit of the larger community but in the deprivation of even the smaller. To insist, however, on communal differences at a time of national crisis is clearly a disservice; for it prevents the united front so necessary for the maintenance of the larger community; the communalist in such a case runs counter to non-violence, doing violence to the whole and incidentally to the part as well; he is crippling himself though he will not see it. The difference between the two cases is that in the former the attitude to the larger community is negative while in the latter it is antagonistic. From the former there is hope of a natural growth and expansion, not from the latter, except at the expense of a painful operation. The former attitude is non-violent though it

may appear aggressive ; the latter is both aggressive and violent, though it may sometimes masquerade as non-violence, as in the Anti-Hindi agitation. One stresses the separate but is not opposed to the whole ; the other is separatist, repudiating the whole. The non-violent idealist will countenance the former, but not the latter, since while the former is consistent with the General Will, the latter is most certainly not so.

Either attitude is due to our limitation, a limitation which in the ultimate analysis is not real, but presents itself as if real and as if something to glory in. Hence the delusion of creatures, the delusion whereby, it is said, the Lord as Time (*kāla-svarūpi*) works the downfall of those whom he wishes to destroy ; this indeed is the might of Time, that it hurls no thunderbolts at any one's head, but just presents things

contrariwise :—

*na kālo daṇḍam udyamya śiraḥ kṛntati
kasyacit
kālasya balam etāvad viparītārtha-
darśanam.*

The pride that goeth before a fall is responsible for the misapprehension and the misconception. A due spirit of humility, willing to learn rather than to preach, to assimilate rather than to exclude, to serve rather than to acquire, ready to be dignified without being arrogant, to acquire wisdom without being clever, to please without aiming at popularity—the cultivation of such a spirit is the only prescription that can be given to avoid Time's revenges. And this is the spirit of non-violence, open without being vague, definite without being exclusive.

S. S. SURYANARAYANA SHASTRI

GANDHIJI'S INSISTENCE ON THE CHARKHA

The charkha has apparently become an obsession with Gandhiji. He envisages a free India through spinning. His passionate desire to see spinning made the cardinal principle in his novel method of national education (evolution) is wholly misunderstood, and not a few sneer at his irrationality. He meets all these gibes with inward regret for the utter lack of clear perception and with complete silence. As the number of doubters mounts, his insistence gains in tone and emphasis. This strange attitude clearly denotes the existence of a deeper truth which has escaped the ordinary man's powers of visualization. Yet it is common sense on his part that makes him believe in the possibility of the nation's achieving its independence through the charkha.

Clothing is a prime necessity of life, only less indispensable than air, water and food. Everything else for a sane man occupies a position of secondary importance. Clothing being one of the greatest needs of humanity, means must be found to ensure a steady supply. In

India the poor, who spend next to nothing on their physical necessities, must be termed extravagant in their outlay for clothes as compared with their other expenses. By taking to spinning and weaving these poor people can release an appreciable amount for their other needs. In other words, this means economic freedom, on which firm foundation the whole edifice of greater freedom can be built up. The charkha is the symbol of simplicity, patient labour and sacrifice. It teaches its followers all of these, thus preparing them for a simple life. It inculcates indifference towards all forms of luxury. Accordingly there is a corresponding diminution in men's wants and this points the way to greater economic freedom ; money having gradually risen to be the most important factor in our life.

Man is by nature self-loving. Spinning is an individual's work. The clothes a man makes to wear express his individual self. He becomes self-conscious, and self-consciousness is the only path that leads to national consciousness.

National consciousness is only another expression for National Freedom.

On individuals depends the fate of a nation. The charkha demands individual effort. In a state of intensified industrialisation the self is annihilated; it has no place in such a society. No single individual is responsible for the whole. The charkha on the other hand throws the whole weight of responsibility on each individual's shoulders. The charkha thus moulds a generation of responsible beings.

A clear-sighted and unbiased person to-day will perceive a steady drift towards irresponsibility in the modern world. It is mainly due to this dangerous drift that the world has to undergo such travails as it is experiencing to-day.

Gandhiji through his charkha heralds a peaceful life.

Gandhiji, it will therefore be seen, wants to create a community of independent responsible persons to fight for the greater freedom, the freedom of the Nation. To create a free nation out of a slavish one is a difficult task to accomplish, but to create a free nation out of independent individuals is quite feasible and within reach. This is why Gandhiji stresses quality more than quantity.

In short, the secret of the charkha is that it can create independent individuals. Gandhiji does not see the possibility of a slave ever fighting for freedom. Hence he insists on the charkha as the true means to achieve the freedom of the nation.

N. V. ESWAR

I AM AN UNTOUCHABLE IN MY OWN HOME

I come from an orthodox South Indian Brahmin family. My mother regards me practically as an Untouchable. We live, of course, in the same house. But my mother will not eat food touched by me; she regards water polluted by my touch as unfit to drink. If she could have her own way she would exclude me altogether from the kitchen. She succeeds in doing this with my wife.

But let no one imagine that my mother is a monster or that she hates me. Perhaps it would be nearer the truth to say that I hate her. Her own feelings amount to a fixed sorrow that the son of one so orthodox as herself should have fallen so low, alternating with contempt for all this new-fangled modernism which is responsible for her son's fall, and pierced with occasional bursts of righteous indignation.

I often contemplate my mother with irritation; sometimes with amusement. Her attitude is after all the more common attitude in this world. I look at the whole structure of the caste system, with its "spirit of exclusiveness [which] lays down barriers between group and group and culminates in the imposition

of various social and religious disabilities on the lower sections" (G. S. Ghurye in: *THE ARYAN PATH*, February, 1933). I look at that most flagrant manifestation of the same caste spirit - the evil of untouchability. I look abroad at the rival claims to racial superiority, at the Aryan race myth in Germany, at the colour bar in England, at segregation in Africa and at lynch law in America.

It is the same spirit of intolerance, the same cock-sureness about the superiority of oneself or one's own class which is manifested everywhere. Caste in some form or another has existed at all times. In ancient Egypt, in Rome, in India, in mediæval England, and to a certain extent even in modern England and in still more modern America, the caste spirit has prevailed, conferring on people a status by birth and restricting their choice of occupation and marriage. The restriction on the choice of occupation is slowly breaking down under the pressure of a complicated economic system and progressive industrialisation. But the restrictions on the choice of a mate still persist. A Windsor is still as rare a phenomenon in the modern world as

a Santanu was in the ancient.

The caste system has withstood the onslaught of a long line of reformers stretching over three thousand years. It has been repeatedly proved that the whole idea that there is an innate mental difference between people of different races is based more on prejudice than on fact. Yet racial mixture is still regarded with horror.

Is there then some deep-laid instinct, some blind groping desire in the heart of man, which finds fulfilment in the hierarchical arrangement of society? Is it this same desire that causes the American to lynch the Negro, the Nazi to persecute the Jew, and the Brahmin to oppress the Untouchable? If that is true, does this feeling amount to an ineradicable hatred?

Would it be right to say that my mother hates me? I have already said that she does not. If I were to fall ill she would certainly be pained. If I were to die she would be grieved beyond measure. Similarly if the Untouchables were to be hurt or destroyed, Hindu society would be plunged in gloom. The shriek of rage from one and all when Dr. B. R. Ambedkar threatened to lead a campaign of mass conversion to some religion other than Hinduism is the index of Hindu feeling towards the Untouchables. Though in moments of mass frenzy an American might join a Negro hunt, it is doubtful if in his cooler

moments he would advocate a law for the systematic annihilation of the Negro. The individual desirous of asserting his superiority may feel timorous, may feel some doubt about his position, but as the member of a race or a caste he feels sure and becomes more assertive.

So much is undeniable: the human mind revels in the grouping of society, in its differentiation into higher and lower strata. There is also a constant endeavour on the part of the "lower" groups to achieve higher status by improving their mode of life. When the Aryans gave up meat and alcohol, they did nothing more than make a bid to be recognized as a superior race. And to-day there is a tendency among the lower classes of India to imitate the Brahmins. They give up carrion eating, their customs of widow remarriage and concubinage, and adopt a more puritanical mode of life in an attempt to improve their status.

It is this deep-rooted desire to be classed as superior to somebody else that must be eradicated before the spirit of caste is killed. It should be the task of the builders of civilisation to educate mankind to shed this desire to be known and recognized as superior to some other person or class, to make men learn to "look equally on a Brahmin adorned with learning and humility, a cow, an elephant, and even a dog and an outcaste." (*Bhagavad-Gita*, V. 18)

G. N. ACHARYA

SATYAGRAHA AND THE COMMUNAL PROBLEM

The problem that looms largest on the Indian political horizon to-day is the vexing communal problem which communal-minded leaders have aggravated. A stumbling-block in the path of India's political advancement toward her desired goal, it has caused despair to the heart of many a patriotic Indian. The political future of India is very largely dependent on its amicable solution.

Several causes are held responsible for the communal problem. Some regard it

as purely economic; others as political, others still as religious. All these theories are at best only partially true.

The one economic problem that confronts India to-day is the helpless state of the Indian peasant. Fifty per cent of the Indian masses walk half-starved and half-clad. The problem of securing the necessary minimum food and raiment for the masses is not communal. Poverty is the common lot of the masses of every Indian community. The Hindu is no more exempt from economic subjugation

under foreign rule than is the Muslim. The communal problem would be an economic problem only if all Hindus were landlords and all Muslims peasants, or all Hindus money-lenders and all Muslims borrowers or *vice versa*, which is not the case.

Nor, in spite of appearances, is it a political problem. The only political problem that confronts India to-day is the attainment of self-government. This is the legitimate political objective of the Muslim as well as of the Hindu.

As for its being a religious problem, Islam as well as Hinduism stands for peace and love. It is only the doctrinaire communalists with effete organizations at their command who perpetuate the gulf between the communities and prevent the emergence of the larger loyalty which can command the common devotion of the Indian people. The failure to recognize the claims of such a *larger loyalty* makes people stick to narrow ends and breeds fanaticism. Hundreds of Unity Conferences will not prove of much avail until a non-communal temper is generated in the mind of the masses. That non-communal temper means essentially a spiritual outlook, which can be created only by non-violent means. Such a temper is a prerequisite to an effective "Anti-communal League" on the lines suggested by Shri Manu Subedar in *THE ARYAN PATH* for January 1939. A few political adjustments in the form of concessions, such as the acceptance of separate electorates, and a few economic concessions such as recruitment to the civil services on communal ratios; or even the division of India into two empires would merely touch the fringe of the communal problem and not solve it. Such concessions, in fact, would perpetuate the problem. Short-term surface remedies for a deep-seated disease may deflect the evils from one channel to another but they never eradicate it.

Non-violence alone will slowly but surely create the anti-communal mind. Non-violence seeks to transform the nature of a problem instead of attacking

it. A frontal attack on any problem involves the violent removal of all obstructions and deterrents. Speed must be of its very essence. Non-violent means cannot make this direct frontal assault because they have to be employed in the first instance in dealing with the surrounding circumstances. Once the conditions change, that is, once the mutual distrust between the different communities is dissolved, the problem will be practically solved; or it will be at any rate capable of being solved without the aid of force. The question of prestige will disappear.

We can never generate love by perpetuating hatred or by force. Hence the need for non-violence which transmutes the opponent's defiance and creates an atmosphere which allows friendly discussion on the merits of the problem. When the problem becomes acute, the need for restraint increases. If non-violence seems to be failing, the solution is not violence but more intensive non-violence. We can never command the affection of the differing communities by a scheme of rewards and punishments. We can never cast out Satan by the help of Beelzebub. Violence will but add to the total quantity of evil; it can never bring forth good.

Non-violence is no beautiful but unrealisable dream. It is the very law of our species, as violence is that of the brute. The dignity of man requires obedience to a higher law, to a law higher even than that of tribe or of community, i.e., the law of the Universal Spirit inherent in man. There is no limit to the capacity of non-violence to generate love in the minds of men. The hardest metal yields to sufficient heat; even so the hardest heart melts before the sufficiency of the heat of non-violence. Non-violence is the most *Dharmic* means to our desired end. It is no abstract morality; its adoption will give us an anti-communal India. It is possible for India with her great spiritual record and characteristic temper to achieve the necessary anti-communal spirit.

Madras.

P. NAGARAJA RAO

ENDS AND SAYINGS

"... ends of verse
And sayings of philosophers."

HUDIBRAS

"The world dreams of things to come, and then in due season arouses itself to their realization." Anne Morrow Lindbergh quotes these words from Whitehead's *Adventures of Ideas* in her "Prayer for Peace" in *The Reader's Digest* for January 1940. The world to-day, watching beside a sick civilization, she compares to a mother sitting by the bed of a sick child, who in the hour of suffering has a vision of what the child might become and prays, "If this child gets well, what will I not do to make his life beautiful and worthy...!"

Like her the world might come to its knees to-day. Like her it might have its vision. Like her it might pray that the child be spared, that peace might come in order to work out the new life, the new dream conceived in suffering.

She pleads for "an early Peace, in the full strength and beauty of her powers", a peace built on a mutual desire for welfare. "Peace at the beginning of a war: there might be some hope for the solution of European problems then."

How is the spirit of Hitlerism to be exorcised?

You must offer Germany and the world not war—but peace: a bigger peace than has ever been offered before, an active and not a static peace, one which can bend with the needs of men. For a peace which does not take into consideration change, and progress, will surely never last.

To see what kind of a peace can bring about our vision for our children, Mrs. Lindbergh writes, we need to keep our hearts open and also our minds, and for an open mind she holds the reading of history and of philosophy to be more important than the reading of newspapers and articles and current books.

"Dreams are not as unimportant", she affirms, "as the non-dreamers would

have us think." The idealist, the man who dreams better and bolder dreams than the rest, is scoffed at by the "practical" man of affairs, but his dreams may be true dreams, more practical sometimes than the latter's matter-of-fact hard-headedness. The architect who provides the idea for the builder to work out in brick and stone is a dreamer, if you will, but his rôle is no less practical than the builder's own. And woe to the builder who works without a plan!

The intellectual who would discharge his proper function of assisting in the understanding of the world we live in, so that he may help the men and women of his time to a better control of that world, has two primary obligations, writes Harold J. Laski in "The Duty of the Intellectual Now". (*Harper's Magazine*, December 1939)

One of these direct assistance in the battle for mental and moral freedom as the condition indispensable to the proper discharge of the intellectual's function as leader of thought—we may here take for granted and confine our attention to the first of the primary obligations which Mr. Laski names:—

He must have an ideal pattern of the world in his head for action about which he feels a definite and personal responsibility.

Mr. Laski is convinced of the power of thought.

In the world generally, and in an insecure world of crisis above all, it matters profoundly what people think; and, if it does so matter, it is important to do all we can to see that the world they think about is a better world because of their thinking.

What people think does indeed matter profoundly, to themselves and to the

rest of the world as well. To themselves, because thoughts lay the foundations of future actions. It is dangerous for a man to take the position that so long as his outward expressions are unexceptionable he may feel and think what he likes. Mr. Laski declares that there is in fact no serious object of contemplation, decisions upon which do not make a difference to our modes of behaviour.

What people think matters to others because thoughts, immaterial though they are, are highly contagious. The thoughts, doctrines and beliefs of men of low character, moreover, are as easily reflected in other minds as those of more cultured persons; hence the intellectual may not complacently assume that he has done his full duty when he has directed his own thought aright. It is his duty, Mr. Laski insists, to influence the minds of those he teaches in the direction of what he believes to be truth.

Browning has summed up with a poet's insight the paramount importance of what man thinks :—

The highest faith makes still the highest
man ;
For we grow like the things our souls be-
lieve,
And rise or sink, as we aim, high or low.

Mr. J. B. Priestley, writing on "The War—and After" in the first issue of *Horizon* (January 1940), considers the idea of Federal Union, as a form the new world order might take, from a salutary point of view. He questions not what such a federation might give to Britain, but what Britain would be able to contribute to it.

Before Britain takes its place in a federation of democracies, it would do no harm if Britain became a good deal more truly democratic than it is at present. For years now it has been sliding back from rather than achieving a true democracy... I would hesitate to saddle any federation with the Britain we have now. The political, financial and social engine badly needs overhauling.

He belays the chance "of transforming the British Empire into something nearer what it pretends to be" will be

better when Nazism is overcome, but he has long been in favour of that transformation. His article, however, reaches deeper levels; it challenges the very assumptions that underlie modern civilization.

It may be, however, that there is something in the modern world, no matter whether it accepts capitalist democracy, communism, Nazism, Fascism, that is bent on rapidly reducing the number of the healthy-minded, is adding the wits of man, is making it harder and harder to be easy, merry, affectionate and wise. It may be that all this fuss about machinery does some damage to the imagination, that life in our huge idiotic cities poisons the psyche, that too many people secretly regard their own activities with contempt, that we are creating an atmosphere, in peace as well as in war, in which the spirit cannot flower freely, that our inability to answer the major questions of life and our frequent pretence that therefore they do not still exist are producing profound and terrible conflicts. Perhaps where we need it most, we have no Maginot Line.

Mr. Priestley points tentatively to a way out, once the lowest scale of living is raised, in "a non economic theory of human life". It is an interesting question that he raises: "What happens if we drop the idea that man is primarily a producer and consumer?" What happens if that idea is generally held has been amply demonstrated. Who is to blame? Not primarily the economists. They have but carried to its legitimate conclusion the concept of man as a thinking animal, which has well-nigh throttled spirituality in the West. The need to get rid of this soul-killing doctrine is obvious to more than Mr. Priestley, but something must be put in its place. The fundamental ideas about the nature of man and the purpose of existence are the root which feeds the social, political and economic activities of any era. Present conditions being what they are, the nature of man obviously calls for redefinition.

To repudiate the economic theory of human life is to renounce materialism and all its works. Either production and consumption are indeed the chief ends of man, or else man is not primarily his body but the consciousness that ensouls

it. The corrective to materialism lies in the ancient concept that men are gods in the process of unfolding their innate divinity; its general acceptance would transform the world.

Sanity and tolerance distinguish an article by Prof. J. H. Muirhead in *Philosophy* for January 1940, "With Whom Are We at War?" If, he writes, the ten millions of Nazi-educated youth must be regarded as enemies in the present war, along with the rulers of present-day Germany,

it is the saddest of necessities, and only brings home to us from another side the organic unity that pervades human society: "The parents have eaten sour grapes and the children's teeth are set on edge." But some comfort comes from the realization that the same organic unity pervades the soul of the individual. It is not with the whole soul of each that we are at war, but with that superficial part of it which has fallen a victim to the temptation of "thinking with its blood" and not with its brains.

The whole history of human progress could be written in terms of the slow overcoming of the temptation to "think with the blood", i.e., of substituting reason for animal emotion in making decisions, of establishing the hegemony of the higher nature in man. But let us not fall into hypocrisy and assume that driving the demon out from the souls of the enemy is our primary concern. Let us rather give our attention first to the devil in our own blood before we assume the rôle of public exorcist. In the ranks of the democracies, nay, in the souls even of those who guide their policies, is the battle of the higher against the lower nature finished and the victory won?

Be noble! and the nobleness that lies
In other men, sleeping but never dead,
Will rise in majesty to meet thine own.

Professor Muirhead honestly refuses to believe that the Germans as a race, for all their temperamental peculiarities, "are made of a different clay from ourselves". Winning the war is one thing; ability to win also the peace that will follow it is another and will depend upon the attitude of the victors towards the

conquered. While uncompromising in his opposition to the Nazi ideology and to those who have imposed it upon the German masses, he believes it is possible "to disabuse our minds of all theoretic fallacies as to the existence of any essential differences between the fundamental traits of human nature as it exists in Germans and in ourselves". We can have faith, Professor Muirhead holds, in the possibility of opening a way, at the end of the war, for these traits to reassert themselves in a co-operative effort in the interest of a state of European society [why European only?] in which war will be regarded as the failure of politics.

Implicit in every partial brotherhood is, at the worst, hostility, at the best, indifference to those outside its pale. It is therefore with lack of enthusiasm if not with positive apprehension that the subject peoples of the world note the increasing popularity of the latest political catchword, "a Federated Europe". Where do their rights come in under such a scheme? Does it contemplate no rectification of prevailing injustices in which the proposed members of such a federation are involved but from which distant peoples are the sufferers?

Fortunately the anomaly and the danger are apparent not alone to those whom the project threatens. Mr. H. G. Wells dissociated himself from the movement with clarity and vigour in a speech in London on the 5th of December at a P.E.N. Club causerie on Federal Union, which is reported in the *News Chronicle*. While approving in principle a "federal, free, Socialist World State", he refused point-blank to "play with any of these time-wasting half-measures". "These half-way houses" he pronounced "refuges for the mentally indolent".

I won't say I approve of any system of federation whatever unless it is accompanied by a declaration of, and insistence on, the rights of man all over the world.

Those who call themselves democrats but contemplate with complacency a Federated Europe composed in part of

Imperialist Powers would do well to revise their ideas of democracy in the light of the simple but far reaching definition of the great emancipator who banished personal slavery from its last great stronghold in America. Lincoln declared:

No man is good enough to govern another man without that other's consent....As I would not be a slave, so I would not be a master. This expresses my idea of democracy.

The Maghotsava number, a special enlarged issue of *The Indian Messenger*, considering "The Menace of Communalism", its cause and its cure, denounces separate electorates as the root cause of the existing communal situation.

The real remedy for the present communal tension, as the article brings out, is the recognition of the universal character of the problems with which India has to deal. "The economic and other interests of man reek of no communal barriers." Neither cholera nor malaria nor trade depressions are selective in their operation along communal lines. The low standard of living enforced by the general poverty bears alike upon Hindu, Muslim, Christian, Jain, Sikh, Jew. It would be difficult to name a single major problem the solution of which concerns but one community. The prevalence of preventable disease, low wages, unemployment, indebtedness, inadequate transportation and marketing facilities, illiteracy, restrictions upon freedom of speech, bad housing—which of these are peculiar to Hindus and which to Muslims? The most apprehensive and vociferous champions of the interests of the minorities do not really fear that a solution of any of these problems might profit only the majority community in any province. That legislation might be passed lifting the debt burden from Muslim cultivators but not from Hindus, that disease-prevention measures might apply to Hindus alone or a minimum wage or unemployment insurance to Christians only—such notions pass the wildest flights of demagogue alarmism.

The problems, then, which India faces are universal problems. Do they not

therefore call for universal handling, for handling, that is to say, in the light of universal principles? The writer in *The Indian Messenger* advocates inculcating from childhood the fundamental similarity which underlies the apparent conflict of India's races, creeds and cultures. Hindus and Muslims, he declares, should try to understand the fundamental aspects of each other's culture; finding them so like the basic aspects of their own "is sure to dissipate all distrust, rancour, and bitterness".

India has lost the synthetic vision which was hers in the ancient days—the vision of the fundamental unity of life and existence, and this vision must be restored to her before she can attain true progress.

Brevet-Colonel R. N. Chopra, whose important work on the indigenous drugs of India was reported a few years ago in his book bearing that title (reviewed in *THE ARYAN PATH* for April 1935), presided over the Fifth Annual General Meeting of the National Institute of Sciences of India, which was held at Madras on January 2nd. In his presidential address, reported in *The Hindu*, Dr. Chopra stressed the importance of developing the natural medicinal resources of this country.

Nearly three fourths of the drugs mentioned in the British and other Pharmacopœias grew in a state of nature and others could be easily grown. If these resources could be utilised and the finished products manufactured, treatment of many diseases could be brought within the means of the Indian masses, whose economic condition was unfortunately of a very low order.

This country, he declared, was "a veritable emporium of drugs", but the vast vegetable resources were not being properly exploited to the best advantage of the people. In his book referred to above, Dr. Chopra took the position that "old systems cannot be summarily condemned as useless" and expressed his conviction that the time was ripe for a re-investigation of the ancient system of the Ayurveda. In this address he mentioned that the literature of indigenous medicine ascribes medicinal properties to more than 2,000 plants out of the

approximately 11,000 species found in India. It speaks well for the industry of Brevet-Colonel Chopra and his associates that specimen sheets of about 1,600 species of plants with alleged medicinal or toxic properties have already been collected.

Only less important from an economic point of view is the study of plants which have insecticidal and insect-repellent properties and from which insecticides within the very limited means of the masses might be produced. Tremendous losses are inflicted upon India annually by insects, estimated, Dr. Chopra mentioned, at over a million and a half of human lives and two thousand million rupees.

Much of the necessary investigation along these and other important lines awaits the more generous subsidizing of research by the Government of India and the Provincial Governments. The plea of poverty in extenuation of failure to provide adequate research subsidies bespeaks inadequate visualization of the economic as well as the physical and social dividends which such an investment may be expected to yield.

We do not, however, favour India's giving scientific investigators in all lines the free rein they have had in the West. Laboratory investigation of the toxic properties of plants, for example, may conceivably inflict upon helpless animals sufferings only less than those in the iniquitous vivisection laboratories and in poison-gas experiments. The necessary supervision must be provided to insure that such research shall be as humane as possible and that the endless repetition of experiments and needless duplication between different institutions shall be avoided by adequate planning and correlation of efforts.

The seriousness of the task entrusted to primary school teachers was Sir S. Radhakrishnan's theme at the Calcutta Corporation Teachers' Conference on January 22nd. (*The Calcutta Municipal Gazette*) Children are placed in the primary teachers' hands at the most impressionable period of their lives, and the

training which they receive will determine to a large extent whether or not they will be able to raise the country to a higher plane a generation later. The bringing about of a better social order, he declared, depended on giving the children right ideas. "Ideas make men and propagators of ideas are teachers."

As Marcus Aurelius put it, "Your manners will depend very much upon the quality of what you frequently think on; for the soul is as it were tinged with the colour and complexion of thought." The reformation and regeneration of a country indeed depends largely if not solely upon the way the people think, in determining which education plays a major part.

Sir Sarvepalli made a plea for adequate compensation for teachers and for entrusting the vital rôle of education "to capable and efficient men who understand child psychology, who understand the direction in which the child's mind is to be moulded, who understand the great destiny to which we are working in this country, the achievement of national unity". On another occasion, also at Calcutta, presiding over the Inter-Universities Debate, Sir S. Radhakrishnan referred to the importance of the right mental attitude.

It was no use fighting fascism in the political sphere, while they developed fascism of the mind which was more intolerable and more dangerous than political fascism.

In a more than half-facetious "Defence of Pretence" in *The Manchester Guardian* for 13th December 1939, Mr. Ivor Brown upholds seeming hypocrisy as indispensable to good manners and common courtesy, maintaining that to suppress hostility and contempt and to pretend an amiability and a gaiety that one does not feel are in the interest of living peaceably together. "Is it", he demands, "hypocritical to repress fatigue and disgust with those who weary and offend you?" The Greek word "hypocrite" originally meant simply one who played a part on the stage. Is it demoralizing, as some moralists claim,

to play a part at all, whether on or off the stage? Is all acting reprehensible?

The oldest acting in the world cannot be so characterized. The most ancient drama known to history is that of the Mysteries of every country, those dramatic performances in which the hierophants and the neophytes enacted the mysteries of cosmogenesis and of nature in general, taking the parts of gods and goddesses and giving supposed scenes from their lives to bring out allegorically various truths, such as the nature of the human spirit, its relation to the body and how purification and restoration to higher life can be achieved. Plato, who, Mr. Ivor Brown mentions, condemned acting as a form of falsehood, held the Mysteries in high veneration as religious, moral and beneficent as a school of ethics.

Acting on the public stage may exert an elevating influence. By holding up the mirror to human nature and to the existing order the drama sometimes gives the needed impetus for individual and social reform. It may interpret distant peoples to each other and so promote brotherhood; it may broaden the temporal horizon by making past ages live again; it may show war and exploitation in all their naked ugliness and so produce a reaction against them; it may raise the consciousness of the audience by introducing the mystic or the spiritual element.

Few would dispute the propositions that acting a part in such a drama is a contribution to the elevation of the race and that playing a part in a debasing play is essentially immoral. It comes down to a question of what part we play. And the same applies to social conduct. Frankness and honesty do not demand, as Mr. Brown suggests, rude and offensive conduct towards those whom one does not fancy. The Latin derivation of the word "personality" is suggestive. "Persona" meant a mask worn by an actor. It is when man acts as the personality that he is playing a false part, that he is a hypocrite in the original as well as the derived sense of the word. It is that mask, the personality, that

feels the resentments, the antagonisms, the despondency that seem to call for dissimulation on pain of breach of the proprieties. Pretence is as impossible to the soul, the real man, as it is unnecessary. When that soul succeeds in expressing itself through the personality, the conduct is both courteous and frank.

A defence of the study of ancient history, a paper read by G. H. Stevenson to the "Greats Society" in Rhodes House, Oxford, is published in *The Contemporary Review* for December under the caption, "Ancient History and Modern Analogies".

It is admitted by those who have concerned themselves with comparatively recent times that they are not qualified to act as mentors to contemporary statesmen. If the study of history is to make any contribution to "citizenship", it seems to be at least possible that this contribution may be derived as well from a knowledge of ancient as of modern times.

Among the claims advanced for the study of ancient history are that it trains the critical sense so that its students instinctively distrust statements made on inadequate evidence and so are unlikely to fall victims to propaganda, and that it gives the lesson that "in the problems of to-day there is little that is new" and so qualifies its students to pass "a sane and tolerant judgment on the attempts of modern statesmen to deal with situations which in some form have often arisen in the past".

Parallels to almost all the problems of to-day may be found in Ancient History. The study of Ancient Philosophy is often defended on the ground that we find in it a discussion of problems of perennial interest, expressed in relatively simple language, free from the technical terms which have done at least as much to obscure as to clarify thought. The study of Ancient History may well be defended on similar grounds.

It is difficult to see things close to us in time or space in the perspective which the long view affords. Sometimes we can read the lessons of our own errors of judgment only after the lapse of years. Retrospection, therefore, is excellent, and retrospection in the wider sense includes

the study of ancient history. We can learn from the successes of the past, and also from its failures. Incidentally, acquaintance with the achievements of the ancients in so many lines should afford relief from megalomania such as that from which modern science suffers.

Human nature in general, however, was no different a million years ago. Prejudice based upon selfishness, pride and stubborn resistance to Truth if it should threaten to upset cherished notions—those were dominant characteristics of the masses in ancient times as they are to-day. It is not, therefore, only from the study of how ordinary men and women perchance, indeed, ourselves dealt with the problems of their age, problems so very like our own, that we can hope to find the way out of our difficulties. The stream of ancient history bears to us, however, amidst all the flotsam and jetsam, the priceless reflections of men of olden times who saw the truth and looked into the ultimate principles of things. When their injunctions were heeded humanity prospered, as in the traditional Ram-Raj and in the reign of Asoka; when the ethics they taught were neglected, calamity followed.

There is, as Mr. Stevenson indicates, a relation between the study of ancient history and that of ancient philosophy. One of the greatest services that the former can render is to lead us to the ancient springs of thought. For, as Coleridge has written :—

To him that knoweth not the port to which he is bound, no wind can be favourable; neither can he who has not yet determined at what mark he is to shoot, direct his arrow aright.

That foreign domination has spelt the cultural and spiritual ruin of India no less than her economic and political degradation is maintained by Gandhiji in *Harijan* for 3rd February. He admits that the cultural and spiritual surrender has been voluntary but declares that it is none the less galling or degrading for that.

A victim's conquest is complete when he hugs the chains that bind him and begins to

imitate the manners and customs of his captor.

We are all only too familiar with the blind aping of the alien culture in our great cities, be the customs imitated good, bad, or indifferent. That has been one unfortunate effect of Western education upon a large section of urban Indian youth. But because that education has been imparted in a foreign tongue it has had also the more drastic effect of divorcing educated India from the masses. Gandhiji continues :—

I have given only casual illustrations of the cultural conquest. The tragedy is much deeper than I have depicted. Should Englishmen take pride in the fact that many educated Indians cannot express themselves sufficiently in their own mother tongues, and that they have to transmit their inmost thoughts to their dear ones in the English language? I ask them to realise with me the enormity of the ruination of culture that this fact means. Many educated Indians have become *sahiblogs* in their own land, and there is no living contact between them and the masses.

Educated men are the natural leaders of the people. A breach between the two groups is as sad as a family estrangement, nay, as dereliction by the elders while their charges are still in need of their care and guidance. How can the educated lead or the people follow unless the former speak in a language which the masses can understand? The problem is not only one of restoring the Indian languages to their rightful position, but also one of recognition by the educated of the responsibility inseparable from privilege of any kind—even the privilege of a Western education, which enables one to appreciate and to benefit from the beauties, for example, of English literature, and should pave the way for making the mind cosmopolitan and international. The wealth of the international spirit, however, cannot come to the man who, cultivating the foreign, fails to honour and to assimilate the native culture.

Only two books by Indians are reviewed in the first issue of *Philosophic Abstracts*, edited by Dagobert D. Runes (884 Riverside Drive, New York City).

And the abstracts of Nalini Kanta Brahma's *Causality and Science* and Jwala Prasad's *Indian Epistemology* appear as exotics in the "United States and Great Britain" group. Unsolicited reviews are promised careful attention, so it is hoped that qualified Indian reviewers will insure a better showing for the motherland of philosophy in subsequent numbers of this scholarly international quarterly.

Writing on "Psychologists and Culture" (*Bulletin of the John Rylands Library, Manchester*, October 1939), Prof. T. H. Pear of the University of Manchester examines the pretension of modern psychology to be able to evaluate intelligence and attainment in terms of fixed tests which leave out of account many of the factors of cardinal importance, such as adaptability, understanding, sympathy, etc.

Most significant for India is the challenge of J. C. Hill, which Professor Pear quotes with approval, of the mental tester's view that "intelligence is the kind of intelligence academic people have, and that skill in making things, in driving a bus, in demolishing houses, in getting on with people, is an inferior kind of mental ability. . . . There appears to be little positive correlation between academic skill and skill in plumbing, paper-hanging, carpentry, building ships and engines, skating, dancing, acting, scrubbing floors, and so on."

Misunderstanding of the true basis of the caste system in Hinduism has led to contempt for so-called menial tasks, which, coupled with the exaggerated regard, imported with our educational system, for professional and clerical posts, is responsible for much of our economic maladjustment and social friction. India needs to abandon the false notion that it is the occupation which measures the dignity of the man and to recognize that *it is the man who determines the dignity of the occupation*. Mrs. Naidu struck this important note in her

recent Nagpur Convocation Address, when she urged the graduates all to serve in some capacity.

"Commerce and industry, trades and crafts, everything comes within our purview. The first thing that we have to do is to put off our false pride: 'I am a B.Sc.; how shall I demean myself with this work?' Oh! how shall the work be demeaned by such a mean spirit as that? The man who adds dignity to his work is the man who makes work great, whatever it is."

As Dr. A. K. Coomaraswamy wrote in *Indian Art and Letters* a few years ago,

"The function itself (*svadharma*), however "menial" or "commercial", is strictly speaking a "way" (*mārga*), so that it is not by engaging in other work to which a higher or lower social prestige may attach, but to the extent that a man approaches perfection in his own work and understands its spiritual significance that he can *rise above himself*—an ambition to *rise above his fellows* having then no longer any real meaning."

"The best insurance against old age is an open mind", declared Dr. William Lyon Phelps, Professor Emeritus of Yale University, in an interview for *The New York Times Magazine* of 7th January. "The more varied one's interests, the longer one will stay young."

Guy de Maupassant, in speaking of cemeteries, said "The people in them are not reading newspapers." Unfortunately, there are some people who are not in cemeteries who are interested solely in one subject, and who, so far as other things are concerned, might just as well be in cemeteries.

An open mind has kept India young down the centuries. It has foes to-day in the orthodox leaders of thought, who would like to prevent the people from seeing in more than one direction. India, on pain of senescence, must firmly reject the blinkers which those leaders urge upon her and insist upon retaining her perennial youth.

THE ARYAN PATH

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

VOL. XI

APRIL 1940

No. 4

THE SPIRIT OF CHANGE

"Of seasons I am the Spring, called Kusumākara."

—Krishna in the *Bhagavad-Gita*

During the last month, coincident with Nature's festival, the Spring Equinox, the orthodox among the Christians have observed Easter, the Hindus their Mahā Shiva Ratri and the Parsis their Jamshed-i-Navroz, which last is also celebrated every year in Iran with traditional pomp and splendour. Hindu mythology gives clues to the intimate relation which subsists between the macro- and the microcosm. The invisible part of the universe and the invisible aspect of man are shown to be as closely knit as is man's body with the earth he stands on, the air that he breathes and the distant stars which he beholds. Again between the invisible and the visible of both the cosmoses there is intimacy; and so the seasonal changes which show themselves in outward beauty are described as reflections and shadows of the psychical processes—the unfelt throbs within the crust of the earth and the currents which circulate within the atmosphere which surrounds it.

The spring to which people look forward in winter symbolizes in their minds

not mere change, but a change with a very definite promise. The vision of a blessed state is conjured up—"they lived in peace and prosperity ever after." Hope springs always in human consciousness, but the atmosphere of beauty and triumph which the spring expresses is most conducive to the birth of high hopes. But men's hopes are vague and they do not know what that promise of spring really means. It requires a poet to focus such hopes in definiteness and a sage to show the steps that lead to their realization. Strange as it may appear at first sight, the austere Shiva, Patron-Saint of Yogis and Sannyasis, is made in Hindu mythology to play more than one important part related to the season of spring. The Great Ascetic reduced to ashes Kāma-Deva, the God of Love, when the latter tried to awaken love in Shiva, plunged in meditation. It is said that when spring was working its magic, in trees and among bees and birds, and all humans were under its spell, the only being who remained ' unin-

fluenced was Shiva, who continued his meditation unmoved. Then Kāma-Deva tried to impress Mahādeva to wake to love and met with his own death. From the Third Eye of Shiva darted forth fire which reduced Kāma-Deva to ashes. The immortal Kālidāsa who created his *Kumārasambhava* out of this old myth has also written some lines which intimate the magic of spiritual change in the spring. In his *Ritusamhāra*, in which he sings of the six seasons and which has been called "a Lover's Calendar", he deals with spring not first but last—a point of debate among writers on poetics; Dr. A. Berriedale Keith, however, strikes the correct note when he comments:—

"But spring brings to them and to all nature new life and joy; we see now why the poet begins with summer; it enables him to end with the season in which young love, in harmony with the birth of a new year, is made perfect."

Not only that, Kālidāsa also seems to remember the spiritual counterpart of the season which affects the ascetic as the beauty of spring affects the human lover and the aesthete. Spring tests the resolutions of the ascetic who keeps his emotions under control as it stirs the love slumbering in inexperienced youth. Of this Kālidāsa sings—as beautifully rendered in English by Arthur W. Ryder, whose death lovers of the East will continue to mourn:—

The days are soft, the evenings clear
And charming; everything
That moves and lives and blossoms, dear,
Is sweeter in the Spring.
The groves are beautifully bright
For many and many a mile
With jasmine flowers that are as white
As loving woman's smile:
The resolution of a saint
Might well be tried by this;
For more young hearts that fancies paint
With dreams of loving bliss.

In the interior life of man psychical

seasons produce their influence. In the man who is integrating himself, a new Love is born from which the duality of human emotion is eliminated; then from the muddy pool of passion the lotus of compassion rises heavenward; finally Divine Love focussed within himself is poured out in benediction for all.

In varying degrees the transmutation of human love into divine compassion is taking place; that benign work of silent Nature is marred by man's indulgence and spoiled by man's folly. Hedonism degrades love to lust; rigid asceticism murders love and the ascetic is obsessed by the ghost left behind. The seminal principle in Nature as in man acts as the channel for the Soul's manifestation, providing for it a form. When man co-operates with Nature in activating that principle the result is rhythm, harmony, beauty; Nature, frustrated by man through blind ignorance or deliberate sin, ever tries to restore the broken order. A continuous struggle is going on between restoring Nature and marring man and because of that we see the spirit of change at work. Nature labours to create humanity after a divine pattern; man, a prey to his own selfishness, regards the power of nurture as superior to Nature, which he endeavours to mould, and the result

every time he finds Nature stronger than himself. However often he overcomes his own error, the result of his own jejune efforts at improving Nature, he never succeeds in conquering her. Nature is conquered by obeisance to her laws—never otherwise.

In every nation there are men and women who want to change outer conditions, and there are those, fewer in number, who endeavour to transmute their own attitude and dis-

position. Most of them fail because they do not possess the knowledge necessary for that purpose. That knowledge pertains to the spiritual stratum of the universe, wherein wisdom is compassion and justice is mercy and sacrifice is duty. Learned Pandits of the world seek after Wisdom, try to establish Justice, preach the Path of Duty—without taking into account the emotional counterparts of these. Religious-hearted men of the world preach and try to practise compassion and mercy and sacrifice without recognizing the value of their mental counterparts. A learned head and a hard heart are as evil a combination as a sentimental heart which tries to do or to be good without a knowledge of what is good to do.

The present disintegrated state of the educated man is the direct result of materialistic philosophy, the child of modern science, which values senses and sense-data most highly, and of the crude theology which separates human life on earth from the heavenly life of the saved and the hellish life of the damned. "God's in his heaven—all's right with the world!" does not make for a right philosophy but only strengthens the division between the sacred and the secular. Modern knowledge regards emotions as born of the flesh, Soul as the product of the sensorium. Ancient knowledge looks upon the Soul, the Divine Thinker, as the builder of the

tabernacle—the primary cause and not the product of the body. Also, it regards the basic human desire, the Will-to-Live, called *Tanha* or *Trishna*, as a reflection from Divine Desire; this *Tanha*, however, through contact with the elemental yet sentient psychic forces known as Nature Spirits, becomes separative and competitive in expression, whereas Divine Desire is wholly altruistic—Compassion Absolute. Thus, lust, wrath, greed and their like are not the progeny of the body of flesh. Their father is this *Tanha* and their mother the Nature Spirits—salamanders, sylphs, undines, gnomes, which are not self-conscious intelligences but may be accurately described as the forces of subtle nature. These human desires play an important part in the creating of the body, in its preservation and in its death. Wrong asceticism controls the senses only; the right type of asceticism purifies the desire-nature; and in right asceticism the human Soul, the Thinker, is the controller of the wandering mind as well as the purifier of the manifold desires.

The Spirit of Change engendered by the Soul assisted by Nature will continue to work till the day when man will have unfolded his divinity. Then Man, the great Purusha, having become the lord and master of Nature, the fecund Prakriti, will enjoy Eternal Spring.

THE FUTURE OF THE LEAGUE

ASIATIC LIBERATIONS

[Numerous are the projects discussed for the reconstruction of the world, most of which are confined to a new Europe. In the following article Sir Norman Angell puts forward considered views which rightly take into account non-European peoples whose exploitation must cease if humanity is to enjoy lasting peace. Needless to say, the views of such an eminent and clear thinker deserve most careful examination.—Ed.]

The League of Nations, as we know, was an attempt to end the international anarchy and to build the foundations of an international society. But words have become so misused that we should make clear at the outset of any discussion of the League what we mean by the term "international anarchy"; why it needed to be ended; and why anarchy will not work in the international field.

Anarchy, of course, means literally absence of government; a condition in which individuals—whether nations or men—are subject to no law or rule or common authority; in which each is sovereign, independent, free to order his conduct as he alone shall decide.

Why need such a relationship be disastrous?

Perhaps if we were all perfectly wise it would not be. But even with perfect wisdom there are, obviously, certain circumstances in which a condition of "no government, no law", each making his own rule, would produce chaos. On the motor road for instance. If each user of the road insisted on being independent of rules, sovereign, asserting the right to drive as he alone saw fit, to the left if he were an Englishman, to the right if he were a Continental, so that no driver would know whether the car

approaching would turn right or left, in those conditions, however careful drivers might be, death would lurk at every crossing. It was not always so. In what one might term ox-cart conditions of the road it would be possible to manage without a traffic code. But under motor car conditions there must be a code or murderous chaos.

The limits of this article do not permit of pointing out in detail how that analogy applies to the traffic of nations. But traffic rules on the world lines of communication will be found to relate to such matters as raw materials, tariffs, monetary regulations, without which the best life for the most people is not possible.

But if men need co-operation for the good life, they need it still more urgently for the very preservation of life, its defence, including the defence of the nation's life, nationality. Self-preservation is after all the supreme motive of living things: if the right to existence is not ensured no other right can be of much avail. And anarchy does not permit of effective defence: only by an organised society can that be ensured. Only by mutual aid, by certain co-operations, can man defend himself against the forces of destruction in external na-

ture and in his own nature. Anarchy is fatal to those defensive co-operations.

It is important clearly to understand why and in what manner that is true, for failure on the part of those who had to work the League adequately to appreciate that particular truth accounts for the present failure of that institution. Similar confusion will cause the failure of any similar institution, whatever its particular form. Concerned first of all with self-preservation, each nation in the past has argued: "Since there is no society to defend us and we can depend only upon our own power for defence, we must be stronger than any one who might attack us."

So be it. A given nation is stronger than some neighbour whom it fears. It has "defence". But what becomes of the defence of the neighbour, the weaker? Is he to have no defence against the power of those stronger than himself?

This is not an imaginary dilemma. It is the very core of the dilemma which has cursed international history for generations. Nations have attempted to fulfil the very first function of society—the survival, self-preservation of its units, defence—by a method in which the defence of one kills the defence of the other.

This dilemma is indeed the story of Anglo-German relations. In 1914 Britain said: "If Germany, by overcoming France and Russia, establishes her domination of the Continent, she will be so much stronger than we are that we shall be at her mercy." Britain's alternative to this intolerable situation was that Germany should be the weaker, and at the mercy of Britain and her allies. When that had been achieved the Allies made the

Treaty of Versailles. Whereupon Germany said: "Such a fate is due to being weaker than our enemy. To get justice we must be stronger." If Germany should succeed and triumph, the treaty she would make would not be better than the one Britain and her allies made at Versailles. It would be much worse. Those suffering under it would in due time rebel, to make a treaty worse than the first... Such is much of the history of Europe where two nations or two groups strive for preponderance of irresponsible power.

The problem is not solved by the victor being "just" at the treaty making. Men differ very honestly and sincerely as to what is just, particularly when it comes to the fixing of national frontiers. What one side regards as fair the other with equally passionate sincerity may regard as gross and intolerable injustice. We have been talking these last few years as though only the injustices of Versailles caused the world to drift to war. Then what caused the last war, when there was no Treaty of Versailles? If after 1919 we could have so revised the treaty as to restore to Germany everything she possessed in 1914, every colony, every piece of territory, we know by experience that that would not have sufficed for peace, for when she had all those things the world drifted to war.

Germany in 1914 in effect said: "We will not accept a situation in which we are at the mercy of a Franco-Russian, or an Anglo-Franco-Russian alliance, a situation in which if we have a quarrel with one of them we have to accept the verdict of the other party to the dispute, because we have no power to resist the judgment." Again, it is no good for the would-be dominant side to argue that it

will be just and fair in its judgment, its treatment of the other side. The prospectively weaker would retort that there can be no justice where one of the parties to the dispute, one of the litigants, is the judge. For in that case the right of judgment which the stronger claims is denied to the other. There can be no equality of right. Britain's power, Germans have argued (as they still argue), is by the sheer fact of its predominance a gross affront and injustice to the weaker who have had to accept what the predominant party out of his good grace cares to grant.

Very well. But would the injustice be less or the situation bettered if the Anglo-French domination were exchanged for a German, or a Russo-German domination? It would of course be worse.

The trouble with this situation is not that force, power, plays a part in it. Doubtless in the highest form of human society there will be no force. But no known society has so far for long achieved that condition; and in the maintenance of order, the restraint of violence in every considerable state known to history, power has played its part. The trouble with the struggle for predominance as we see it operating in international affairs is that the nations who so struggle desire to use power for a purpose which is the exact contrary of the purpose for which civilized states use it within their borders. In the struggle for predominance as just sketched, each side is attempting to acquire power in order to become judge in its own dispute, and by that fact is denying similar right of judgment to the weaker side. Within the state we use power to *prevent* either litigant using his physical force to impose his partial judgment on the

other party. Within the nation force is the instrument of the law, not of the litigant. And the real problem which confronts us in the international field is somehow to transfer power from the litigants to the law; to transform power from being an instrument by which one party to a dispute imposes its judgment on the other to being the instrument of a law to prevent that thing. Whether the League is to be revived and become a reality, or whether international organisation is to take some other form, that of a Federation, or Confederation, success will depend upon the extent to which the nations co-operating appreciate this point that *force belongs to the law, not to the litigant; to the Constitution, not to parties arming against each other.*

The precise form of a constitution for the preservation of peace is less important than the political sense or judgment, which means in fact the degree of understanding of what principles are vital on the part of those who work the constitution. You might give to (say) certain Spanish-American or Caribbean Republics the same Constitution as that possessed by (say) Switzerland or Sweden, but that does not mean that you would have in the former case the results in peace and order shown by the latter. Indeed it so happens that some very disorderly Caribbean Republics have excellent Constitutions.

Can the constituent members of any new League or Federation be brought to attach sufficient importance to this primary task of making power, if it is to be used at all, the instrument of the law, the Constitution?

That result could most quickly be brought about if the belligerent which had shown itself the stronger were to make clear the purpose of his power to

the weaker in some such terms as these :

You cannot overcome us. But we shall not attempt to use our power to impose our judgment upon you, only to prevent you from imposing yours upon us. We do not ask you to accept our domination, but the domination of a rule or law by which we ourselves are prepared to abide. What we claim for ourselves we offer to you. We fight, that is, for equality of right.

What is the nature of the law so offered, which, however imperfect, as all human law is imperfect, would come nearest to ensuring equality of right between the contending parties? The basis of it is third party judgment, as impartial as human devices can make it. Such a principle, though it might be favourable at times to one party, would be favourable to the other at other times. There would be broad equality. But associated with this, and perhaps more fundamentally still, must be collective resistance to violence whenever a member of our society is threatened thereby. For if passionate men, and still more passionate nations, honestly convinced of the righteousness of their case, encounter no resistance when they impose by force what they believe to be right, they *will* impose it by force and society will break down. It was the failure to appreciate this truth, that a society which fails to defend its constituent members must collapse, the truth that unless we are prepared to defend others it ultimately becomes impossible to defend ourselves, which caused the failure of the League, the failure of the collective system, until it was too late to prevent war.

When Manchuria was attacked by Japan, many—perhaps most—Englishmen said : “Manchuria is no affair of

ours.” In other nations the same view was held. It seemed clear that the law against violence would not be upheld. Later came the attack on Abyssinia. The British Foreign Minister declared he would not risk a ship for Abyssinia ; further evidence that weak states could be attacked with impunity. Whereupon two tendencies were revealed. On the one side powerful predatory combinations began to form. On the other, lesser states, feeling that they would not be protected by the League and that its obligations, therefore, had no compensating advantages, began to divest themselves of those obligations. The lesser states would no longer act as a unit in resistance to aggression.

Now if you have (say) ten lesser states confronted by a big combination, and the combination attacks one of the ten and the remaining nine say “no affair of ours” ; and then one of the nine is attacked and the remaining eight say “no affair of ours” , it becomes quite obvious that though the ten, if combined, might be immensely more powerful than their opponent, that opponent, though of inferior power, can destroy the ten if he can take them in detail one by one. If each of the ten says, “We will defend ourselves but not others” , then in the last analysis they cannot even defend themselves. And that situation may arise even though the stronger powers are actuated merely by motives of defence. A great power may say : “If I don't seize such and such small state, my opponent will. It will give him a strategic advantage, advantages also in the way of raw materials for himself which he can withhold from me. I must act first. After all, my defence depends upon remaining stronger than he is. I have nothing but my own relative

power to protect me."

That kind of motive is not only one which has operated most powerfully in the last year or two, but is one which has very direct bearing upon the problem of European exploitation of Asiatic and African territories. Russia's invasion of Finland and her annexation of Eastern Poland have been justified by apologists on precisely the ground just indicated. If, Russia's apologists explain, she did not seize Finland (or Eastern Poland) Germany would establish herself there and use it as a means of future attack upon Russia. And, of course, we have often heard the British retention of India defended on similar grounds: the conquest of India by another power would endanger the whole British Commonwealth. So long as this motive—which has its roots in the international anarchy, in the fact that where anarchy obtains a nation has no means of defence save the maintenance of its own relative power, a motive which even Socialist Russia has obeyed—is operative, the respective European powers will cling to as much domination of Asiatic and African peoples as they can manage. The problem of the organisation of security for the European states is intimately related to the problem of the liberation of Asiatic and African peoples.

Events are demonstrating that the political motive of security, that is to say, of political self-preservation, is more powerful than the purely economic—as the case of Russia proves. Not only had Russia no economic motive in the ordinary sense of the term for the conquest of Finland (Russia has resources enough of her own) but economic considerations of the socialist kind would prompt her to avoid too close a contact

with a Nazi, "anti-comintern" Germany. The motives in both cases were political, the desire to defend the Russian State from external danger or attack. "Defence is more than opulence", as the old English writer put it. If a man had to choose between his life and his purse, he would choose life, since if he lost his life he would lose his purse as well.

Behind much of the scramble for self-sufficiency (in which must be included the scramble for overseas territory) lies also the political motive of security. To be dependent upon raw materials produced in foreign countries may have actual economic advantages in peace time, but in war time to be self-sufficient is a source of military strength.

Security is a primary condition alike for political and economic liberations. Great states say in effect: "To modify this frontier, surrender this province or that dependency will make me weaker. Suppose I make these concessions on behalf of justice and I myself am unjustly attacked, will 'society' defend me? ' If not, or so long as there is no society, the great states will cling to such power of defence as they have.

Because, as already suggested, the precise form of any international constitution or world order is of less importance than an understanding of the few basic principles indispensable to the operation of any form, I have attempted here to indicate one or two of those basic principles; and to show how their recognition bears upon the ultimate liberation of Asiatic and African peoples—as well as of certain European peoples, now in so many cases suffering under yokes just as cruel.

NORMAN ANGELL

ANAND MARRIAGE

[Sir Jogendra Singh, author of *A Life of Malabari, Thus Spoke Guru Nanak* and other volumes, has served India for many years in different fields of activity. —Ed.]

Among the Sikhs a marriage is arranged by the parents with the consent of the contracting parties. Generally a formal betrothal takes place. All Sikh ceremonies are performed in the presence of Guru Granth Sahib. The tenth and the last Guru enjoined that after him the Holy Book, as the voice of the Gurus, was to be respected as the Guru himself. The Holy Book, wrapped in silk, is kept in a place which is not approached without due respect.

Before any ceremony takes place, the room in which the Holy Book is to be opened and recited is cleaned and carpeted. An altar is improvised by placing a small bed on a wooden divan under a canopy. The Holy Book is brought in with all reverence; every one rises to receive it. It is placed on the bed and its wrappings are arranged round it in proper order. The Sikh who opens and reads the book is called the "Granthi"; any Sikh, man or woman, can perform this duty. The Granthi then recites a Hymn from memory and opens the book.

The betrothal ceremony is simple. In the presence of Guru Granth Sahib the bride's messenger and the bridegroom's family exchange presents for the bride and bridegroom. Then a general prayer is offered, and the congregation invokes the blessings of God on the betrothed couple. Thereupon Karah Parshad, the sacred food, is distributed. Karah Parshad is placed on a separate table and covered with a clean cloth. The distribution of food and a free and

common kitchen for the whole congregation are almost always associated with Sikh ceremonies. This custom effectively cuts at the root of Hindu caste and food taboos.

Formal betrothal, however, is not an essential part of the marriage ceremony. The marriage can take place without previous betrothal and without waiting for an auspicious day. It can take place on any day which the parties find convenient. It is held that prayer offered to the Almighty sanctifies all acts and all times. The custom, however, has grown of choosing a day associated with the life of one of the Gurus, although there is no religious authority for this. The marriage can take place at any place where the Holy Book is installed.

The marriage ceremony must be performed in an assembly of Sikhs, which every Sikh is free to join as a member of the Sikh brotherhood. Secret marriages are discouraged.

The bride and bridegroom can present themselves anywhere to be married but the marriage is generally performed at the bride's residence. The bridegroom's party proceeds to the house, where the two families meet and exchange salutations and presents. There the following Shabad is sung : -

Friends have come to my house,
The True One
Has brought us together.
The union is pleasing to God.
In the union of hearts
Is the seed of tranquillity.
What the heart desired
Has been obtained ;

The mind is satisfied ;
 The house is made beautiful ;
 It rings with music
 And with soundless sound.
 Friends have come to our house.

After the Shabad a general prayer is offered and blessings are invoked.

Generally the formal marriage ceremony takes place next day after the morning prayer. The assent of the bride and bridegroom to the marriage is a necessary part of the ceremony. The couple present themselves and occupy seats in front of Guru Granth Sahib, the bridegroom sitting at the bride's right hand. The reader of the Holy Granth who has to perform the ceremony, generally a man known for his religious life, then begins his duties. He may be a relative or any one of whom the parties approve. There is no ordained priesthood among the community.

The Granthi asks the bride and the bridegroom, as well as the father or guardian of the bride and bridegroom, to stand up and on their behalf he reads a prayer and proposes the marriage. When the consent of the parents has been obtained, he asks the assent of the congregation ; after this the congregation resume their seats. The musicians then sing :—

Before undertaking anything,
 Seek the grace of God.
 By the grace of the True Teacher
 Who in the company of saints
 Expounds the truth,
 Success is attained.
 It is with the True Teacher
 That we taste the ambrosia.
 O ! Thou destroyer of fears
 And embodiment of mercy,
 Bestow Thy grace on Thy servant.
 Nanak says, by praising God,
 We apprehend the infinite.
 The Granthi then explains the

duties of husband and wife to each other. Marriage amongst us, he says, is not a social contract but aims at the fusion of two souls into one as the Marriage Hymns indicate. It is a union on the long road of life. The Marriage Hymns indicate the four stages on the path of attainment. The Guru says :—
 " It is only by the faithful performance of duty to each other that a married couple fulfil their vows."

The bride should know
 No other man
 Except her husband ;
 So the Guru ordains.

She alone is of good family,
 She shines with light
 Who is adorned
 With the love of her husband.

There is only one way
 To the heart of the beloved,
 To be humble and true
 And to do his bidding ;
 It is only thus true union is attained.

Happy are they,
 Freed from vanity,
 Who by unstinted giving
 Win the heart of the Lord

They who sit together
 Are not husband and wife,
 But they whose spirits
 Have fused into a single flame.

Sweet of voice, humble in behaviour,
 The only ornament
 Unquestioned acceptance,
 Such brides enjoy the company of
 their beloved.
 Ask the happy ones by what ways
 They have won the beloved.
 They answer : By sweetness of speech,
 Beauty of contentment and love,
 By abstaining from falsehood.

A loaf of dry bread,
 Bare earth for bed
 With the beloved
 Is full of happiness.

They who worship the True Lord
Win respect and are saved.
They who serve others,
Says Nanak, the ignorant ones,
They suffer death over and over again.

He who created Thee,
And creating, made thee beautiful.
Think of Him night and day.

Let humanity be the word,
Resignation the offerings.
Tongue the mint of sweet speech.
Adopt these habits, dear sister,
Then you will have him in your power.

Other persons' property,
Another man's wife,
Evil-speaking of another,
Poison life.

Like the touch
Of the poisonous snake
Is the connection
With another man's wife.

The Granthi then asks the bride and the bridegroom in the light of the above to signify their assent if they are prepared to accept the duties of married life. When they give their assent by bowing their heads before Guru Granth Sahib and agree to observe the conditions laid down, the father or the brother of the bride or any other relative present who is to give the bride away takes the edge of the bridegroom's garment and the end of his scarf or waistband and ties it to the edge of the bride's saree as a symbol of their joining together as husband and wife. Then the following Shalok is read on behalf of the bride :

Praise and dispraise, Nanakji,
I let all pass.
I seize the edge
Of his garment.
All else I let pass.
All relationships
I found false
I cling to Thee, my Lord.

The Granthi then reads the first Lavan or Marriage Hymn. When he finishes the first Hymn the pair move slowly round the Holy Book. Musicians sing the first Hymn, finishing as the pair step in front of the holy book. The Granthi reads the second Lavan or Marriage Hymn and the pair go round while musicians again take up the refrain in the same way. This procedure is repeated four times till all the four Hymns have been recited and sung :—

LAVAN (Hymns of Marriage)

In the first round
God ordains
The performance of duty.
The voices of the Brahma and the
Vedas
Declare the path of duty
And the way to avoid sin.
Disciplined in the performance of
Duty,

Repeating the Name of God.
As prescribed in the books of religion,
Devote Thyself to God
By following the True Teacher.
All afflictions and sins depart
By great good fortune.
The name of God becomes sweet,
Endowing the soul with bliss.
The disciple of Nanak says,
In the first round
Initial preparations are made.

In the second round
The teacher speaks of the immanence
of God
And reveals to the disciple
The knowledge of divine presence.
The fear of the fearless enters the
mind

And the dirt of egoism is removed.
The mind becomes limpid
By the fire of the fear of the stainless.
It fills the heart with a song of praise
And the Lord of Bliss is seen ;
In Atman God Himself pervades.
The Lord Himself pervades everything.
Within and without is one God,
And His devotees, joining together,
Sing the song of rejoicing.

The disciple of Nanak says,
In the second round
The song of the soul is heard.

In the third round,
With a feeling of exultation
Mind is disenchanted with *Vairag*
(detachment).

In the company of saints
By great good fortune
God Himself is found,
The pure, the omnipresent God is
found.

A song of praise arises in the heart
And lips murmur the word of God.
By great good fortune
The saints find the Omnipresent.
In the heart the sound of the Divine
Name echoes.

This indescribable story is beyond
telling.

They who have inscribed
On their foreheads the good fortune,
Repeat God's name.
In the third round, the pupil of
Nanak says,
The mind awakens with *vairag*.

In the fourth round
Mind becomes peaceful ;
Self is realised.
The all-pervading God is found ;
The True Teacher is met
And gives his sweet message.
Its sweetness pervades
The mind and body.
God in his goodness has made His
Love

The sweet breath of my life ;
My mind all the time
Is fixed on Him.
The heart's desire is fulfilled ;
The long-desired fruit has been
obtained.

The song of gratulation breaks forth,
Ringing with His Name.
The Lord God is united with his
bride ;

The bride is full of bliss,
With her heart filled with His Name.
The disciple of Nanak says,
In the fourth round is found
The Omnipresent, the Immortal God.

The recital of the fourth Marriage
Hymn completes the ceremony. After
this the following Hymn is recited :—

All my desires are fulfilled.
I have no virtues,
But Thou art goodness itself.
How can I praise Thee ?
Thou art the Lord.
My good and bad deeds thou didst
not consider ;
Thou hast forgiven me in an instant.
Nine treasures are gained ;
Songs of rejoicing are sung ;
Unblown trumpets are blown ;
All sins have vanished,
Says Nanak ;
I have found the bridegroom and my
home.

Then the following " Anand " or
Song of Bliss is recited : —

I have found my true teacher,
O my mother, I have found the source
of bliss.
The true one has been found with ease.
My mind is filled with a song of
rejoicing.
The fairies have come to make Divine
Music
And sing the Hymns of praise to
Him
Who dwells in my heart.
Thou too sing the Hymns of praise.
Nanak says, I am in a state of bliss,
I have found the True Teacher.

O my mind, stay always with God ;
If Thou remainest with God
Sorrows shall not haunt Thee.
If he accepts Thee,
All Thy undertakings will be fulfilled.
He who is omnipotent, the Supreme
Lord,
Why shouldst thou forget Him ?
Saith Nanak, O my mind,
Stay always with God.

True Lord,
What is there not in Thy house ?
In Thy house are all the Treasures.
He gets them on whom Thou
bestowest thy favour.

For ever may we sing of Thy glory,
And may Thy name abide in my heart.
In whose heart Thy name abides,
They are filled with Heavenly music.
Says Nanak, O True Lord, what is
not in Thy house?

Devotion to Thy Name is my only
sustenance.

The true Name is my only sustenance.
It has satisfied all hungers,
It has quenched all the fires.
Peace has entered the mind.
The source of desire has dried up.
I am a sacrifice to the Guru
Whose great gifts these are.
Says Nanak, Listen, O Saints,
Learn to love the Word.

The True Name is my only sustenance.

That house is blessed
Which resounds with fivefold music.
In that fortunate house this music is
played

In which spiritual power manifests
itself,

In which five evil passions are
subdued

And the dread of death is removed.
They whose destiny is high love Thee
And repeat Thy Name.
Saith Nanak, They obtain happiness,
And in their hearts Divine music
resounds.

Listen to this song of Bliss,
O fortunate ones.

It will fulfil all your wishes.
When the supreme omnipresent God is
realised,

All troubles come to an end.
Pain, disease, and all torments depart
When Thy true word is heard.

Thy devotees and the pious
Are filled with satisfaction
When they hear from the True
Teacher

(The meaning of truth).
The speaker is sanctified,
The listeners are purified
By the word of the teacher.
It pervades their (Beings).
Praying in all humility
At the feet of Guru Nanak,
They hear the soundless music.

After this the whole congregation
stands and the prayer is offered ; if the
parties wish to give any money in
charity it is announced and the cere-
mony then closes with the general prayer
and good wishes for the happy life of
the newly married couple. The parents
are allowed to give what dowry they
please. A similar marriage ceremony is
performed for the marriage of a widow
or of a previously married man. No
fault in the procedure in a marriage
ceremony can invalidate a marriage.
Even going round the Granth Sahib is
not essential if the Lavan is read while
the couple stand in front of the Holy
Book.

The text of the original prayer ends
with the invocation of the tenth Guru,
but some additions and variations have
been made and changes suitable to vari-
ous occasions are permissible :—

Thine is the victory.

Protect us !

Praise to the all-powerful.

Offered by the tenth Guru.

First we invoke the all-powerful God,
Then Guru Nanak, then Guru Angad,
Then Amardass and Guru Ram Dass.
May they protect us !

Then we invoke Guru Arjan, Guru
Hargobind.

Hari Rai and Sri Harkishan

Who dispels all sorrows.

Remember Guru Teg Bahadur

At whose remembrance Nine Treasures
Come hastening home.

May Guru Gobind Singh, tenth Guru,
Extend his protection !

Disciples of the Guru,

Meditate on the Guru Granth Sahib,

The Visible Image of the Guru.

Acting on its teachings.

Utter "Wah Guru !" (three times).

Thinking of the four Princes, five
Beloved Ones, and the martyrs,
utter "Wah Guru !" .

Think of their deeds and utter "Wah
Guru!"

Think of the deeds of those who
recited the Name,
Shared their earnings with the
brotherhood,

Wielded the sword for the defenceless,
Overlooked the faults of others,
Surrendered their body and mind and
wealth for the sake of Dharma.

Utter "Wah Guru!"

Think of all the Gurdwaras,
The Holy Places, and utter "Wah
Guru!"

O Thou, the Ocean of Love, the
knower of inner feelings,

O Timeless One, in Thy presence

This congregation offers its homage
and prays that your blessings
may descend on the married
couple.

May they be true to each other and
may the banners and staying-
places of the Khalsa

Echo with songs of Victory!

JOGENDRA SINGH

THE SOUL OF INDIAN ART

Dr. Radha Kumud Mookerji's reflections on the philosophy of art, in his informative *Notes on Early Indian Art* (The Indian Press, Allahabad) carry implications profounder and wider than his subject.

The Hindu conception of art was as an expression of the search for the divine meaning in every thing, an attempt to find the One by meditation on the many. Yet even in this sense Hindu art appeared far later than the *Vedas* and the *Upanishads* because this effort to reach the Infinite through the finite was held to be lower than purely subjective contemplation of the Formless as the highest Truth and man's greatest objective. There is no place in the Hindu conception for "Art for Art's Sake"; Hindu art when it did appear was strictly regulated by religion. But conformity to the canons laid down in the *Śilpa Śāstras* for the fashioning of divine forms has not stifled the creative impulse, any more, Dr. Mookerji observes, than a knowledge of grammar and idioms handicaps literary expression, or than, we may add, acquaintance with engineering technique hampers the bridge-builder.

But art to Dr. Mookerji is wider than æsthetics. Works of art he sees as "self-expression", an attempt to image that which seems real. Every civilization finds expression "in works reflecting the particular bent of its intellectual and constructive enthusiasm". Some religion

or some philosophy is the primary instigation of all human works. The religion and the philosophy of the England of to-day, finding greater reality in material things, express themselves in buildings for business, exactly as the spiritual bent of mediæval Europe was reflected in its churches.

The modern Western worships matter with the same emotion that is aroused by worship of God in other times and places.

Our modern materialistic civilization expresses itself best in great works of mechanical skill. These are *our* works of Art.

Creations differ because notions of reality differ, but Materialist and Idealist, Dr. Mookerji believes, are equally concerned to discover Truth. There is, therefore, a unity of all art in a common foundation, the creative philosophy from which it springs—the pursuit of Real. And the recognition of that fundamental unity of art has its own contribution to make to the "universal brotherhood in outlook and ideals", the achievement of which Dr. Mookerji sees as the highest purpose of mankind.

Only we cannot, he reminds us, have both types of art. The general preoccupation with material things is doubtless the explanation of the sterility of our age in art in the accepted sense—expressions of beauty of thought and of feeling that bear witness to a higher because a more enduring Real.

MULTI-DIMENSIONAL MAN

[John A. Osoinach contributes a thought-provoking exposition of the great occult truth of other worlds interblended with our own objective sphere. "They are, as it were, blended with our world--interpenetrating it and interpenetrated by it... Although as invisible as if they were millions of miles beyond our solar system, they are yet with us, near us, *within* our own world, as objective and material to their respective inhabitants as ours is to us."—ED.]

Stevenson in his *Dr. Jekyll and Mr. Hyde* gave us a startling study of dual personality, but some of our more speculative modern philosophers have suggested a theory about man which dwarfs Stevenson's fictional creation into comparative insignificance. It grows out of the theory of a multi-dimensional universe—a universe which is really the equivalent of separate universes that enfold and interpenetrate each other, each with its own space, events, forces and personnel.

That theory is nothing less than that each man, the real man, is a creature that dwells in the absolute and may cast his shadow athwart a number of dimensions simultaneously, in a plurality of lives.

In this connection, we must consider the literature that has grown up on the subject of the multi-dimensionality of the universe. It is larger than might be supposed. Maeterlinck among many others has written of it. Its most prolific exponent is the Russian Ouspensky.

No one need any longer fear that he will be regarded as a mystic because he knows that time is considered as the fourth dimension of space. That has become familiar learning. But that is only an introduction to the teachings of Ouspensky. He points out that the universe cannot be fitted into a four-dimensional *schema*. That takes six dimensions.

It is not too difficult to conceive of time as a fixed dimension of space, with events positioned along its line. But if that is the fourth dimension, what are the fifth and the sixth? It is almost impossible to fit these revolutionary ideas into conventional terms, and Ouspensky frequently uses geometrical illustrations to clarify his meaning. Thus he points out that our perception of time—our time consciousness—is so short that we get an impression of time as a straight line; but he suggests that "the idea of time as a curve of the fourth dimension entirely changes our conception of life". Our understanding is further aided by considering life as a series of undulatory vibrations:—

"As we should know from the study of undulatory vibrations in the world of physical phenomena, every wave comprises in itself a complete circle, that is, the matter of the wave moves in a completed curve in the same place and for as long a time as the force acts which creates the wave."

Each completed life circle, these smaller circles symbolizing our lives, rejoins the wave of eternity at its point of beginning. In other words, the point of death coincides with the point of birth. This curving wave of eternity, then, of which the shorter circles of time are a part, is the fifth dimension.

There is not just one time, according to this hypothesis. There is a plurality

of times, and Ouspensky says that time may move at different velocities for those existing under different conditions. This concept alone, however, leaves us enmeshed in this series of life circles flowing in the wave of eternity. What is the way out? There is a way out, he says; the curve of the fifth dimension completes itself, rises a little higher with each revolution and becomes the ascending spiral of the sixth dimension. The ascending spiral is the principle of release from the bondage of repeated lives; it is the direction of the upward flight of the spirit.

From all this, the conclusion is reached that time is itself a three-dimensional solid, not a thing of linear quality alone. Its dimensions are duration, velocity and direction. We can measure duration and velocity, but we can only apprehend direction. But if time is fixed and static, a mere dimension of space, how can it be said to have velocity? The implication seems to be that the duration of time is the distance between events, and its velocity is the speed with which we appear, in our own consciousness, to move toward them. The direction of time is, of course, pointed by the ascending spiral.

Thus, we have a time solid of three dimensions to be added to three-dimensional space, and we arrive at a six-dimensional space-time. This is said to be the least, and likewise the greatest number of dimensions into which our universe will fit. This space of six dimensions is the space of the actualization of all possibilities. Outside it, "we can think only of repetitions of the period of dimensions either on the scale of zero or on the scale of infinity". It comprises seven powers, because it starts with the point, which is not a

dimension but only indicates the hidden solid. Then we reach successively the line, the surface, the body; time or "the existence of a body in time"; the existence of time itself, within the great wave of eternity; and, finally, "that for which we have no name, the 'six-pointed star', or the existence of eternity, the solid of the seventh power".

How is this six-dimensional universe the space of the actualization of all possibilities? Ouspensky suggests that it may help us if we will imagine each instant as a perpendicular line stretching from infinity to infinity. Each has endless duration and upon it is posited every event possible within that instant. If one progresses upon this circling wave, one is bound to transect the perpendicular lines of these eternal instants. Our progress around the circle will probably be in a zigzag path, depending upon the location of the events which we actualize. These events will depend upon many things—our character, our environment, the influence of others and the law of Karma. It is not beyond the powers of imagination to glimpse how each of us will have actualized the whole pantheon of possibilities existing in the universe when he has completed his progress over this ascending spiral.

Since time is a dimension of space, eternity must be different kinds or dimensions of space. We cannot conceive of these differences with our three-dimensional consciousness. We are inclined to think of space in terms of distance, that is, of nearness or remoteness; but, in this sense, these terms are inartful and even meaningless. The real distinction between the dimensions of space must be in their quality. This is bound to be true, even though one dimension may penetrate, or even in-

clude, another. All events occurring in three-dimensional space are contemporaneous, if indeed contemporaneity can still be said to possess any meaning. Space itself becomes a mere mental classification of experience, and it would be more accurate to refer to three-dimensional consciousness. Time itself is no more than another method of mental classification of experience, just as we classify words under their initial letter in the dictionary. They exist simultaneously, whether they are on the first page or the last. So it is when we read a book; when we read the first chapter, the last is already there.

Our minds are but reflections of the universal mind, and the universal mind must function in the absolute. Mind in the absolute must be conscious of events centuries apart, even though one of them may lie in the distant future. It is equally conceivable that it may manifest itself simultaneously in different dimensions of the less-than-absolute.

This brings us face to face with Ouspensky's most advanced hypothesis:— that of man as a multi-dimensional creature who may be living more than one conscious existence at the same time!

Perhaps the best way to attempt to clarify this idea is to quote from Ouspensky himself. He presents the thought in the course of a discussion on the origin of evil:—

"The causes of evil are not in the present. They are in the past. There would be no possibility of thinking of the *evolution of humanity*, if the possibility did not exist for individually evolving man to go into the past and struggle against the causes of the present evil which lie there....

"In order to admit the possibility of reincarnation into the past, it becomes necessary to presume plurality of existence, or again co-existence, that is to

say, it becomes necessary to suppose that the life of man, while repeating according to the law of eternal recurrence at one 'place in time', if it can be put thus, *simultaneously* occurs at another 'place in time'. Moreover, it can be said with almost complete certainty that a man, even approaching the superhuman state, will not be conscious of that simultaneity of lives; and will *remember* one life or the life at one 'place in time' as past and feel the other as present.

"In the conditions of three-dimensional space and one-dimensional time plurality of existence is impossible. But under the conditions of six-dimensional space-time it is quite natural, because in it 'every point of time touches every point of space' and 'everything is everywhere and always'."

Life, to most of us, seems a simple one-dimensional business. We are born in time and move forward along a straight line. If we live a plurality of lives simultaneously, then it becomes a very complicated affair. Perhaps under Karma a deed performed in this life has no meaning here but is debited or credited against some other life a thousand years apart, as time goes.

The subconscious has a great sense of drama. Every man plays many parts in a lifetime, not necessarily in visible reality but in his own consciousness. His nature seems to crave this vicarious fulfilment of every experience. Would it be so unnatural if the absolute man were finding comprehensive and perhaps even universal expression by projecting his shadow, as it were, simultaneously into many dimensions? Absolute man must be conscious of himself and of all his shadows, but the individual shadow is conscious only of itself. Adversity here may be only one facet compensating for bliss in another dimension and necessary to round out the infinite totality of experience needed by absolute man. It

is implicit in the idea that each of us must exhaust every character in the play and taste every experience possible to man.

Why do we not recognize this six-dimensional world of reality? Why are we doomed to dwell in the realm of illusion? Ouspensky says it is because we dwell (presumably in our minds) in a seventh dimension, where all phenomena have only "fictitious possibility, fictitious importance, and fictitious value" :--

"We never even come near to understanding how many non-existent things play a rôle in our life, govern our fate and our actions...and, therefore, it is perfectly justifiable to speak not of the seventh dimension, but generally of imaginary dimensions, the number of which is also imaginary."

We can discern only a limited number of the dimensions of our universe. If any one tried to apprehend the reality of a cube by studying the qualities of a line or of a surface, which was not part of the cube but only delimited an edge or a side, mere boundaries, he would probably arrive at a fantastic result. Imagine trying to know the United States or Canada by examining its bound-

aries! And so, when we examine the three dimensions of space and consider our imperfect time-concept of the fourth, it is not surprising that our interpretation of a six-dimensional space-time continuum should be fictitious and illusory. These appearances are false only because we seek to interpret them as the whole, when they may be but the edges or boundaries of the whole.

How can one hope ever to know his real environment? The attitude of experimental science toward such esoteric knowledge as may exist has been confined to ridicule and repudiation. Any body of knowledge is scorned if it cannot be canalized into our own scientific moulds. Nothing could more completely bar us from any truths which esotericism may have to teach us. It would seem that we must start with ourselves. We must know more about ourselves before we can hope to know more about our universe. The instrumentality must be perfected through presently unknown psychological laws before it will record the facts with sufficient accuracy to enable us to begin to solve these challenging problems.

JOHN A. OSOINACH

THE PROPAGANDA MENACE

There are few arts more vital than that of thinking for oneself, and perhaps there is none more inadequately fostered by modern education. It is gratifying therefore to learn of a movement in the West to combat the propaganda menace at its crux by putting the individual on his guard against ready-made judgments. In the *American Library Association Bulletin* for January appears an article on "Propaganda Analysis: To-day's Challenge" in which Miss Violet Edwards discusses the aims and the efforts of the Institute for Propaganda Analysis in New York, of which she is the Edu-

cational Director. That non-profit educational organization was formed in the fall of 1937 to analyze the propaganda being put forward and to formulate methods whereby individuals can analyze for themselves "attempts to persuade them to do something that they might not do if they were given all of the facts". The Institute has the co-operation of hundreds of groups in and outside the schools, in which the individual is encouraged "to build his own philosophy with his goal that of intelligent, responsible membership in his group".

DHARMA—MECHANICAL AND ORGANIC

[This is the fourth in the series of studies on the "Gita" by Prof. D. S. Sarma, the first of which appeared in our January number. Ed.]

Let us examine a little more closely the question raised by Arjuna at the beginning of the dialogue and the answer he receives at the end. The hero says he is perplexed about his *dharma dharma sumudha chelah*. He says that if he fights and kills his own kith and kin there will be general confusion and destruction of *the eternal dharmas of tribe and clan* (I. 43). So it is a question of dharma for Arjuna, apart from his disinclination to kill his own kinsmen. But Krishna takes him over a much wider field, and so his teaching can be called not merely a *dharma sastra* but also a *yoga sastra*. And what happens at the end? Arjuna says that his delusion is gone, that his doubts are cleared and that he is prepared to fight. But, we may ask, what has happened to "the eternal dharmas of tribe and clan"? Are they not all destroyed at one stroke? Yes. The following famous verse gives the reply to our question :

"Surrendering all dharmas, come unto me alone for shelter. Do not grieve, for I will release thee from all sins." (XVIII. 66)

This verse is rightly considered the final word in the teaching of the *Gita*. It is not a mere rhetorical flourish; it is an utterance with a profound meaning. It implies that there is a world of difference between Arjuna's conception of dharma and the Bhagavan's conception of it. To put it briefly, Arjuna has a mechanical conception of dharma.

Krishna points out that our conception of dharma should be organic, not

mechanical. What is the difference? A clock is a mechanism, a tree is an organism. The former is lifeless, the latter is living. The former is fixed, the latter is growing. The former is put together from without, the latter develops from within. Similarly dharma is mechanical when it consists only of fixed unalterable rules imposed by an external authority. It becomes organic when it grows according to the law of its own being, ever adjusting its means to its end. The end is yoga or union with God and the aim of all rules of dharma is to promote that end. Dharma is no dharma when it does not lead us into fellowship with God, when it is not vitally connected with yoga. In every age our rules of dharma are only the imperfect means by which we seek to realise the perfections of God. And as our knowledge of the divine being grows, we have to revise our rules and thus improve our means. One has only to read the ancient codes of law and ethics of any country to see how many of the rules solemnly laid down have become thoroughly obsolete. We know how the conscience of humanity has improved or is improving with regard to the "sacred" duties of taking revenge, of conducting religious persecutions and of offering animal sacrifices. How terribly stunted would mankind be if nations could not step out of "the eternal dharmas of tribe and clan"?

Thus the dialogue begins with a rigid, mechanical conception of dharma on the part of Arjuna and ends with the exposition of an organic conception of

dharma rooted in yoga, on the part of Krishna. The Bhagavan has given us the final word, not on the forms of dharma—for that has to be determined by ourselves for our age and by those who come after us for their age—but on the principle of growth in dharma. This world is a school where humanity is still in the lower classes painfully learning its graded lessons from the great teachers who arise from age to age, inspired by God. As it proceeds from class to class text-books are superseded, but the principles of instruction remain the same. For instance, on the field of Kurukshetra the violence of war is admitted as a legitimate weapon after peaceful negotiations have failed, though non-violence is given a high place in the list of virtues. The advocacy of non-violence as a substitute for war is reserved for future incarnations.

We have already said that the *Gita* is a practical gospel with the help of which every one of us can order his life and discharge his duties as they should be discharged. Its aim is to convert us from men of the world into men of God. *Yoga* or fellowship with God has to replace *Sanga* or attachment to the world. Every one of us is a *Sakta* or a worldly man to start with. Our actions are prompted by self-interest. We are slaves to our desires. We live in a small world of our own making, like frogs in a well. It is such blind creatures that the *Gita* proposes to take in hand with the object of making every one of them a *Yukta* or a man in fellowship with God. Outwardly there may be no difference at all between a *Sakta* and a *Yukta*. Both may live laborious days, both may come into conflict with others and both may have their successes and their defeats. But internally they are

poles asunder. Delusion and restlessness and self-centred desire in the one have given place to vision, peace and self-forgetting love in the other. How is this transfiguration to be effected? How is a *Sakta* or worldly man to be converted into a *Yukta* or spiritual man, and a *Yukta* into a *Nitya-yukta*, one who lives in constant fellowship with God? That is the burden of Krishna's song.

The divine Teacher takes the unregenerate man as he finds him—a child of both earth and heaven—and recognises his dual nature. For he says :

"From whatever wombs living forms may arise, O Arjuna, great Nature is their womb and I am the generating father." (XIV. 4)

If God is our father, Nature is our mother. It is one of the unique features of the *Gita* that it not only recognises this fact, but also bases its whole teaching on it. As we shall see, its gospel of *Sradharma* is nothing but a sublimation of man's own nature, a directing of the individual's gifts to a higher end. The full significance of the *Gita* passages stressing the importance of the force of nature in the economy of spiritual life can be realised only in a scientific age like our own. As sufficient attention has not been drawn to them we shall quote some of them here :—

"Every one is driven to act, in spite of himself, by the impulses of Nature." (III. 5)

"All beings follow their nature. What can repression do?" (III. 33)

"Those whose judgments are swayed by various desires resort to other gods, being overpowered by their own natures and observing diverse rituals." (VII. 20)

"Controlling Nature which is my own, I send forth again and again all

this multitude of beings which are helpless under the sway of Nature." (IX. 8)

"The faith of every man, O Arjuna, is in accordance with his natural disposition." (XVII. 3)

"There is no creature here on earth, nor again among the gods in heaven, which is free from these three dispositions of Nature." (XVIII. 40)

"He who does the duty imposed on him by his own nature incurs no sin." (XVIII. 47)

"One ought not to give up the work which is suited to one's own nature, O Arjuna, though it has its imperfections." (XVIII. 48)

"Fettered by thine own tendencies, O Arjuna, which are born of nature, that which through delusion thou seekest not to do—thou shalt do even against thy will." (XVIII. 60)

The overpowering influence of natural dispositions is further indicated in the last two chapters of the *Gita* by the elaborate classification, each into three categories, of the following twelve concepts: faith, food, sacrifice, penance, charity, renunciation, knowledge, deed, doer, understanding, steadiness and pleasure. Also it is the basis of the classification of men into the two types of the godly and the ungodly in the sixteenth chapter.

From all these passages it is plain that according to Krishna the natural endowments of a man cannot be ignored in any scheme of spiritual discipline. There is no real antagonism between nature and spirit. They appear as irreconcilable foes only in the writings of lesser teachers, not in those of the great masters. Accordingly, though sense-control is stressed on almost every page of the *Gita*, the teaching never degenerates into mere asceticism. On the other hand, excessive mortification of the flesh is condemned in no uncertain terms. Take for instance the following passages:—

"Yoga is not for him who eats too much, nor for him who eats too little. It is not for him, O Arjuna, who sleeps too much, nor for him who keeps vigil too long. But for the man who is temperate in his food and recreation, who is restrained in all his actions and who has regulated his sleep and vigils, yoga puts an end to all sorrow." (VI. 16 and 17)

"Vain and conceited men, impelled by the force of their desires and passions, subject themselves to terrible mortifications not ordained by scriptures. And, being foolish, they torture their bodily organs and me also who dwell within the body. Know that such men are fiendish in their resolves." (XVII. 5 and 6)

So the natural man in us is neither to be suppressed nor indulged. He is to be wisely controlled and properly directed. In other words, we should learn to move amidst the sense objects with an easy self-mastery, neither attracted nor repelled by them.

"A man of disciplined mind who moves among the objects of sense with his senses fully under his control and free from love and hate—he attains to a clear vision." (II. 64).

The same idea is also figuratively expressed:—

"Some offer as sacrifice their hearing and other senses in the fires of restraint; while others offer sound and other objects of sense in the fires of their senses." (IV. 26)

We now understand why the Teacher points out what kind of food is the best for the body and what type of pleasure is the best for the mind.

"Foods that promote length of life, vitality, strength, health, happiness and cheerfulness and those that are sweet, oily, nourishing and agreeable are the favourites of the good. Foods that are bitter, sour, salted, over-hot, pungent, dry and burning, those that produce pain, grief and disease are liked by the passionate. And that which is

not freshly cooked, which is tasteless, putrid and stale, which is of the leavings and unclean, is the food that is dear to the 'dull.' (XVII. 8-10)

"And now hear from me, O Arjuna, the three kinds of pleasure. That in which a man comes to rejoice by long practice and in which there is an end to his pain, and that which is like poison at first, but like nectar at the end - such pleasure is said to be good. It springs

from a clear knowledge of the soul. That which springs from the contact of the senses and their objects, and which is like nectar at first but like poison at the end—such pleasure is said to be passionate. But that which deludes the soul both in the beginning and even after the end, and which springs from sleep, sloth and error - that pleasure is said to be dull." (XVIII. 36-39)

D. S. SARMA

ANCIENT CIVILIZATIONS

A recent Supplement to the *Journal of the American Oriental Society* brings together four learned papers presented in a Symposium on "The Beginnings of Civilization in the Orient" at the Society's 1939 meetings. In them Hermann Ranke, E. A. Speiser and W. Norman Brown of the University of Pennsylvania and Carl Whiting Bishop of the Freer Gallery of Art at Washington discuss protohistoric Egypt, Mesopotamia, India and Eastern Asia respectively, basing their theories on material remains, the evidence of language and script etc.

Some interesting facts emerge, as that the oldest civilizations were not narrowly localized. Exception may, however, be taken to the arbitrary interpretation of the facts adduced. The papers are a blend of rather ostentatious modesty with naïve and certainly unwarranted assurance. Repeatedly the speakers remind us of the tentative nature of their conclusions, due to the limitations of present knowledge. But all four seem to accept certain unproven assumptions as foregone conclusions: (1) that the progress of civilization represents a single straight-line advance from barbarism; (2) that none of the remains of the civil-

izations discussed date from more than a few thousand years B.C.; (3) that these civilizations were approximately contemporaneous; and (4) that civilization appeared first in the Near East, whence it spread to the South and the Far East.

This is not the place to assemble the compelling evidence for alternative hypotheses, but these papers themselves mention instances of cultural retrogression which certainly point rather to cyclic than to straight-line progress. Eastern tradition, moreover, stands squarely upon the vastly greater age of many of the survivals of the past than can be conceived by the modern archaeologist who, unconsciously to himself, seems to be still under the inherited cramping influence of Biblical chronology. As for the cultures examined having been contemporaneous, the speakers would have done well to heed Professor Speiser's caution against failing to distinguish "between cultural synchronism and parallels from different periods".

Numerous proofs exist that India was the mother of civilization, and not the Near East as these speakers hold, but space forbids their elaboration here.

THE MYSTICS OF OLD JAPAN

[The cult of the Beautiful touched every sphere of thought in old Japan and coloured the mysticism of the conventual, as is shown in this article by **Doran Fox**, soldier, traveller and journalist. With him we hope that the current of mystic love will reëmerge and overpower the aggressiveness of modern Japan, restoring to the world that which is the highest stratum of the Soul of old Nippon.—Ed.]

Japan is a strange land, unique and fascinating to the Occidental mentality and even to that of the Western Oriental. A land where thinkers have always had profound reverence for the beautiful in nature and in art. A land where the wise live simply. In spite of the great industrial centres and the huge ugly shipping quays, Japan remains a land of mountain sides, green to the summit with luxuriant foliage, interspersed with exquisite cataracts like tangled skeins of silken floss. The whispers of approaching change have not yet penetrated the cloistered spots with their glorious, peaceful solitudes.

Imagine a mountain covered with thousands of magnificent cedars; then visualize among these trees a sacred citadel, tier above tier and terrace above terrace. Towards each plateau ascends a flight of broad stone steps. Sharp-cut, mysterious torii, hewn out of massive stone or made of polished bronze, stand in front of each. Here there is a beautifully decorated fountain, its spray like jewels darkened by the forest gloom, and along the terraces, where belfries appear encrusted with precious stones, are more fountains adorned with gilded bronze and picturesque temples bright with every colour of the rainbow. Lacquered pagodas line the sacred avenue and the solemn tones of huge bronze bells roll on in grand reverberations in rhythmic waves of sound. *And here is peace.*

How powerless is language to portray

a place like this! Words are as impotent before its grand impressiveness as are the birds which flutter noiselessly beneath the boundless canopy of shade from trees which have looked down upon it for a thousand years.

Nature mysticism has perhaps been practised in Japan as much as if not more than anywhere else, for the Japanese have always seen in nature an all-embracing proof of Deity. Certainly the surge of peace, of purity of mind and of contentment that floods the human soul after looking upon the cherry-blossoms of the beloved Yoshino Mountain or upon the virgin snow crowning Fugi San and reflecting the entire octave of the rainbow's colours cannot be equalled anywhere.

All Japanese mysticism has its roots in appreciation of and reverence for nature. In his moods of joy the Japanese turns naturally to the song of a bird or even to the chirping of his lesser brothers of the insect world. Love of nature and of all living things is reflected in his writings and his colloquy. For his more deliberate and deeper contemplation he may seek out a beautiful lake, calm and serene, or some phase of the moon, or thousands of huge bouquets lifting their clouds of pale pink blossoms towards the light blue of the sky. The beautiful things of the world are but rungs on the ladder up which he may climb to enlightenment.

The East was centuries ahead of the

West in responding to the influence of natural beauty and realizing the Truth behind its symbols. History reveals the numerous schools of thought which have flourished in Japan, from the intuitionism of Wang Yang Ming to the various paths to Nirvana. Among the many sects of Buddhism, the enlightenment of Zen and the Nō-Plays stand forth as great contributing factors. And in a still greater antiquity one cannot overlook the Tendai and the Shingon teachings and even the ancient form of Positivism of Chu Hi. But in all the cultural history of Japan two great influences stand forth as beyond question the chief contributors to its mysticism—natural beauty and Buddhism.

The original faith of Japan was Shintoism, literally, "the way of the gods". Its gods were either deified national heroes or personifications of nature such as the glorious sun, the all-surrounding ocean and the innumerable deities of mountains, rivers, rocks and trees. Its shrines with their gray stone lanterns and majestic *torii* were severely plain and its services extremely simple.

Buddhism reached Japan in 552 A.D. It took root among the thinkers, and the Shinto faith began slightly to lose ground. Even the Mikados for a long time supported the Buddhist doctrine. The Buddhist temples were marvels of artistic beauty, symbolizing complete perfection. Tables, columns, doors and even floors were surfaced with ruby-red or jet-black lacquer so thick and smooth as to produce the effect of rosewood or of solid ebony. Altars were decorated with ornaments of gold and of bronze. Sacred characters were inscribed on silken screens. Exquisite bronze lanterns, incense burners, gilded gongs and tall lotus, flowers with leaves fashioned of

gold were everywhere. Beautiful lacquered boxes were placed on stands to hold the precious manuscripts of the Buddhist scriptures. Among the originals stored thus are the magnificent writings of Saigyō, Chōmei, Bashō, Kenkō and Seami and the later works of Ekken and of Muro Kyūsō.

The first mystical sects, the Shingon and the Tendai, date from the late eighth and the early ninth centuries. Saigyō Hoshi (1118-1190), whose thought was apparently much influenced by Buddhist philosophy, was a brilliant and inspired poet and without doubt a genuine mystic. He gives deep meaning to the silver note of a nightingale among the blossoms, to the deep-throated voice of the frogs, and indeed to everything which is actuated by the glorious impulse of life.

Saigyō was a young noble at the court of the Emperor Toba. He was exceptionally versed in the Chinese and Buddhist writings, and became a court poet. As a member of his ruler's body-guard, he led a pleasant life until suddenly death claimed a close friend. Deserting in his grief even his wife and child he left the outer world to become a monk. He paced the roads and climbed the mountains of old Japan, seeking the flowers and the birds and the mysticism of the moon. He wrote three thousand poems during his wanderings. He asks at one stage :—

Why do I remain in harmony with
flowers?
In all else I have withdrawn from the
world.

He wanted to lose himself in exalted thought. At times he became almost desperate in his passionate desire for that complete absorption which the counterfeit human mind strives so hard to keep the soul from attaining. Of the moon and its light he writes :—

I will turn myself into a pool of tears ; so I can reflect the moonlight to my heart's content.

Elsewhere, momentarily comforted, he expresses himself thus :—

The moon shines on, untroubled by the anguish of the earth ; in it I behold a picture of my heart.

But for all his glorious enlightenment and humility, we find him sometimes in moods of futility :—

The smoke of Fuji vanishes, blown by the wind into the high sky ; and my own thoughts futilely wander forth and are lost in the world.

Pensive as he was, however, his writing never became despondent but always revealed that wonderful hope which Divine inspiration brings.

He revelled in the autumnal glory of the foliage. Thousands of oaks and maples line the slopes of Japan, soit green in their summer dress but flaming in the fall of the year in every shade of orange, red, vermilion and purple. Among these Saigyō loved to roam in solitude. Watching the east become first white, then golden, as the sun advanced and shed its rays upon the white frost, stretching away in glittering perspective through the trees like an avenue of silver between mountains of jewels, enraptured with beauty, he would become lost in contemplation of the eternity of the soul.

Gentle in deed, self-sacrificing and kindly, he was ever firm in his determination to follow the inspired Way.

Since well I know
That everything which seems
Real, is *not* so,
Must I not also know
Dreams are not dreams.

Kamo Chōmei (1154-1216) embraced mysticism during the lifetime of Saigyō. A man of wide learning disillusioned with the prescribed life of mortals, he retired from the court to the mountains, became a Buddhist monk and led the contemplative life of a hermit. He has left us in his great work, *Hojoki* (1212), a

record of the delight and the conviction of immortality inspired by simple living and by communion with the beasts and the birds of the forests.

Kenkō (Yoshido Kaneyoshi, 1283-1350), descended from a line of respected nobles, left the court of Go-Uda to become a Buddhist. He lived a somewhat secluded life and dwelt most upon the pathos and the futility of life. He was moved to sadness by such things as "the crimson maple leaves lying scattered about the grass at the lakeside in the morning, covered by white hoar frost" ; "and the sky with its clear, cold moon which none care to watch". Like all nature lovers, he felt a wide embracing love for all living creatures.

We have long and worthy mystic revelations left by the meditator and student, Matsura Bashō (1644-94), by Kaibara Ekken (1630-1714) and by Muro Kyūsō (1658-1734). The influence of all these must be acknowledged in any history of Japanese mysticism, but it seems to have been the influence of Zen on the national thought that was more responsible than anything else for Japan's definite change of attitude toward all nature. It was his enlightenment which led the Japanese into an understanding of the glories of contemplation of the rhythmic beauty of all life. The exquisite harmony and the fragile perfection of form which are reflected in Japanese art even to-day owe their origin in large part to these doctrines. This is certainly the case in the theatre.

The Nō-drama is more comprehensible in the light of the Zen revelations, though its thoughts may still be beyond the comprehension of all except the initiated. Complete comprehension of the Nō-plays is beyond the powers of any one, unless he reads them in the original and is

familiar with the Japanese tradition and with the literature left by the religions of Japan. Were the Nō-plays to be given in translation in Western cultural circles, they would lose all their deeper meaning. The influence of both Buddhism and Shintoism can be traced in many of them, and frequently they include discussions of the doctrines of various Buddhist sects.

We are inspired by such magnificent passages during their portrayal as :—

To watch the sun sink behind a flower-clad hill, to wander on and on in a huge forest with no thought to return, to stand upon the shore and gaze after a boat that goes hid by far-off islands, to ponder on the journey of wild geese seen and lost among the clouds—such are the gates of Yugen.

Or by the following expression of Buddhist Nature-mysticism :—

In the wind of the hilltop, in the valley's song,

In the film of the night, in the mist of the morning,
Is it proclaimed that Thought alone
Was, is, and shall be.
As a cloud that hides the moon, so
matter veils
The face of Thought.

In a land beset now and again by eruptions, mental and physical, which at times seem to threaten its very being, there is much ground for hope in the realization that a true life has been lived and that love and harmony have been practised for centuries by men of enlightened thought. The love which has flooded the minds of the truly great and has purified them in ages past, as the records they have left us bear witness, is still here and, we may rest assured, will endure until the true thought of man merges with it and he attains complete salvation.

DORAN FOX

A NOTE ON INDIAN ART

"Some Reflections on Indian Art" which Maurice Collis presents in *Time and Tide* for 20th January—inspired, he tells us, by Alfred Nowrath's profusely illustrated *India and China*—are thought-provoking. Indian classical art differs from Western art, which generally aims only at objective reasonable truth, in being "solely concerned with rendering into form a metaphysical theory of the utmost abstruseness". The Pantheon of lesser divinities has kept Indian art, in one aspect, "amusing and popular, though always remaining symbolic, never being decorative without meaning or pretty in an empty or purely objective sense", but Mr. Collis declares the major theme of Indian art to be a human face lighted by the Vision of the Ideal. He regards the best pure Indian sculptures of such great brooding faces, which contemplate the plenitude, as more power-

ful works of art than their better-known cognates from the other Asiatic countries to which the Indian metaphysic spread, from Cambodia to Japan.

But the best pure Indian sculptures cannot be found in museums; they can only be seen in their original setting. That inaccessibility is one reason why the capital qualities of Indian sculpture have not received the recognition that is their due. Mr. Collis assigns other reasons also which are worth considering, including the education which has taught Indians to despise their classic art because its technique differed from the Greek.

Missionary prejudice, academic critics, ignorance of the metaphysic and the fact that India is a dependency (and so cannot teach its lord) have all contributed to blind the English to the colossal genius of the best Indian artists.

ADAPA: A BABYLONIAN LEGEND

[The following adaptation by Mrs. Lila Ray of a legend of the old world contains a lesson for our modern age.—Ed.]

In ancient times there was a city called Eridu in the Kingdom of Babylonia. Situated on the shores of the Persian Gulf near the mouth of the River Euphrates it was a flourishing seaport. Large boat-like boats sailed into the port from foreign lands and smaller boats with long stout poles plied up and down the river. Flat fields stretched beyond the city and through them wound canals like blue-silver serpents. Wheat and oats, sesame and vohrys, palms and all manner of nuts and fruit grew abundantly in the rich alluvial soil. Flocks of sheep and herds of goats were in the pastures. Milkmaids in flounced skirts sat milking their docile cows.

Amidst such peace and wealth Eridu shone like an opal in an emerald and turquoise setting. And the tall ziggurat tower stood out among the flat mud roofs like a painted teat of heaven. The topmost storey was sky-blue, the next brick-red, the one beneath stainless white, and the lowest of all was black. Here in the sky-blue chamber Ea, the Lord of Living Waters, the God of Culture and the Earth, the Creator of Man, the Lord of Mortality and the patron deity of Eridu, took his rest at night with his consort Damkina.

His priests and priestesses dwelt in the sacred buildings which formed three sides of the temple courtyard from which rose the ziggurat. Among them was the man Adapa. His devotion to the God was very great, so great that it brought his understanding to flower. Ea was pleased and bestowed upon him the rare and mighty gift of a

fine intelligence. Adapa at once bent all his new power upon the acquirement of culture, of which Ea was also the Lord. Skilled as a scribe, versed in the arts, an expert mathematician, he perfected himself in the arts of war as well and hurled javelins, drove chariots, practised archery and rode untamed colts. Well-read in the Sumerian and Akkadian literatures, he became powerful in incantation, cunning in magic, and wise in the use of herbs. He excelled in divination, whether in the interpretation of dreams, the examination of a sheep's liver or of drops of oil in water, or the observation of planetary and astral aspects and of the casual behaviour of animals. As an artist he engraved legends and psalms in praise of Ea on shells of mother-of-pearl, filling the incised lines with red paint so that they were indeed lovely. These he placed at the foot of the golden image of Ea in the temple. The god loved him dearly and grew jealous of his devotion.

One day Adapa sat fishing on the bank of the Euphrates. All of a sudden a wind sprang up from the south. Steadily and strongly it blew with increasing force until, with a terrifying rush, the dread demoness, Lamashtu, bore down upon him. He was hurled violently into the water. Borne up on the rough waves by Ea, he cursed the demoness. With incantations he drove her to tear her own hair, and, not content with that in the excess of his anger, he broke and crushed her wings before she could flee. Moaning she crept away.

Lamashtu was a daughter of Anu, the King of All Gods. Dragging her bleeding wings she went to him and complained bitterly of Adapa's unwarrantedly harsh treatment.

Adapa returned to the temple and worshipped with renewed devotion the deity without whose timely aid he surely would have been drowned. For he was not immortal. All his great accomplishments could not secure this for him as it was a gift beyond the power of Ea to bestow. After the last libation he returned to his priestly dwelling, partook of his evening meal and lay down to rest.

Soon he began to dream. There came a messenger bearing a summons to the court of Anu. He must account for his treatment of Lamashtu. Anu, musing on his large blue throne, appeared to him with his court. The King of All Gods turned his great vacant eyes on Adapa and his glance was like a javelin thrust. Joy and pain overflowed the wise man's heart. The vision vanished. He now seemed to be walking among the sacred buildings around the temple of Ea. They seemed strange and unfamiliar to him. He came before Damkina and worshipped her. She bade him seek an audience with her husband and disappeared. Accordingly Adapa approached the temple. As he mounted the broad flight of steps and entered the pillared portico where stone fish with lapis lazuli eyes and collars of gold poised on stone waves he thought he heard a great commotion within and saw a light. But the gleaming double-winged door of beaten copper opened to reveal only darkness. In the gloom before the image he prostrated himself. Then slowly an emerald radiance spread out around from the golden image. The

opalescent fish-skin robe Ea wore glittered and fanciful lights leapt from the facets of the gems, carved into the likenesses of tiny fish, that formed his crown. So bright did it grow that Adapa clearly beheld the symmetrical rows of spouted terra-cotta libation vessels at the feet of the statuettes of the god in his various aspects which stood at intervals around the walls and the friezes above them that related legends of his life.

"O wisest of men and most beloved of devotees", Ea said, "to-morrow you will go to the court of the great King, Anu. Take care! Neither eat nor drink of anything offered to you there. Give me your word." The prostrate sage assented. The green radiance dimmed and faded. As the last slanting rays glinted on the fish-skin robe Adapa awoke.

It was dawn but he lingered in bed, for he was weary and dark half-moons hung beneath his eyes. The drowsy rustle of leaves, the twitter of waking birds and the calling of beasts going out to pasture filled the air with a sunshine of sounds. The shrieking of crows, the creaking of cart wheels, the voices of women going to draw water at the well with laughing and crying children tugging at their long flounced skirts announced to him that the work of the day had begun. There came a rush of feet and a pounding on his door.

"Adapa! O sage Adapa! Open! I come from the King."

Adapa went out and the summons was thrust into his hand. "When am I to go?" he asked the shining-eyed messenger.

"To-day, when the sun leans heavily on the ziggurat", the boy replied.

"At noon, then", Adapa said, and the messenger bounded away with

lithe grace.

The sage was absent-minded in his preparations. Deep in thought he hurried to the temple and went through the morning service. Then he mounted his horse and made his way through the narrow streets of the city and out into the country. Through fields and pastures, along twisting silver canals and past busy farmsteads he rode until at length he came to Erech, the sacred city of Anu. So bright was it that he was forced to shut his eyes, dazzled as by the sun. In a haze of light he entered the city gate and sought out the temple.

At the appointed hour Adapa was brought before the great wide throne from which Anu surveyed the infinite heavens.

"O Lord of the Sky and King of All Gods, in obedience to your summons I have come", he said and bowed very low.

"Your name?" Anu spoke with great dignity.

"Adapa the Wise they call me, devotee of the Lord Ea."

"Lamashtu is my daughter. She has complained bitterly to me of you. Even yet she lies with broken and bleeding wings. Have you anything to say in your defence?"

"No, great King", replied the sage.

"Then must punishment be meted out to you." The vast voice was resonant with anger.

"As you will."

At this juncture the Goddess Ishtar, fairest and most loved of Anu's daughters, came before her father and knelt at his feet.

"Father", she said, "Tammuz, my

beloved, and his friend, Gishzida, have come to plead with you. Hear them."

Anu rested his deep eyes on her radiant face. "I listen", he said and motioned Adapa aside.

Tammuz bowed low. "We come to intercede for this sage mortal", he said.

"What qualities has he that the Ever-dying and the Ever-born should sue for him?"

"Hear, O Great King, Father of the Incomparable Ishtar, Adapa possesses all the qualities of godhood save one, immortality. This my father, the Lord Ea, cannot give him. Civilization dies with Adapa, the omniscient man. If he had been less skilled in incantation's uses such a misfortune would already have occurred as Lamashtu wished."

Anu pondered in silence. Then he said, "But his fault is great. What was the need of crushing her wings?"

"Is it a crime, O Lord of the Sky, to so treat a demoness?" Tammuz spoke boldly. "Surely she does not handle her victims gently."

When Anu spoke again there was kindness in his voice.

"Ishtar", he bade, "bring bread and water." Upon a golden table she placed the food before Adapa.

"Eat and drink", her father commanded. Then the sage was seized with a great sorrow. Falling on his knees he craved pardon.

"O King of the Infinite Heavens", he said, "forgive me. I can neither eat nor drink what you offer me."

Anu did not reply. Ishtar, Tammuz and Gishzida turned away. Leaving the bread and water of immortality untouched Adapa returned to Eridu, filled with a deathless grief.

LILA RAY

SCIENCE AND THE MODERN WORLD

AN INTERVIEW WITH ROBERT ANDREWS MILLIKAN

[When he visited Bombay, a member of our staff interviewed the world-famous American scientist, Dr. R. A. Millikan.—Ed.]

It is rare for a man to receive in his lifetime as many honours as academic and cultural bodies in many countries have crowded to pay to the American scientist, Robert Andrews Millikan, but the forceful, alert Chairman of the Executive Council of the California Institute of Technology wears his twenty-odd honorary doctorates as lightly as he does his Nobel Prize in Physics and his seventy-one years, which his white hair admits but his keen blue eyes defy.

I heard the second of the two lectures that he gave for the University of Bombay in the day and a half which he spent in the city. I had heard other lectures where students had made up a large part of the audience, as on that occasion, and the breath-held silence impressed me only less than the lecture itself. Dr. Millikan's subject was the wonderful 200-inch telescope which has been years in building under the direction of his Institute and which, by doubling the size of the mirror and reducing the focus, will open up to study no less than twenty-seven times the volume of space reached by the world's largest telescope so far, the 100-inch one at Mount Wilson Observatory in California. It may be mentioned incidentally that not the least striking of Dr. Millikan's points was his almost casual reference to the completely harmonious collaboration which has prevailed for years between the latter institution and his own, a harmony like that of India's dream for her own people.

"Why did your study of cosmic rays bring you to India, Dr. Millikan?", I asked when I had an opportunity after the lecture to talk to him. "And what practical results do you expect from your experiments?"

"We came here because the magnetic field is stronger in this part of the world. The magnetic equator crosses Southern India and the difficulty that a cosmic-ray electron has in getting through the earth's magnetic field and reaching the earth's surface (or atmosphere) is greater here than anywhere else in the world. Science has found that something very interesting is going on all through space. In all directions about us in the outer stretches of the universe there are taking place nuclear transformations or other events producing rays of enormous energy value. We are trying to measure the intensity of these cosmic rays at high altitudes in the attempt to find out more about them.

"But practical results? Nothing practical can come out of experiments of this sort, nothing except the stretching of the mind of man and an increase in our knowledge of the way the universe is built and how it works. It seems to me that studies of this kind without any utilitarian or even tangible objective are pretty good proof that scientists are not, after all, materialists."

"But do not scientists generally ignore the metaphysical background of the world and think that the material universe is all that there is, or, at any rate,

is all that matters?"

"No, most of them do not ignore the metaphysical background. They have some theory of their own about it, though they don't *know* about anything but the physical world. In fact", he added thoughtfully, "it isn't too much to claim for modern science that it has remade philosophy and given a new and more rational direction to religion. There have been remarkable scientific advances in the last thirty-five years. You might almost say that we are living in a different world, our horizons have receded so far in so many directions. Take the 100-inch telescope, for example. Only twenty-two years ago, in 1918, when that telescope was set up, astronomers weren't sure that space contained more than one galaxy. Now we know that ours is only one of millions of galaxies and that our universe is only a spiral nebula like that of Andromeda. Some of those universes have been located definitely millions of light years away.

"Astronomy has revealed a vast universe and it is a universe ruled by orderliness and harmony. We find the same order, the same working of law in the molecular world of chemistry, in the electronic world of physics; and geology, paleontology and biology show us that there has been a similar orderly development in the organic world. We may say that the God of Science is the spirit of rational order and of orderly development. You might call Him the integrating factor in the universe. There is an interrelatedness, a wholeness to it all, and we ourselves are parts of that whole. The old idea of an anthropomorphic God is gone and with it the notion that we must propitiate him and try to get better treatment from

him than he gives to our neighbour. Our duty towards the God of law and order is quite different, not to try to save our own souls but to study that order and to get into harmony with it so that we may make the world a better place for humanity to live in."

"But what about the responsibility of science for giving out discoveries that may be dangerous in their applications?", I asked.

"I think Nobel was right in thinking he had done more for the cause of peace by his discovery of nitroglycerine than by his Peace Prizes. War will have to be given up because it will become impossible. Sentimental pacifism will get us nowhere. It is an appeal to emotion, and emotion is the law of the jungle. You may call reason an unsafe guide, but man has no other, unless he turns his face back toward the jungle. As for the danger that some people imagine, that some force may be discovered that can do titanic physical damage, there seem to be some fool-proof elements in the make-up of the universe. It looks increasingly improbable that there is any appreciable amount of subatomic energy available for man to tap. And you can't stop scientists investigating. That's asking that Eve should not have eaten the apple!

"The real danger to civilization", Dr. Millikan continued, "comes in when side by side with expanding knowledge and increasing power you get a decline in moral values. Take literature, for example. The race learned ages ago that orderly group life is possible only with a general sense of social responsibility. And yet we find unbridled license in some of the literature that is being produced, emotional, neurotic, oversexed, positively destructive in its influence. Writing like

that is but one aspect of the threat to idealism ; there are others also. The remedy, it seems to me, is to use every available agency, religious, social and educational, to combat the spirit of selfishness and lawlessness and disintegration. It would do no good to turn back the wheels of scientific progress even if that were possible."

"But don't you think science is partly responsible for the craze for the new and the different, and the repudiation of old values for no better reason than that they are old?"

"Probably science cannot evade part of the responsibility for that tendency ; and to me it seems a very unfortunate tendency, leading as it does to the worship of the bizarre and the sensational. But the scientist knows that his discoveries do not and cannot disprove the fully verified laws of the past. Those laws must remain valid for the whole range of phenomena to which they have been proved to apply. New discovery, enlightened creative effort in the present is only half of the method of progress ; the other half is the handing on of old and proven truth. The ancients certainly had to their credit some achievements that have not been excelled by later generations. That claim has been made, for example, for the sculpture and painting of the age of Pericles in ancient Greece."

"Do you think that science can remake human nature?", I asked.

"I have great hope of it. I believe in the motto of our Institute in California : 'The Truth shall make you free.' Give a man responsibility and power and you will see how he measures up to it. But the greatest contribution of science to human character is the direction it has given to human thought.

The most practically important thing is our ideas about the world and our place in it, for as we think so we are going to act. An idea may have been stirring in individual minds for ages but only when the times are ripe does it work its way down into the consciousness of mankind generally and begin perceptibly to influence human progress.

"There are three great ideas that seem to me to stand out more than any others for the influence they have had and will have on human development. Science has given us two of these ideas : the first is natural law and the second is age-long growth or evolution. I believe that what science has revealed about the great age of the world and the fact that mankind has probably another billion years in which to learn to live more wisely may very well have a greater influence on human conduct than even such useful inventions as the radio and the aeroplane.

"What is, to my mind, the third great idea, that is indispensable as the complement to the other two, is the Golden Rule, doing unto others as we'd be done by, which Buddha and Confucius and other teachers in the past had referred to and which Jesus made the central feature of his message. Call it the altruistic ideal, concern for the common good, the development in the individual of a sense of social responsibility. The Golden Rule is the contribution, not of science, but of religion, though science has gone a long way toward exemplifying it in practice by increasing the material well-being of millions. Religion tells each man that his duty is to do what he believes to be for the common good, but it is to science that the world must look to find out what really will best promote the good of all."

NEW BOOKS AND OLD

A VOICE FROM POTSDAM

[Hugh Harris, a teacher by profession, is the author of *The Greek, the Barbarian and the Slave*. While superintending the evacuation of school children, he wrote the following article.—Ed.]

Like many of my fellow-citizens, I was removed by the exigencies of war from my home and normal surroundings. Although my temporary abode in the countryside lacks many accustomed amenities, yet I was happy to discover in a corner a neglected shelf of books. At first sight these few books, both in appearance and contents, seemed to reveal an atmosphere of old-fashioned rusticity not out of keeping with their environment. However, I decided to remove the accumulated dust from the covers of a couple of volumes, in order to beguile with some reading the nightly black-out. The pages proved so unexpectedly apposite, that I am induced to pass on the message they contain.

The work is an English translation (published by Bohn in 1848-9) of Volumes I and II of Alexander von Humboldt's *Cosmos*. It was in 1845-1847 that the German original first appeared, and the veteran author continued to add still further volumes until his death in his ninetieth year. Humboldt's preface is dated from Potsdam in 1844, when he had already reached his seventy-sixth year. The great naturalist and traveller mentions how, despite international wars and political upheavals he has persevered in his scientific and literary work.

It was certainly a remarkable devotion to learning which enabled him, in such perilous times, to brave the dangers of travel to many different lands and

continents, in order to prosecute and publish his scientific researches. One can understand the admiration he felt for a great precursor, Giordano Bruno. He remarked how Bruno, when a fugitive from the Italian Inquisition, had continued his work abroad, at Geneva, Lyons, Toulouse, Paris, Oxford, Marburg, Wittenberg, Prague, Helmstadt, Frankfurt and Zurich. Who in this later generation can fail to be reminded of Einstein and the other great scholars now exiled from Nazi Germany?

As might be expected, Humboldt did not find the atmosphere of Prussia agreeable to his own outlook on life. For some twenty years he lived as a voluntary exile in Paris, and only with intense reluctance was he compelled to obey a summons to join the Court at Berlin. With that wide humanity which always inspired his life and writings, he continually protested against the bigotry and the false values which even then characterised the Prussian mentality. How refreshing it is to hear from Potsdam—the very citadel of intolerance and militarism—a voice which proclaims the universality of Nature and the brotherhood of the human race. Writes Humboldt :—

Everywhere, in every region of the globe, in every stage of intellectual culture, the same sources of enjoyment are alike vouchsafed to man. The earnest and solemn thoughts awakened by a communion with nature intuitively arise from a presentation of the order and harmony pervading the whole universe, and from the

contrast we draw between the narrow limits of our own existence and the image of infinity revealed on every side. We may here trace the revelation of a bond of union, linking together the visible world and that higher spiritual world which escapes the grasp of the senses.

Always he refers in the most generous terms to the contributions made to mankind's scientific knowledge by those of every land. Among foreign contemporaries whose discoveries he specially praises may be mentioned : Sir William Herschel and Sir John Herschel, the British astronomers of German-Jewish origin ; Arago and Laplace in France ; Galvani and Volta in Italy. He expresses regret that the Napoleonic wars prevented a proper investigation of a volcanic island which temporarily emerged in the Atlantic Ocean.

Humboldt describes how he eventually succeeded in inaugurating a most remarkable enterprise through the united co-operation of the British, French, German and Russian Governments. This was a world organisation for the simultaneous observation of magnetic and meteorological phenomena, which (as he proudly declares) "has covered the earth with a network of stations, provided with similar instruments, from Toronto in Upper Canada, to the Cape of Good Hope and Van Diemen's Land, from Paris to Peking". He glowingly acknowledges the help rendered by Britain to this noble enterprise of civilisation, and the marvellous work accomplished in this connection by the Antarctic expedition of Sir James Clark Ross in 1839. Among geographical discoveries which were also exciting world interest at that time, he refers admiringly to the various investigations then being made by English explorers into the exact depression of the Dead Sea below the level of the Mediterranean.

The first volume ends with a discussion of the position of man in the natural scheme of the Cosmos. Humboldt explains, in eloquent and persuasive language, the scientific reasons which support a belief in the unity of the human race.

The distribution of mankind is therefore only a distribution into *varieties*, which are commonly designated by the somewhat indefinite term *races*. While we maintain the unity of the human species, we at the same time repel the depressing assumption of superior and inferior races of men. There are nations more susceptible of cultivation, more highly civilised, more ennobled by mental cultivation than others ; but none in themselves nobler than others. All are in like degree designed for freedom ; a freedom which in the ruler conditions of society belongs only to the individual, but which in social states enjoying political institutions appertains as a right to the whole body of the community.

With exceptional depth of feeling he castigates "the very cheerless, and in recent times too often discussed, doctrine of the unequal rights of men to freedom". What a strange historical coincidence, it is that the words of this Prussian prophet should be as topical at the moment as they were a century ago !

In his second volume Humboldt discusses the feeling entertained for nature by different peoples. How entirely removed from current Nazi ideology is the catholicity of his outlook ! He especially commends, in the most sympathetic and moving way, the profound sentiment and love for nature expressed by the ancient Hebrew writers.

This Hebraic poetry, besides its innate sublimity, presents the nations of the West with the special attraction of being interwoven with numerous reminiscences connected with the local seat of the religion professed by the followers of the three most widely diffused forms of belief, Judaism, Christianity, and Mahomedanism. The geographical names and material descriptions of the East, as they are preserved to us in the books of the Old Testament, have thus been borne far into the forests of the New World, and to the remote is-

lands of the Pacific. It is a characteristic of the poetry of the Hebrews, that as a reflex of Monotheism it always embraces the universe in its unity, comprising both terrestrial life and the luminous realms of space. The Hebrew poet always depicts nature as in relation and subjection to a higher spiritual power. Nature is to him a work of creation and order, the living expression of the omnipresence of the Divinity in the visible world.

Details are given by Humboldt of the bold and faithful descriptions of nature found throughout the writings of the Old Testament. As one example out of many may be cited his reference to Psalm 104. He quotes it at length together with his own illuminating commentary. "It might almost be said", he remarks, "that this single Psalm represents the image of the whole Cosmos We are astonished to find in a lyrical poem, of such a limited compass, the whole universe—the heavens and the earth—sketched with a few bold strokes."

At the end of his first volume Humboldt expresses his conviction that

the ultimate and highest aim of society is to establish our common humanity, to strive to remove the barriers which prejudice and limited views of every kind have erected amongst men, and to treat all mankind without reference to religion, nation, or colour, as one fraternity, one great community.

Similarly, at the end of his second volume, he speaks of his faith in

the great destiny of our race, to which free humanity will attain in future ages by the progress of mental activity and general cultivation, when man will subject to his control separate domains of nature, and approximate to a more animated recognition of the Universe as a Whole.

That this vision should have come from Potsdam of all places encourages the hope of its realisation, when the powers of darkness which now hold Germany in thrall shall have vanished for ever.

HUGH HARRIS

A BUDDHIST ANTHOLOGY*

The Oxford University Press must be congratulated on their decision to bring out this very opportune and convenient edition of Mr. Woodward's scholarly Buddhist anthology in the World's Classics Series. How some of us would have welcomed such a pocket edition containing the best of the Pāli scriptures during the storm and stress of the last war! Fortunate will be those who in the present dark storm of fear and hatred will discover its message of peace and compassion, for it is only in the eternal Wisdom which the Buddha (among others) taught that any can find peace or resting place in the raging whirlwind of desire that is now shaking the foundations of the world.

How far does this anthology represent

the original teachings of the Buddha? That is a question which mere scholarship is unable to answer. No texts have been included from the great Mahāyāna schools, but the Pāli texts, the oldest body of Buddhist scriptures known to the world of scholarship, are at least well and adequately represented. The translation is not only scholarly but also reverent and pleasant to read. It covers the entire life and teachings of the Buddha as these are known to the Pāli Canon from his Going Forth until the Final Release. There is also a sympathetic introduction by Sir Francis Younghusband.

It is perhaps a pity that the translator has adopted Mrs. Rhys Davids' term "musing" as a rendering of *jhāna*, the

* *Some Sayings of the Buddha*. Translated by F. L. WOODWARD. (The World's Classics, Humphrey Milford, Oxford University Press. 2s.)

Sanskrit *dhyāna*. Whatever meaning the word "musing" may have for its gifted "inventor", a meaning perhaps not altogether unconnected with the experience of mediumistic trance, its suggestion of gentle reverie is entirely out of place. The take-off into *jhāna* is a strenuous process requiring highly positive qualities of strength and skill, while the apparent immobility of its achievement is the ecstatic poise of the soaring eagle, a very peak of intense experience. On this one matter of *jhāna* this selection is a little disappointing and the term used is colourless. "Directed thought" and "sustained thought" convey little if any of the real meaning of the processes termed *vitakka* and *vicāra*; but the subject is a highly technical one and, to speak the truth, the canonical Pāli texts that describe it are highly formalised and not as enlightening as they might have been.

When all is said and done, however, there is little to criticise in this book which, while indicating the canonical sources of the passages, allows the teachings to speak for themselves. One passage must be quoted since it gives the lie to the widespread notion that the Buddha's doctrine was one for ascetics to whom all the world is vile and repulsive. A certain wanderer named Bhagava came to the Buddha saying that he had heard that "Gotama the recluse teaches this: 'When one reaches up to the Release called the Beautiful, and, having reached it, abides therein, at such a time he regards the Whole (Universe) as ugly.'"

"But I never said that, Bhaggava. This is what I do say: 'Whenever one reaches up to the Release called the Beautiful, then indeed he knows what Beauty is.'"

Even one who reads this book with his mind alone will be rewarded by many stimulating thoughts, many deep ideas capable of greatly benefiting this sorrowful modern world. He will also see something of the gracious figure of the great Teacher even in the stiff wrappings of orthodox tradition. For, just as the débris of two and a half millennia has accumulated in the famous Deer Park near Benares, so has the dust of a thousand books blurred the shining figure of the Sākyan Lion so that he who would extract from the book the real jewels that it contains must read it with the eye of the soul, seeing between the written words those that have not been written.

For the minds of men change and pass into their opposites again and again during the slow passage of the centuries, so that the mental truths of one generation are the falsehoods of another. It is only the soul (Buddhists must forgive a word little to their taste) that is a rock that abides and changes not through the ages, so that that which was true for the soul five million years ago is still as true to-day. It is for this reason that only he who reads with his inner eye will pierce through the shroud of dead minds to the deathless wisdom of One who was and is in very truth Teacher of Gods and men.

SRI KRISHNA PREM

AN IMPORTANT VOLUME ON CHINA*

The third century B.C. was a period of storm and stress in China. Warfare among the feudal states was incessant, and time-honoured institutions, customs and beliefs were rapidly dissolving. An eager spirit of inquiry was abroad, and in every department of life, especially in ethics as applied to the art of government, new fields of thought were being opened up. One after another, mutually divergent schools of philosophy arose, each claiming to be the guide to true wisdom. Confucianism was already, perhaps, the most firmly established, but it had formidable rivals in Taoism (then a mode of pure thought deeply tinged with mysticism but not yet debased by superstition), in Mo Ti's system of altruism, in Yang Chu's school of enlightened egoism, and many others, including what has been recognized by some as the first infiltration of Buddhist doctrine from India, though this is disputed. A little later came the first unvarnished statement of the more sinister doctrine of Legalism (or Realism, as Mr. Waley prefers to call it, inasmuch as it discarded sentiment and professed to base itself on the actualities of life). About most of these philosophies he has something to tell us, but three in particular, which illustrate by their sharp contrasts the mental ferment of those times, are chosen for closer examination.

He begins with Taoism. Its principles are stated with marvellous terseness and power in the *Tao Tê Ching*, or Sayings of Lao Tzu, but more discursively and with a wealth of imagery in the treatises of Lieh Tzu and Chuang Tzu. Their doctrine, as Mr. Waley remarks, is hardly capable of strict analysis or reducible to a system; but its underlying idea is conformity with natural law, tending to a state of passivity, inaction, or *laissez-faire*. Revert to primitive simplicity, says the Taoist, both indivi-

dually and in matters of government. Leave all things to take their course, and do not interfere. According to this view, the object of life should be nothing external, but simply the cultivation of one's inner self. Here the Taoist is in conflict with the Confucianist, who stresses the pursuit of goodness as a positive ideal, as well as with the Realist, whose principal aim is domination over others.

After a rich selection from the book of Chuang Tzu, Mr. Waley passes to the most arresting personality of the whole Confucian school. Following his Master, Mencius believes that human instincts are naturally good (which may be merely the assertion of an indwelling conscience or moral sense), and that true education consists in the development and extension of this nucleus of goodness. In government, almost everything depends on the personal example of the ruler. If he is good to the people, they too will become good, or rather, their natural inclination to goodness will be given free play, whereas harsh government will beget misery, and misery will beget crime. Confucianism at its best comes very near to the spirit of Christianity as expounded in the Gospels. But, like too many Christians, Mencius was apt to be intolerant and unfair towards his opponents. It is strange that he should have attacked the Mohists with such bitterness, seeing that their altruistic teaching had so much in common with his own. Taoism, being less assertive, seems to have escaped his censure. Indeed, he must have applauded heartily several passages in Lieh Tzu, such as the following: "If you want to be quit of robbers, the best thing your Highness can do is to promote the worthy to office. Let them instruct and enlighten their sovereign on the one hand, and reform the masses below them on the other. If once the

* *Three Ways of Thought in Ancient China*. By ARTHUR WALEY. (George Allen and Unwin, Ltd., London, 7s. 6d.)

people acquire a sense of shame, you will not find them turning into robbers." This is as Confucianist in spirit as the Sage's own saying : "People despotically governed and kept in order by punishments may avoid infraction of the law, but they will lose their moral sense."

The Realists, on the other hand, regarded such a sentiment as thoroughly pernicious. According to Han Fei Tzu, laws must be numerous and strictly enforced, and the penalties for disobedience very heavy. The chief aim of a State was to maintain itself against its neighbours and if possible to expand its frontiers at their expense. Hence, food production and military preparation were the only activities which a State ought to support. Morality in itself was actually harmful ; and in the Book of the Lord Shang, where the Realist doctrine is pushed to its logical extreme, we are even told that to do things which the enemy would be ashamed to do is the way to succeed. Not long after Han Fei's death Realism was given a fair trial under the masterful Ch'in Shih Huang, or "First Emperor", and his ruthlessness caused a vast amount of suffering. From a purely materialist point of view the results he achieved were truly astounding ; but he demanded too much from human nature, and his dynasty perished after a few years amid universal execration. Never-

theless, the tenets of Realism have from time to time been revived, and even at the present day a strenuous effort is being made in certain quarters to force them on a reluctant world.

All these authors present many difficulties to the translator, and these difficulties are increased in the case of Chuang Tzu and Mo Tzu by the corrupt state of the text. Though several English versions of Mencius and Chuang Tzu already exist, Mr. Waley's selected passages read so well that it is to be hoped he will one day translate them both in full. In point of style he does not always improve on his predecessors but his renderings are usually more accurate, as indeed one has a right to expect. From Han Fei Tzu he gives only one passage of any length *verbatim* ; this is the famous 12th chapter on the Art of the Courtier, in which the prime essential appears to be tactfulness—not always to be distinguished from time-serving. It ends with a striking simile which deserves quotation : "The dragon is a creature which is docile and can be tamed and ridden. But under its neck are reversed scales which stick out a full foot, and any one who comes in contact with them loses his life. A ruler of men is much like the dragon : he too has reversed scales, and an adviser who knows how to keep clear of them will not go far wrong."

LIONEL GILES

Life Divine. Vol. I. *Omnipresent Reality and the Universe*. By SRI AUROBINDO. (Arya Publishing House, College Street, Calcutta. Rs. 6.)

The articles contributed by Sri Aurobindo Ghose to *The Arya* from August 1914 to October 1916 on the fundamentals of the Advaita Vedanta have now been published in a separate volume, "thoroughly revised and enlarged", of twenty-eight chapters of varying length. Aurobindo's is the Advaitic thesis. The One Supreme Reality has *somehow*—the rock on

which all varieties of Monistic Metaphysics should find themselves wrecked sooner or later—manifested Itself as the Evolving or Expanding Universe, as Eddington and others would have it, of multiplicity revealed in organized and unorganized matter and spirit. Individual life is such a manifestation. This marks a Descent. The goal of life is, however, Ascent. Finite selves have to work their way up the Ascent till they enjoy the bliss of Oneness. This glorious spiritual destiny is the birthright of all—not the monopoly of any sect or

section or even of the select few.

There is no need to refer in detail to the development of arguments in support of the main thesis. Students of Advaita and such readers of THE ARYAN PATH as have had access to the old volumes of *The Arya* are bound to be familiar with them. It should, however, be pointed out that terms like "Supra-cosmic", "Overmind", "Supermind", etc., are used plentifully, the effect being mystification of the simple, but by no means clarification of the obscure. I shall cite a typical sentence which amply justifies the charge that modern philosophical expositions hide eternal verities in endless verbosity.

The rending of the veil is the condition of the divine life in humanity; for by that rending, by the illumining descent of the higher into the nature of the lower being, and the forceful ascent of the lower being into the nature of the higher, mind can recover its divine light in the all-comprehending supermind, the soul realise its divine self in the all-possessing, all-blissful Ananda, life repossess its divine power in the play

of omnipotent Conscious-Force and Matter open to its divine liberty as a form of the divine Existence.

The complaint that the sentence has been torn from its context cannot be entertained for, right through, such sentences occur which *in situ* enhance the effect of needless mystification.

Another fact deserves emphasis. The one Supreme Reality *somehow* (if that usage be adopted) fell. Then arose the Many or the appearance of the Many. The goal of Man's spiritual endeavour is realisation of basic Oneness with the Supreme Reality. Is there any definite method by which the goal may be reached? In the chapter on "The Methods of Vedantic Knowledge", there is no straightforward answer to this question. Or again, is the method fool-proof? Is it the special monopoly of the *Adhikari*? Expressions like "Divine Descent", "Forceful Ascent" may be found by no means helpful. The volume will, however, be welcomed by all students of Indian philosophy.

R. NAGA RAJA SARMA

The Naked Nagas. By CHRISTOPH VON FÜRER-HAIMENDORF. (Methuen and Co. Ltd., London. 15s.)

To explain Man historically is to define him as the blind person in the Buddhist fable did who, when asked to define an elephant, said that it was a broomstick, for he had only touched its tail. The concept Man has not only a biological reality but also a psychic one. In fact, the psyche so infuses every movement, conscious and unconscious, of every person, that through the knowledge of the *shala devata* or local deity it is possible to penetrate into the behaviour and imagination of a people. *Gawang* is the name of the Naga god, and Herr Fürer-Haimendorf would have written a truer and more appealing book had he had more contact with this gentlemanly deity. For whatever *Gawang* may have made the Nagas, he has—so the author says—made them a most sensitive and chivalrous people. They are unwilling to

"hurt the mind" of another, and they face misery and death with dignity. Nor will they ever ill-treat a child; and so single-minded is their love that they laugh at the idea of the poor wretches of the plains below who can buy love for money. The Naga simply loves his fellow men, when he is not, of course, chopping their heads off on one of his head-hunting expeditions.

But whether the Nagas with their head-hunting are worse than the British who kill a few to pacify them (there are several chapters of the book devoted to this subject) it would be difficult to decide. Herr Fürer-Haimendorf gives a very artistic description of how a Naga village was burnt and of the anthropological loot he was able to obtain. Can civilized man civilize others through barbarism? Is not the Gandhian method of trustful penetration a more efficient and enduring way of human progress. One wonders!

RAJA, RAO

The Philosophy of Plato. By RAPHAEL DEMOS. (Charles Scribner's Sons, Ltd., London. 12s. 6d.)

For a thinker who has exercised such a wide and deep influence over the mind of the West, Plato has singularly few direct readers. His wisdom has made its way chiefly through its influence upon the Fourth Christian Gospel and its consequent adoption into the theology of the Church, and through the inspiration it has given to poets—in England especially to Spenser and Wordsworth. Nor is it hard to account for the paucity of first-hand students of the Dialogues. Veiled in a dead language that is less and less studied in the modern world, almost impossible to translate without sacrifice of their grace and energy of style, and demanding for their comprehension a mind inured to the fatigue of close and minute dialectic, they certainly repel the casual or unphilosophical reader.

All the more valuable therefore is such a general introduction as Professor Demos gives in the handy volume before us. I do not know of any synopsis of Plato's thought to be compared with Professor Demos's as an aid to students shivering on the brink of the great adventure of reading Plato. It is so admirable just because its author (living up to his name!) has not been afraid to be in the best sense popular. He has resolutely simplified his material, and had the courage to omit from his survey those elements of the Platonic scheme which can only be approached after long training—some of the puzzles of the *Parmenides* and the mathematical speculations. It does not impair the usefulness of the handbook that other expert commentators may differ here and there from Professor Demos's views. General agreement is hardly possible over the interpretation of a mind like Plato's, essentially exploratory, self-critical and self-revising, the mind of a poet and an ironist as well as a logician and a

mathematician. Professor Demos moreover holds that Platonism cannot be reduced to a single rigorous formula. To him "it seems that Plato's whole bent is essentially anti-monistic; Plato's mind is sensitive to the complexity of the cosmos as disclosing a plurality of phases. The world is a manifold which cannot be reduced to any one category." However this may be, Plato has never been a more topical teacher than he is to-day. He lived in an age of moral defeatism, cynicism and materialism, when the free states of Greece were menaced by Spartan militarism and by the nascent imperialism of the great Macedonian power, and in that twilight of the gods he staunchly maintained his gospel of the eternal validity of moral values against force, the eternal reality of the realm of the Spirit behind the veil of material phenomena. His gift to Europe was the word and the conception of the *Ideal* and he rooted it too deeply in the soul of Western man for any wave of cynicism or materialism or tyranny ever to have succeeded in plucking it out. How profound was the insight of this thinker in the age of the parochial politics of the little Greek cities, working without science or geography or mechanical invention to enlighten him! It is enough to take this account of the "tyrant" who rises from a disorganized democracy.

When the situation becomes desperate, a self-styled champion of the masses appears from nowhere...and the public, in their distress, turn to him as their saviour from their exploiters...Once in control, he does not "withhold his hands from the shedding of tribal blood, but by the usual unjust accusations brings a citizen into court and assassinates him, blotting out a human life." Having tasted blood, this protector of the honest public becomes transformed "from a man into a wolf"... He is always stirring up a war, with a view to entrenching his position as a leader, or in order so to drain the people's energies that they are unable to resist him, or in order to destroy the few free spirits who will not suffer his domination, by exposing them to the enemy.

D. L. MURRAY

The Silappadikāram, or the Lay of the Anklet. Translated by V. R. RAMACHANDRA DIKSHITAR. (Humphrey Milford, Oxford University Press. 22s. 6d. or Rs. 15/-)

The author of this Tamil epic poem, which dates from the latter part of the second century A.D., was the younger son of a South-Indian king. During the lifetime of his father, an astrologer predicted that the younger son, and not the elder, would come to the throne. For this reason the poet forsook the world and became a religious. The astrologer, however, must have made a miscalculation.

It would be misleading to suggest that the Epic of the Anklet has the dramatic interest of the *Mahābhārata* or, much less, of the *Rāmāyana*; but it is full of lyrical passages which affect the reader like the strong perfume of syringa. The story itself is quite simple. Kōvalan, a very young "merchant-prince", is married to the even-younger Kāṇṇaki. He wastes his fortune upon a dancing-girl. He then returns to his faithful wife who possesses two anklets which are of high value. He suggests that he should take one of them to Madura, sell it and then set up in business from the proceeds. Although the journey will be hard, his wife decides upon going with him. Kōvalan meets the "state-goldsmith" who has recently stolen one of the queen's anklets. The goldsmith, seizing his chance, reports to the king that he has found the thief. The king orders Kōvalan to be killed; but Kāṇṇaki proves that the sentence was unjust, and the king dies of remorse. In the end, the two lovers are reunited in "heaven".

The poem gives us innumerable pictures of Tamil life in that ancient period. Kings, dancing-girls, devoted wives, "elephant soldiers", devas, saints,

goblins, Brahmins and goldsmiths crowd the imagination of the reader: and he would be a very poor-minded reader who did not feel gratitude toward a translator who has enabled him to know something of Tamil civilization as it was within two centuries of Julius Caesar's landing in Britain. Let me say at once that this book does high credit both to the Oxford University Press, which has produced it as though the world were at peace, and to the translator who is, obviously, a first-rate scholar and one who can write excellent English.

Throughout this rambling poem the *dramatis personæ* take for granted the doctrines of rebirth and of karma. It is a little surprising to learn that "by past karma a god may be born as a man, a man as an animal, and an animal as a hellish being or *vice versa*": and in the following passage we realise that, for all its pomp and circumstance, Southern India was still fairly primitive. "The vanguard of one army came in close contact with the other and confusion prevailed. Heads and shoulders were cut off and separated when the archers gathered the dead bodies into heaps. The headless bodies... danced, keeping time to the music of female ghosts, whose eyes resembled one-faced drums. Female goblins formed themselves in groups, and danced, drinking the blood gushing from the carcasses, mixed with human flesh." There is considerable beauty, however, in the description of the "creeper-like" women and in the passages which praise the virtuous Kāṇṇaki, "that jewel among the women of the earth".

The book should be of profound interest to the anthropologist. Indeed, the translator deserves the praise and the thanks of every one who is interested in ancient civilizations.

CLIFFORD BAX

East Versus West : A Denial of Contrast. By P. KODANDA RAO. Foreword by SIR S. RADHAKRISHNAN. (George Allen and Unwin, Ltd., London. 10s. 6d.)

Mr. Rao commends some one in one place for "exposing the invalidity of generalisations". And what he himself has set out to do in this book could not

be better described. He admits that the concept of the division of civilisation into Eastern and Western has been so long in use that it has become almost an axiom of modern thought. Yet his conclusion is that this concept is invalid and that, like many other superstitions, it has caused much human injustice, cruelty and unhappiness, and has blinded men to the truth that civilisation is one and indivisible. He bases this conclusion on an objective study of the opinions of a number of writers, whom he quotes at length with critical comment. It is, perhaps, significant that almost all these writers are English or American, with the notable exception of Dr. Hu Shih, the Chinese savant. We are given at length, for example, the views of Sir Valentine Chirol, Mr. Pitt-Rivers, Mr. Arthur Mayhew, Mr. Maurice Parmelee and Mr. Lothrop Stoddard. But, apart from one early reference to Gandhi, the testimony of Indian thinkers is almost disregarded. So far as Mr. Rao's purpose is to reveal the complacent provincialism of Western writers towards Eastern culture, his choice of witnesses serves him well. But it leaves almost unrepresented the spiritual values which do to-day distinguish, even if they need not divide, India from the West. Admittedly, too, Mr. Rao's method of calling witnesses and cross-examining them makes his book more of a legal report than a piece of literature. And in his patient determination to disprove that East and West are fundamentally divided by race or physical environment, by social

and political institutions or by representing two opposed types of culture, he tends to go too far and almost suggest that there is no conflict to be resolved between the traditional values of the East and modern Western civilisation. To some of us the future of that indivisible civilisation, which Mr. Rao affirms, depends upon the creative resolution of a very real conflict of values, which must be faced, if it is to be resolved. And perhaps the most interesting fact that emerges from this book is that until A.D. 1600 there was no essential difference between Eastern and Western civilisation, that the difference which developed was one of tools, the tools which science devised and the Industrial Revolution exploited. Of course behind the tools was the inventive, experimenting mind, as behind the Industrial Revolution was the acquisitive ego. And it was this ruthlessly national individualism which not only shattered the unity of Europe and of mediæval society, but split the world, as never before, into West and East. To-day the self-destructive element in that individualism can go no further, unless it infect the whole of the East, too, which Heaven forbid. And Mr. Rao's book is valuable for reminding us that despite all the differences of tradition, geography, race or religion, the real values of civilisation are constant, and that the apparent opposition of East and West is at most a reflection of one-sidedness, and may prove a means to that real integration for which each needs the other.

HUGH I'A. FAUSSET

The Danger of Being a Gentleman. By HAROLD J. LASKI. (George Allen and Unwin, Ltd., London. 7s. 6d.)

Here, hiding their light under a rather too catch-penny title, are eight admirable essays on aspects of the principles and practice of politics and of law. Professor Laski's most obvious characteristic is a superb lucidity of both thought and exposition. It fails him

nowhere, whatever his approach and treatment.

The most engaging of these essays is undoubtedly that written for the eighty-ninth birthday of the late Mr. Justice Holmes of the United States Supreme Court, which reveals not only admiring friendship but a fine conception of law as an ever-living expression of the highest prevailing social standards. "The Judi-

cial Function" sustains that ideal, though indicating how in fact it too often fails of that achievement through conscious or unconscious submission to the interests of the State rather than of society as such. "Law and Justice in Soviet Russia" (written in 1935) shows how social and state changes lead to revolutionary changes in legal procedure; one can only hope that it has still to-day more than the purely historical interest of "The English Constitution and French Public Opinion, 1789-1794". "The Committee System in English Local Government" is learned but mainly though not entirely technical.

The title-essay is certainly the most scintillating, but with too much of the brilliance of the half-truth, though with its conclusion that the rule of the English gentleman, the class-conscious, race-conscious amateur of politics, is to-day a public danger there need be no quarrel. How he is to be made to disappear, and whether his disappearance would solve our difficulties, remain obscure. Even Professor Laski questions whether he will be replaced by a more admirable type. A finer, broader exposition is that "On the Study of Politics", which outlines a distinctively historical approach to political science in a seeking to codify the recorded experience of states, though always with an eye to the present and the future. More light, he

cries, that we may guide our footsteps better!

Most topical of all, though it was written in 1932, is "Nationalism and the Future of Civilization", the theme of which is that while the nationalist spirit has much to give to humanity ("To the degree that we refuse to India what is essential in statehood for her national freedom we impoverish the spiritual well-being of the world") it becomes, as soon as it begins to exercise egoistically, economically, and finally imperialistically its sovereign "rights", a danger to all mankind, including itself. Since with the growth of speed and ease in communications, the sphere in which any nation can act without vitally affecting others becomes smaller and smaller, the idea of such "rights" becomes more and more of a fiction. "We must learn to think internationally or we perish."

The idea is sufficiently familiar to-day. What gives to Professor Laski's statement of it a special value is his sense, already indicated, of the positive good inherent in nationalism, the destruction of which would be a real loss. He shows us clearly the vital need to work out a conception of "non-sovereign statehood" under which all nations may realise themselves creatively without impinging upon others destructively. Given only a genuinely religious, a theosophical, approach, it can be done.

GEOFFREY WEST

Mankind Set Free. By MAURICE L. ROWNTREE, with an Introduction by the Rt. Hon. GEORGE LANSBURY, M. P. (Jonathan Cape, Ltd., London. 10s. 6d.)

The title of this book sounds faintly ironic in view of the war that is now raging in Europe. But it was planned and completed before the war actually broke out. The author was a conscientious objector in the last war and belongs to the Society of Friends. The book therefore represents the faith of a cent per cent pacifist in the efficacy of Non-violence as the sovereign rule of conduct for individuals as well as for nations.

The book is in two parts. In the first, we have the by now familiar summing up of the indictment against the capitalistic system of society and its cumulative injustices. A wealth of apposite quotation is set off to advantage by a tone of studious moderation. The main conclusion of the author is that modern civilisation has broken down *because* it is based on violence and revolves round violence.

The second part goes to the roots of the new philosophy. The author's particular spiritual bias is brought out in his impressionist portrait of Jesus as

the embodiment of the principle of Non-violence. It is stimulating to find a Christian at once alive to the need for relating scientific progress to religious thought and rising superior to the trammels of dogma. The secret of this freedom is to be found in the historical rôle of the Quaker. He has been the most unostentatious anarchist in civilised society, since he has guarded the integrity of his soul against the most brutal onslaughts made on it by the state. From the Quaker's survival, Mr. Rowntree draws the moral that what was possible for him might be equally possible for others, whether as individuals or as nations. To believe in the fundamental goodness of man, even when he happens to be a Hitler or an Al Capone, requires courage of a high order. But our

author holds that, in politics as in hygiene, prevention is better than cure. So he concludes that in Non-violence alone will the world find release from its recurrent and gratuitous purgation. If it is urged that there is no guarantee of the success of non-violence, the author retorts that there is certain proof of the failure of violence !

There is no evidence that Christ's unpalatable advice to the rich man who sought a short cut to salvation was acted upon. It is sad to reflect that Mr. Rowntree's recipe for a world in travail is not likely to make converts among the mighty ones of the earth. But the publication of this book at this juncture is an act of faith for which earnest people all over the world cannot be too grateful.

P. MAHADEVAN

Gandhi's Challenge to Christianity. By S. K. GEORGE, with a Foreword by SIR S. RADHAKRISHNAN. (George Allen and Unwin, Ltd., London. 3s. 6d.)

This little book throws out the challenge that Christianity is hardly to be found in churches or in missions but exists only where, under whatever religious label or under no label at all, love vicariously suffers to redeem the despised and the oppressed. Western Christianity has come too much under the influence of power and imperialism to be able to speak this message, and the spirit of the Cross is turning East and finding expression in quarters least expected. Jesus came to seek and to save that which was lost, and finally ended by himself hanging on the Cross, for he soon came into conflict with entrenched power and privilege. Such must be the fate of those who follow him in spirit and in truth. "He that taketh not his cross, and followeth after me, is not worthy of me."

Vicarious suffering taken on oneself to overcome evil and to release the forces of good—that was Christ's way of bringing in a new age, the kingdom of God. Indian Christians have so far remained

inactive while non-Christians under Gandhiji have set the lead in practising Jesus's teaching in this respect. Indian Christians have even been so callous to poverty, to exploitation and to bondage in this country that they have passed by on the other side in the company of their rulers, priests and missionaries. The author summons Indians who would be Christians to break from the cramping influence of dogma, ritual and priestcraft and to throw themselves into the larger life of the nation, so that thus they may be true followers of Jesus in the conditions prevailing in this country. This to him will be truly Indian Christianity, not that spurious imitation which lately has been seeking to clothe itself in Indian form, whether by adopting Indian tunes in church music, or by instituting Christian ashrams, or by using Sanskrit terminology in the place of English.

In sharp contrast to this studied attempt to Indianise artificially what passes for Christianity is the dynamic living of life under Indian conditions, as Jesus would have us live it, irrespective of religious labels, which this book puts forward as

real Indian Christianity and which is being born under the influence of Gandhiji. It is Christian, for it adheres to the message and the spirit of Jesus's life and at the same time it is Indian, for it is true to the all-embracing, tolerant religious traditions of this land. It is also truly universal, for it can hold under its sway men of all races and creeds. "I, if I be lifted up from the earth, will draw all men unto myself." Such Christianity will not be one more

sect or religion in addition to the innumerable others that already cumber the earth, but will act as a leaven within, leavening the whole lump, till all mankind, whatever their creed, will be filled with the spirit of the Cross. That is the arresting message of this book which cannot but create a stir in orthodox circles,—a message which cannot be easily brushed aside but will have to be seriously reckoned with by any one who would follow Jesus.

BHARATAN KUMARAPPA

[The author of this book, S. K. George, has suffered for his convictions. He planned to serve his church, the Anglican Church, in India, and won for himself the position of tutor in Bishop's College, Calcutta. But sympathy with Indian nationalism was regarded as disloyalty to his college and he had to tender his resignation.—ED.]

The publication in London of the first issue of *The Anglo-Soviet Journal* marks a new stage in the efforts of the Society for Cultural Relations between the Peoples of the British Commonwealth of Nations and the U. S. S. R. That society, avowedly non-political, was formed in 1924 to diffuse information in Great Britain about the U. S. S. R. and also, we are assured by the society, in the U. S. S. R. about Great Britain, in regard to cultural, social and economic developments. The new quarterly journal, it is announced, will contain non-technical articles by experts in regard to every aspect of Soviet cultural life. It remains to be seen how objective a treatment can be achieved by an organ which certainly seems to be propagandist, in spite of the editorial declaration that "its purpose is to inform rather than convince". Soviet culture is so inextricably interwoven with Soviet political theory that it would take the powers of the Hansa, who could separate milk from water, to disentangle them. The convinced democrat, apprehensive for the future of freedom, may be pardoned if he exclaims, "*Timeo Danaos et*

dona ferentes!"

An editorial in *The Times Literary Supplement* for 10th February is frankly sceptical of the degree of editorial responsibility assumed by the several distinguished British members of the Editorial Board. It raises also the pertinent question how far the mutual exchange of culture between the British Commonwealth and the U. S. S. R. is being effected.

Or do cultural relations between the peoples of the British Commonwealth and the U. S. S. R. consist of one-way traffic, so to speak?

Has the U. S. S. R., one wonders, a similar journal, now or in prospect, to acquaint their people with cultural, social and economic developments in Great Britain or, for the matter of that, in any of the democratic countries? Cultural diffusion is undeniably good and in the interest of human brotherhood, but it fails of that purpose if it is not a mutual process of give and take. Insisting upon doing all the giving is open to the same objection whether the gift thrust upon the reluctant recipient be a political ideology or a scheme of salvation.

INDIA AND COMMUNALISM

COMMUNAL FEELING IN INDIA

Some time before the Congress Ministries resigned last fall, Provincial Ministers in charge of the "Law and Order" portfolios had met at Simla and decided to take concerted action against this fast-growing menace in India. It would appear from the reports that, amongst other things, they were requesting the Central Government to amend or to add to certain sections of the Indian Penal Code in order to extend the legal arm by a "short length". It seems a pity that the conference made no effort to study the fundamental causes of this "curse", which of late, like "galloping tuberculosis", is eating into the social and political life of India at an unbelievable rate.

Every action in India, however petty or however great, is published under a communal tag. Whether it be a heinous murder in the by-lanes of Bhendy Bazar, a brilliant performance on the field of the Brabourne Stadium, a remarkable invention in science, or the demise of a scholar, it invariably is made known as a Hindu murder, Parsee batsmanship, a Christian invention or a Muslim loss. Even to the average Indian these communal squabbles and bickerings are distressing. While other countries are busy thinking of bigger issues and greater achievement, we alone in India seem to have time only for petty internal quarrels. It is indeed a sad picture.

It is no wonder therefore that whenever a foreigner steps on Indian soil, his first impression is that India is a *mêlée* of caste-ridden communities, with no common ideal beyond the limit of their own communal rites. To him India is a conglomeration of units which take no interest either in the achievement or the bereavement of their neighbours. Is not this pitiable?

The "community" feeling is so strong

that many of us appear not to know that "community" is different from "nationality". If one goes over the "nationality" column of hotel guest books one comes across a number of tragi-comic statements. Under the heading "Nationality" appear "Kaya-stha Prabhu", "Karada Brahmin", "Rajput Kshatraia", "Parsee", "Muslim", "Sunni", "Hindu" and "Roman Catholic". Not one of these terms connotes "nationality", but even our educated people, whose common haunts are the great hotels, have yet to learn the difference.

(It may not be out of place to mention that the writer is neither a lawyer nor a politician and hence legal considerations have played no part in these remarks.)

How has all this come about? The answer is not far to seek. Whenever a new baby comes into this little world of India, it has to be declared to the Municipal authorities as either a Hindu (under all the sub-castes of the religion), a Catholic, a Muslim, a Parsee, a Depressed Class or a Scheduled Caste child. When the child enters school it has again to state whether it is Hindu, Parsee, Christian or Muslim. The same declaration has to be made at the steps of the high school and even at the enlightened portals of the University.

Take the field of sport. When the boy has reached adolescence he has to join a Hindu, Parsee, Muslim or Catholic Gymkhana. Allied to this is the "scout world", which has its own code. It is distressing to have to admit that even there we have Parsee Scouts, Muslim Cubs or Hindu Rovers. Before I leave the reference to our sports world, particularly with regard to quadrangular cricket, I must say a few words. Friends have often said in my

hearing that the standard of Indian cricket would deteriorate if the quadrangular was played on the basis of a non-communal field. My only answer has been that if our cricket can thrive only on communalism, like the bacteria in the "activated sludge process" of sewage disposal, it speaks ill of India as a "sporting" country. The game under the circumstances is not worth the candle.

From the sports field through the vicissitudes of job-hunting, where again a display of communal association has to be made because certain firms give preference to certain communities, we at last reach the graveyard or the cremation ground. Once again, the communal badge of the dead body has to be first presented.

In short, the law of the land requires us to preserve intact the communal badge, or may I say that the law requires "communal consciousness" to follow us from the cradle to the grave, like a dark-hooded shadow dogging our heels all through life?

I wonder if this aspect of why India has become so caste-ridden or community-conscious received any attention at the Home Ministers' Conference? It is time that something was done to prevent this communal virus from getting into the young mind of the child.

It is doubtless a dark picture but there still seems to be hope; ways and means can be found to stop the wild spread of this poison. All the Provincial Governments have certain secular fields from which they could eliminate the breeding of communal feeling. A few methods of checking the growth of this disease and thereby helping towards the creation of a feeling of trust, confidence and sympathy between the various religious communities are suggested below:—

(1) Is it necessary that births and deaths in the Provinces be declared to the authorities on a community basis? One should be interested in the total rise or drop in India's population rather than in that of respective communities. If the communal award re-

quires it, these registrations can be shown on the minimum number of classifications to meet the requirements of the Award.

(2) It seems unnecessary to declare a boy's community on his entrance to the village school, town high school, college or University. Under democratic government primary education should soon become compulsory and every boy and girl will have to be taught. Hence there should be no need to rub the communal aspect into the child's mind.

(3) The organisation of social clubs, gymkhanas, sports fields, swimming baths, etc., on a communal basis is to be deprecated. If the Governments have no power to stop such organisations from coming into being on their own account, such institutions should at least not receive any Government patronage by way of free land, donations, reduction in water rates, or other concessions; nor should any responsible Government official perform the opening ceremony or be the guest of honour on occasions of importance at such communal institutions. It is only on the field of sports, where the young man has a chance of rubbing shoulders with his brother man of whatever religious leaning, that all angularities, religious, communal or otherwise, are ground off. Hence sports in communal cubicles should never be encouraged.

(4) Next come our charities and charitable endowments. These again work on communal lines. We have Parsee charities, Hindu charities, Muslim charities and so on. But is it not a fact that whosoever has created these charities made all his money by trade or commerce with all the communities? Otherwise expressed, did not all the communities assist him in gathering his wealth? If that be so, and it cannot be questioned, what moral right has he to reserve his spare funds for the exclusive benefit of his own community? It may be "legally" right for him to do so and for Government also to give him its legal blessings. Morally they seem all wrong—these communal charities!

(5) We next come to communal housing in big cities like Bombay. Amongst the monied classes, with all their exclusiveness, there may be no "communal" living, inasmuch as on Cumballa or Malabar Hill, in Nepean Sea Road or Warden Road, Muslims, Hindus and Parsees are all living side by side. But move a little to the north; here we have a Hindu Colony, a Parsee Colony, a Saraswath Colony and so on. Each colony is a communal "isolation hospital". Each colony, from whatever place its inhabitants may have migrated to Bombay, tries to develop on its own lines, having little interest in its neighbour. How could the sentiment of national unity develop in these ant hills of communal insularity? The local administrative authority, be it a municipality or a local board, is certainly in a position to refuse land on concession or on special terms to prospective communal colonies.

(6) Lastly, it is time we learnt to draw the line between the purely secular and the purely religious spheres of life. If it is true that one man's meat is another man's poison—and society respects this principle in the mundane world—may we not respect each other's views in the religious sphere on the ground that religion is a purely personal af-

fair? The picture that India presents to the outside world, when visualised with her riots on account of cow-slaughter or music before mosques, is too pitiable for words.

I cannot do better than quote here from Kabir :—

"As in different ornaments of gold, the same gold is there, so also the different names of God—Shiva or Allah, Ram or Rahim, Karim or Keshav, Hari or Hazrat—refer to the same Being. Namaz and puja are two different aspects of the same salutation. You call upon the same God whether you have on your lips "Mahadev" or "Mahomed", or "Brahma" or "Adam". Inhabitants of the same soil, wherefore divide by labelling yourselves Hindus and Muslims?"

These pregnant words were uttered in the fifteenth century. How true they are to-day!

Many will have read with interest the article, "Wanted --An Anti-Communal League" by Shri Manu Subedar, which appeared in the January issue of THE ARYAN PATH. I support his appeal most sincerely. I do hope and pray that before long we may have such a body of men who will work for the promotion of good will and harmony in India, irrespective of their own religions.

S. R. KANTEBET

AN ANTI-COMMUNAL LEAGUE

The suggestion by Mr. Manu Subedar in the January issue of this journal to start an Anti-Communal League in India deserves the earnest consideration of all who have the larger interests of India at heart. It should be possible for all communities to live amicably in this land, each professing its particular religion but all working for the country at large. Do we not find to-day countries in which religious and linguistic differences have not been obstacles to national solidarity and to cultural development?

As has been reiterated often, British rule, based on the policy of "Divide and rule", has laid undue emphasis on communal differences and has fostered them with a view to tightening its hold on the land. In the recent talks between the Viceroy and the Congress leaders and in discussions in the House of Commons, it has been definitely stated by British statesmen that the failure of the two major communities in India to come to a settlement has been the main cause for not acceding to the

Congress demand for a self-governing constitution.

It can be said without fear of contradiction that the main cause of communal bitterness is the parade of religion by communities instead of making it the solace of man as an individual. Religion should form part of a man's private life and should not stand in the way of his serving his country. Differences in attire and in diet, difficulties of inter-marriage and interdining have accentuated existing religious antagonisms and have widened the gulf between the communities. If all the communities realise that they are Indians first and Indians last, without thinking of themselves as Hindus, Muslims, Christians or Parsis, communal tension will be a thing of the past. Unfortunately, communalism makes its appearance in many ways and in unexpected places, e.g., even in students' organisations.

Politics cannot be divorced from communalism. It is on the demand for a share of Government jobs, Central and Provincial, and for the utilisation of public funds for communal advantage that communalism thrives. Select public servants on merit alone and make public service less attractive than private service and you will end communalism. It may be of interest to note that recruitment to the public service in Madras is based on the principle of communal rotation and in certain colleges even admissions and the grant of scholarships are based on the communal rule. God forbid that success in examinations and allotment of marks shall ever depend also on the community of the candidate!

If India is to take her rightful place again as the spiritual leader of the world, if Aryavarta is to re-establish her ancient glory, the greatest need is to fight this demon of communalism. The proposed Anti-Communal League should be started with the main objects of carrying on persistent, peaceful and effective propaganda against communalism in all its forms, and, on the positive side, of promoting communal harmony. The latter may take the form of bring-

ing together members of different communities on social and cultural grounds, of promoting interdining and intermarriage and of removing aggressive types of proselytism. All roads lead to one God and enthusiasm for one's particular road should not lead one to adopt unjust methods of propagating one's faith.

In this fight against communalism, strenuous efforts should be made to harness the energies of the youth of the country and even children should be brought under the scheme. Text-books which engender hatred for other communities should be abolished and those specially written with a view to infusing communal amity in the young should be encouraged. Newspapers which have for their main purpose the fanning of communal passions should be suppressed. A strong and well-financed All-India newspaper should be started with the avowed purpose of fighting the demon of communalism and promoting intercommunal amity. Provincial newspapers with the same objects should also be started.

If the new League is to achieve any measure of success, it should be launched under the auspices of leaders of the various communities, who should be pledged to carry out its policy and who would be missionaries of communal harmony, not only on the public platform and in the press but also in their private lives. Efforts should also be made to co-ordinate the work of and to co-operate with existing organisations which have, as part of their programme, the removal of communal bitterness.

The new league should also encourage the spread of Hindi as the *lingua franca* of India; the potentialities of this step in promoting communal harmony are very great. The Hindi Prachar Sabha should be helped with funds to intensify its activities.

A conference of leading members of the various communities should be convened to discuss those vexed questions which have been mainly responsible for communal riots hitherto—namely, music before mosques and cow-killing. Steps

should also be taken to settle the question of Shuddi and Sangathan.

Nothing but sustained propaganda in the right sense of the word and the will-

ing co-operation of leaders and workers can establish real communal harmony. But those who devote their lifetime to this work will not have toiled in vain.

Madras.

T. S. L. NARASIMHAM

COMBATING COMMUNALISM

The communal problem has baffled us so long because our method has been to allow leaders to bargain on behalf of communities. The inevitable tendency has been to perpetuate and to create cleavages. The League of Nations failed because it was a league of *nations* and could not foster wider loyalties. That

mistake should be avoided. Attention should be focussed on the problems that, as Indians and as human beings, we all have to face. We must cease to think and to feel in terms of communities. The proposed Anti-Communal League hits the nail on the head.

Benares.

C. NARAYANA MENON

A VOICE FROM ABROAD

I have read with great interest Mr. Manu Subedar's fervent renunciation of communalism in the January issue of *THE ARYAN PATH*. Great, however, as is my sympathy with his detestation of the forces which are working against the united India of every patriot's dream, I cannot believe that a negative solution will give the positive result sought. By all means, let those who recognize the evils of communalism and are able to transcend them join forces with all like-minded sons and daughters of India! But I have a profound distrust of "Anti-" organizations in general as only too likely to foment ill feelings and to arouse counter-antagonism. It would be a thousand pities if the well-intentioned formation of such a body should lead in effect to one more line of cleavage in the Indian consciousness!

I would not quibble with terms, but the designation of such an organization is important as indicating the direction of its efforts. Communalism and all the

countless subdivisions of caste and sect are like walls dividing the surface of India in all directions. The walls are admittedly a great barrier to unity of thought and feeling, but they are only a surface barrier. Beneath them stretches the undivided earth, which we may take as representing the common cultural heritage in which are India's roots, and above them spreads the free air of common aspiration and mutual sympathy. The question is, whether the energy of those who perceive the fundamental unity can be most profitably directed to demolishing the walls or to rising above them and establishing fraternal relations with all who can do likewise.

I propose a positive substitute for Mr. Subedar's "Anti-Communal League" - an "All-India League" whose members can meet inquiries as to their community or caste with the declaration, "I am an 'All-Indian', with all that that implies."

A CITIZEN OF THE U.S.A.

ENDS AND SAYINGS

“ends of verse
And sayings of philosophers.”

HUDIBRAS

Indian cities and towns would do well to emulate certain American communities whose resolute and successful effort to clean up the bookstalls is graphically described by C. R. Cooper in *The Forum* for February under the title, “This Trash Must Go!” The case against salacious periodicals in the U. S. A. is very strong. Leading law enforcement agents have testified emphatically to their effect in undermining the moral character of young people as well as in inspiring sex crimes. Not only do they lead directly to an increase of social evils, but they cultivate vulgarity and bad taste and lower respect for womanhood.

A non-sectarian Council for Decency in Magazines was formed in 1938 to arouse public opinion and to secure the co-operation of publishers, distributors and retail news dealers in New York City.

A vigorous campaign in Buffalo, in which many agencies, secular and religious, co-operated, resulted in arousing the whole community to the danger. With the co-operation of dealers and police the news stands were cleared of objectionable magazines within a month and a Permanent Committee on Public Decency was formed to perpetuate the success of the drive, with the heads of practically every organization in the city among its members.

In another place news dealers themselves organized and wrote individually to wholesalers demanding that they cease including indecent magazines with their shipments. They enforced the demand by returning unsold all such periodicals which they received. A League for Clean Reading, with an emblem of decency awarded to co-operat-

ing dealers, was the solution of another town. These and similar local efforts have swept objectionable magazines off the bookstalls in many towns and cities, including some as large as Los Angeles and Boston.

This menace is very real in India. Here, too, public opinion needs to be aroused on the subject, and the public will stiffened to safeguard our young people and to save if we can even adults of depraved tastes from that which can only debase them further.

Outside pulpit, cloister and class-room the classical languages of Europe live only in their descendants. Not so the “language of the Gods”; Sanskrit, for all its hoary age, is hale and vigorous. Sir Mirza Ismail pointed out in his presidential address at the Founder's Day Celebrations of the Sanskrit College in Madras on February 26th that Sanskrit “was still sustaining and enriching many a living Indian language from its vast storehouse of literature”. It was still inspiring millions “with some of the noblest thoughts and the loftiest ideals to be found in the literature of any language in the world”.

The Hindu reports also Sir Mirza's presiding over the Silver Jubilee Celebrations of G. R. Veerabhadrapa's Sanskrit and Veda Patasala in Bangalore on February 10th. On both occasions he reaffirmed his unbounded admiration for “the noble language” of his Hindu brethren and “the great culture, philosophy and traditions that it enshrines”.

Sir Mirza reminded his Bangalore audience of the patronage extended to Sanskrit learning by several of the Moghul Emperors and declared that the appeal of the language and its literature

transcended geographical as well as religious frontiers. In *THE ARYAN PATH* for October 1936 Dr. Franklin Edgerton described appreciatively "The Humanizing Effect of the Study of Sanskrit upon the Western Mind". The importance of promoting the study of Sanskrit in India should be obvious. Sir Mirza referred at the Madras gathering to "the supreme importance of Sanskrit in national life".

One could not contemplate with equanimity, though happily such an eventuality was most improbable, a condition of things when Sanskrit would be as divorced from everyday life of the masses in this country as Latin and Greek were in Europe. A light would have gone out of the life of the people, and the distinctive features of Hindu culture which had won for it an honoured place in world-thought would soon be effaced from the life of the community, to the great disadvantage and loss both of India and of the world.

Sir Mirza Ismail also delivered an excellent Convocation Address at the Calcutta University. On that occasion another Muslim, Khan Bahadur Azizul Haque, Vice-Chancellor of the University, announced that the University Senate had approved a plan to set up, side by side with the Department of Ancient Indian History and Culture, a Department of Islamic History and Culture—the first of its kind, he claimed, in any Indian University. But the Vice-Chancellor's apparent assumption that the new facility will be of special interest and value to Muslim students prompts a doubt as to whether his high hopes for its contribution to mutual amity will be fulfilled. The primary need is not to give Muslims "a deeper insight into the basic features of their faith and its philosophy", desirable as that is because the fundamental teachings of Islam, like those of Hinduism, are hostile to intolerance and unbrotherliness. More important still is what the new department can achieve in revealing to non-Muslims the rich contribution of Islam to Indian and world culture. It is important from every point of view that the main tribu-

taries to the mighty stream of Indian culture shall be traced to their sources and their beauties made familiar to all. If only Muslims avail themselves of the new department, its establishment may turn out to have been little more than a benevolent gesture, as far as practical results in improved Hindu-Muslim relations are concerned. Encouragement must be given to Hindu students to study Islamic culture and to Muslim students to enroll for study of the Hindu heritage. Nothing promotes mutual sympathy like understanding and appreciating each other. The potential service of such a department to unity and fraternal feeling is incalculable.

The admirable suggestion that in the interest of intercommunal harmony the Indian Universities might offer courses in which Arabic and Sanskrit would have the same basic value as Greek and Latin in the public schools and Universities of England was put forward on February 11th by Begum Amiruddin. Her address, delivered under the auspices of the Kumbakonam Parliament and summarized in *The Hindu*, was an appeal to the two great communities of our country to understand each other better, to cultivate breadth of vision and to display a spirit of accommodation towards each other's religion and culture.

As in music the different notes assumed full artistic beauty and power only when blended into harmony, so the diverse cultures of India must seek fulfilment of their separate beings in a cultural diapason.... Educated men and women should undertake the study of the different cultures and the vital task of building a magnificent superstructure of fellowship on the foundation of these cultures. If they did so, out of the present-day conflicts there would emerge a cultural fellowship which would draw the different races and creeds in one bond of common understanding for the welfare of India and for the service of the world.

There was encouragement for those who believe that indigenous Indian medicine has a valuable contribution to make to therapeutics, in the unofficial remarks of the Surgeon-General, Major-General

N. M. Wilson, when he presided over the "Hostel's Day" celebrations of the Government Indian Medical School Hostels at Madras on the 14th of February. Referring to a letter which he had received the day before from a student of the school, in which it was stated that the school was striking out a "golden middle path" between Allopathy and Ayurveda, Major-General Wilson said, as quoted in *The Hindu*, that

speaking as a doctor and not as the Surgeon-General, he could say with truth that this country must take the middle path. Those concerned with medicine must consider both the systems. After all, the doctors—in the East as in the West—were the servants of the public, and the patients would give them praise if they got cured, no matter by what system of medicine the cure was effected.

"The Veda of Life", which is the literal translation of "the Ayurveda", has a wealth of traditional wisdom which Western medicine is foolish indeed to ignore.

A reform in Indian penal law and penal procedure is overdue. The way had been paved, by the last All-India Jail Reform Committee, by the committees appointed by the late Congress Governments and by agitation led by various social-service bodies, for the First All-India Penal Reform Conference which met in Bombay on February 24th and 25th. The Indian Penal Reform League was launched with the blessings of the Hon. Sir Maurice Gwyer, Chief Justice of India, to study crime and delinquency and criminal law and procedure and to formulate ameliorative measures.

Several speakers at the Conference made important points, but the most significant address was that of the Chief Justice of India. Sir Maurice stressed the intrinsic worth of man *qua* man, as the possessor of rights which he could never forfeit entirely, whatever he did. The community had a right to protect itself, but the person against whom it sought protection was one of its own members; the criminal must also be protected from society, which would continue to create criminals as well as

punish them until it had accepted in full "the faith, often shaken but never shattered, in the common humanity of us all".

Despite these views, Sir Maurice believes that some are practically "irreclaimable", and he upholds the death penalty though he made a significant admission :—

I have never met a Judge in India who did not refer to the difficulty of arriving at the truth in criminal cases; and indeed a friend of my own tells me that he is a strong advocate of the abolition of the death sentence in murder cases solely on the ground that owing to the prevalence of hard swearing he can never feel absolutely certain that the right verdict has been arrived at.

Sir Maurice admits also that "in a modern well-organized State the true deterrent of crime is not so much the severity of sentences as the swiftness and certainty of punishment". There are cogent reasons for abolishing the death penalty besides the fallibility of courts, the irrevocability of the sentence and its doubtful value as a deterrent. To mention only a few: revenge, whether of individual or society, is the lowest of motives; capital punishment is barbarous and debasing to those who administer it; it cuts off the possibility of the guilty man's reformation; and the taking of life, since it is against the moral law proclaimed by all great Teachers, cannot be justified by legalization.

Sir Maurice's rebuke to Indian penal administration is deserved. There have been "dreadful cases of cruelty towards prisoners in jails" which have profoundly revolted the literate minority to whose knowledge they have come. The implication, however, is open to challenge that such instances which, it is alleged, would in England "have raised such a storm of indignation as might even have endangered the government of the day", in India "seem scarcely to have aroused a more than transient and local interest". Sadistic punishments used to be inflicted on convicted traitors by the law in England, and were witnessed with morbid enthusiasm by excited mobs. It is less than eighty years since the last victim was sentenced to be "hanged, drawn and quartered", and

only seventy years since that ferocious penalty was formally abrogated. The last sentence passed was not carried out, but in 1803 seven men suffered that punishment. Does Indian penal administration show many stains much darker than dragging a living man along the highway behind a horse-drawn sledge to the place of execution, and the subsequent public mutilation of his corpse?

And would it be invidious to inquire who is responsible for abuses in the penal administration of a subject people?

The criminal can be reformed only by himself, but society must provide conditions which will offer the incentive to self-reformation. The period of incarceration should depend upon how long it takes a man to change his anti-social attitude. As Shri K. M. Munshi reminded the Conference in his presidential address: "Punishment must be related to the criminal, not to the crime alone."

During the prison term ethical precepts must be inculcated. The prisoner's self-respect must be aroused and fostered. Discipline is necessary but regimentation must not be carried to the point of inducing an infantile mentality and an incapacity for dealing with normal conditions. Obviously prisoners must not be coddled; but progressively, in the case of each individual who shows a disposition to play the game according to the rules, the rigours of prison discipline should be relaxed and opportunities for exercising judgment and responsibility afforded, until, equipped by occupational and mental as well as moral training, the former criminal is ready to take his place again in the community.

"Against stupidity the Gods themselves strive unvictorious." Undiscouraged by Schiller's warning, however, we must, if we are to save modern culture, put up a valiant struggle against the collective stupidity that has brought civilization to the very brink of disaster. Many men and all nations are blind to the organic unity of mankind and the corollary of that unity, that nothing which is

against the best interest of the whole can possibly be of lasting benefit to the part. No nation, as no individual, has the right to pursue private ends in complete disregard of the effects of such action upon other nations or other men.

Miss Storm Jameson, writing on "The New Europe" in *The Fortnightly* for January, stresses the necessity for nations to "resign their absolute power to disorder the living conditions of the whole world to their own temporary profit". She ascribes the failure of the League of Nations to the unwillingness of its member States "to act with the self-restraint of civilized individuals".

A central economic and financial authority has become the only alternative to perpetuating "a Europe strangled by traffic barriers and crushed by the burden of defending its right to choke to death".

Allied victory which does not establish international economic co-operation will settle nothing but the date of the next war.

This prescription is excellent as far as it goes but it stops short of complete effectiveness. Could it be assumed, in the present state of national morality and intelligence, that agreement on a common economic and financial policy would be self-enforcing? Granting that it could, and that harmonious co-operation between member States would succeed the present "inflamed nationalism", would not a federal union of Europe be open to the same temptation to pursue "enlightened self-interest"—a euphemism for selfishness—on a continental instead of a national scale?

Perhaps to turn over to "a federal European Council" the power "to govern and educate in colonial territories and to prepare them for self-government" is a step in advance of national exploitation of subject peoples, but we are convinced that plans for the co-operation of some members of the human family alone in their own interest are foredoomed to ultimate failure. As Kingsley wrote:—

Not self-interest, but self-sacrifice, is the only law upon which human society can be

grounded, with any hope of prosperity and permanence.

Sir Alladi Krishnaswami Aiyar, whose presidential remarks on February 27th at Mr. Justice Horwill's Young India Society lecture at Mylapore, Madras, on "The Treaty of Versailles" are quoted in *The Hindu*, brought out that the problems of Europe are not the only ones demanding solution : —

Not the difficulties besetting European politics alone but the problems of Asiatic countries also should be solved according to the requirements of a broad human outlook.

The possessed areas of the world follow with understandable concern not only the struggle between possessors and the dispossessed but also the plans of the anticipated victors for setting the world to rights after the war is over. The pre-occupation of the latter with Europe and its problems prompts the repeated query, wistful and insistent, from the dependencies, "Where do we come in?"

Sir Alladi is not over sanguine about the prospects for the freedom of small nations, but he pointed out in his address the direction in which alone a lasting solution may be sought. Repetitions of Versailles, he declared, were sure to occur unless there was a reordering of nations and "unless nations changed their outlook and learnt to live and let live—to live in mutual accord, sympathy and understanding".

Mr. H. G. Wells came forward in *The Daily Herald* late in February as the sponsor of a draft Declaration of the Rights of Man (reproduced in India by *The Hindu* and *The Hindustan Times*). Whatever its shortcomings, it has the merit of formulating definite objectives for an ordered world, to replace the chaos in which we are struggling. Protection from physical and administrative abuses and economic security are its major themes. The economic rights of man are the most controversial; their practical acceptance would deal the *coup de grâce* to privilege.

Mr. J. B. Priestley protests against

the proclamation of such economic rights unless "some indication is given of the social and economic machinery that they seem to take for granted". There are, in Asia, he mentions, several hundred millions who lack the necessary minimum of food, clothing, medical care, etc., to which they, as human beings, are claimed to be "entitled". Obviously it is a disgrace to modern civilization that the claim should even have to be urged, let alone that it should be so obviously unlikely to meet with general acceptance, but the situation must be faced.

Important points are brought out by several other contributors to the series. Sir Richard Gregory, President of the British Association, describes the Declaration as "new commandments of conduct of a modern society with a sense of responsibility to the whole human race."

Mr. George Lansbury is convinced that we do not need more declarations; the armaments race and "much worse crimes continue in spite of all the knowledge and wisdom accumulated over the ages". What is necessary is for men and women in all lands to accept as true the oneness of life. He puts the issue bluntly :—

We cannot be made good citizens by others. We must learn the simple truth, there is no democracy unless there are democrats.

The point is made by Prof. John Ryle of Cambridge University that "Rights must be deserved as well as declared."

In parallel with a Declaration of the Rights, I should like to see a Declaration of the Duties of Man... Individuals and nations alike, while demanding the right to live in freedom and to receive certain benefits, have somehow got to recover—or, perhaps, to discover the spirit of service and the advantages of mutual aid.

One criticism brought against Mr. H. G. Wells's draft Declaration was that of Mr. Harold Nicholson, M. P., that it does not refer explicitly enough to freedom of conscience, speech, public assembly and printing.

It is interesting in this connection that in a recent broadcast address Mr. Wells

claimed to be supporting the present British Government—which he openly disapproves on several counts—because in spite of its alleged defects it accords him freedom of speech and is fighting for that freedom throughout the world.

Hitavada (Nagpur) inquires editorially on the 1st March whether the people of India are not included in the entire world of Mr. Wells, and suggests that the British war aims might well be translated into action in India. Surely the ability of England to bestow freedom of speech upon the Indian people does not wait upon an Allied victory?

The same idea underlies Sir P. S. Sivaswami Aiyar's question in the *Hindu* of 11th March; examining Mr. Wells's Declaration he asks—"Is this declaration intended to apply to the European countries and nations only, or to Asia and Africa also?"

The scant attention bestowed by Indian scholars on Indian Materialism is brought out in the introductory chapter of Dr. K. B. Krishna's forthcoming book on *The History of Materialist Thought in India*, which appears in the January-February issue of *Triveni*.

The reason seems to us to lie deeper than the explanation which he offers. He describes Indian materialism as essentially a protestant movement, whenever it has appeared; opposed to supernaturalism, priestly class domination etc. Research, he suggests, has been along lines inspired by class interests. These have differed for the middle and lower classes. The former have not been so much concerned with the latter's problems. The unsophistication of the villagers—we object to the expression "the 'primitive idiocy' of village life"—and the weakness of the working-classes have unfitted them for conducting research for themselves. But to assume that if they did so and came across materialism in the history of Indian thought the masses would embrace it forthwith as congenial and suited to their needs is to misread entirely the Indian temperament.

Dr. Krishna claims that materialism

—"the view that upholds the primacy of matter to other things"—is indigenous to India. "Not all thought is other-worldly. Not all thought is idealistic." He is right; ancient India did have its Chârvâkas and Nastikas. Materialism has sprung up now and again in our country's history but it has never taken root and always it has died of inanition. The bent of the national genius is essentially idealistic and spiritual.

Shri H. G. Narahari, who writes in *The Poona Orientalist* for January "On the Origin of the Doctrine of Samsâra", takes issue with the Orientalists who deny the indigenous origin of the doctrine and maintain that the Vedic Aryans borrowed it from their aboriginal neighbours.

The doctrine necessarily involves, as Shri Narahari makes clear, the doctrine of Karma, "that every man must reap what he has sown, and that every action on earth shall have its result".

While some of the best known Orientalists fail to recognize the doctrine of Transmigration—before the period of the Brâhmaṇas, others, mostly Indians, hold with Shri Narahari that the various conceptions that led to the formulation of the theory are to be found in the earliest Vedic texts. He proves that the Vedic poets had a definite idea of survival after death and also the idea of Karma. The claim that the two concepts are not found together in no way militates against the Vedic Aryans having recognized their correlation. Unless they are understood as complementary, reincarnation becomes meaningless and Karma untenable. The most casual observer must remark that retribution does not always overtake the evil-doer in his present incarnation and that there are congenital handicaps and infant sufferings which defy any other explanation than their being the result of previous actions. Is it conceivable that the giant intellects to whom the world owes the Vedas could have failed to observe a connection so obvious as that which the doctrine of Samsâra establishes?

THE ARYAN PATH

Point out the " Way "—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

VOL. XI

MAY 1940

No. 5

THE TEMPLE OF PERMANENT PEACE

On the 20th of this month the entire Buddhist world will celebrate the anniversary of three important events in the life of the Buddha. The magical influence of this Master-Mind who lived six centuries before the Christian era continues to work its miracles in the hearts of hundreds even to-day. The power of the Buddha's life and the influence of his teachings are impressing many in materialistic Japan ; in war-worn China ; in Ceylon, in Burma and in India ; in Tibet and in Turkestan. And in the West as well, in not a few European and American minds is that influence active.

What is the nature of the power which this great Soul exerted on thousands of free-willed men and women during half a century of most glorious ministry ? What is the kind of potency which the memory of his life and the contact with his teachings evoke even to-day in human consciousness ? Has that life and have those teachings any definite message for our confused and disintegrating civilization ? War and bloodshed prevail in our midst ; wars are being waged and blood is being shed in the names of Right and Justice and Liberty,

and Progress and Culture. How did this Man win in his lifetime and how does he continue to win human heads and hearts—millions upon millions of them ? Not by the sword did he win the kingdom of Peace for himself and for his numberless followers. He said in starting the very quest for that Peace :—

My chariot shall not roll with bloody
wheels
From victory to victory, till earth
Wears the red record of my name.

The religious philosophy which he left to humanity has produced for over twenty-five hundred years generations of good and unselfish men. His is the only *absolutely bloodless* religion among all the existing religions : tolerant and liberal, teaching universal compassion and charity, love and self-sacrifice, poverty and contentment with one's lot, whatever it may be. No persecutions, no enforcement of faith by fire and sword have ever disgraced it. No thunder-and-lightning-vomiting god has interfered with its chaste commandments ; and if the simple, human and philosophical code of daily life left to us by the greatest Man-Reformer ever

known should ever come to be adopted by mankind at large, then indeed an era of bliss and peace would dawn on Humanity.

The whole of civilization is so busy *doing* things that it has no time even to enquire into the *raison-d'être* of its busy-ness. War is being waged by two great democratic countries in Europe and the reason given is that Hitlerism must be destroyed. What they will do when it is destroyed is not clear, and more—the political leaders of Downing Street and the Quai d'Orsay refuse even to discuss the subject.

Politics has become the religion of the people everywhere—even in India it threatens to do so if the rising tide is not stemmed. Gandhiji tries to hold the balance between spiritual idealism and political action, but the Western world-forces glamour the bulk of young India, who wish to divorce the Soul, religion, from its body, the politics which Gandhiji has been trying to build upon the basis of the existence and the potency of that Soul.

In one aspect of his labour of love Gandhiji may well be said to be carrying on the work of the great Buddha. To suit modern conditions Gandhiji engages in political actions, but his whole emphasis is on moral elevation—on men and women rising on the stepping-stones of their dead psychical selves to living in noetic peace and spiritual strength. The Enlightened One did not work in the political field but engaged himself in impressing the hearts of men by the example of a noble life and in influencing their minds by sage precepts. A transmutation took place in large numbers of people and prepared the way for the era of Mauryan glory.

It would be well for India to recall

to-day the technique of the Tathagata—of Him who followed in the footsteps of his Predecessors. The Buddha paid scant attention to his earthly pedigree and emphasised the truth that he was “not of a mortal line”, but of “descent invisible, the Buddhas who have been and who shall be”. He called upon all men not to bother about their outer conditions, birth-status and body-caste, etc., but to trace their own heavenly pedigree. By looking away from the world of objects where shadows glamour and entice and by turning to the world within and behind, where the purpose of existence is to be seen and the right mode of living can be learnt, men and women find what they are seeking—Sva-raj, of which Sva-raj the political freedom of Hindusthan is but an emanation, an aspect.

The Buddha taught that he who is not loyal to the world of Nirvana cannot be truly patriotic towards the country of his birth. Modern patriotism shows fidelity to a geographical territory, imprisons the ideal of brotherhood in skin of a particular colour, and in other similar expressions enhances the differences and divisions between man and man. Spiritual patriotism does not war against another country separated by a mountain range or a flowing river; does not put on superior airs because it speaks a particular tongue. All lands are but parts united in one Earth, all tongues but children of the One Mother Tongue from which even the language of the Gods and its sister tongue of Avesta were born.

The world needs to-day the overthrow of false patriotism, worked up to a war-pitch by nationalistic politicians. The evil force obsessing false patriotism is greed—the sense of possession, the urge

to get more. Wars of to-day are said to be between the haves and have-nots ; that is, they are based on false concepts of gaining, accumulating and using wealth, principles of economics as false as they are immoral, as the disastrous consequences reveal to those who have eyes to see. The Buddha's way of poverty, also recommended by Gandhiji, has a message for the modern sense-ridden civilization, controlled by bankers and book-makers, by profiteers and business magnates. In the view of the true Economists such as Buddha and Jesus, to whose school Gandhiji belongs, an individual is not the absolute and autocratic possessor of his wealth ; he is a trustee who holds his possessions for the common good. So with a nation—be it an imperialistic giant or a humble genius—each must learn to share with all its raw products as its polished culture.

Having found out the fallacy that any nation can prosper and live in peace when others are struggling against poverty, that any Empire, however large, can

hold itself together in proud isolation, careless of the interests of small neighbours, European peoples are thinking of a Federated Europe ; but in the process of time federated continents will prove as futile as isolated nations and will bring about wars of still more ruinous proportions. Federated Europe against Federated Africa, or Federated America against Federated Asia ! A Federated World should be the aim of all right-hearted peoples.

Wars impoverish humanity. Peace enriches it. Hatred corrupts beauty, virtue, truth. Wars will cease not by wars, but by justice, by the sense of duty which recognizes the rights of all, including oneself.

This message of the Buddha, given over two thousand five hundred years ago, has a most practical bearing for the world of to-day. Not politics divorced from spiritual realities can save our world ; the Teachings of the Buddhas contain the key to the Temple of Permanent Peace.

"And if the Koliyas", asked the Blessed One, "persist in drawing off this water, which is the gift of Gods and demons, what will come of it?"

"Slaughter and dire penalties", answered the Sakyas ; and their gaze was that of lions coming to battle together.

"Then the season of sowing and of planting the young rice, padding it firmly down in the soft mud, will pass idly, for ploughman and sower will be ashes on the burning-ground ! Mother and child will perish of hunger, and the wild beasts of the forest will roam through your fields !"

"But our faces will be blackened", urged one of the Sakyas, "if to the threatening words of these base ones we make not answer as Kahatriyas should—with clash of spear and winging of fiery arrows."

The Lord heard him, or perchance heard him not—so swiftly did he ask this question : "This water for which you would shed men's lives—is it tethered in its place, as men tether a goat where it should feed?"

"By no means. It is flowing and makes no stay in any pool or shallow."

He said then : "Let the Koliyas for this day have freedom of drawing water, and let the Sakyas dig their channels for them. Even so tomorrow let the Sakyas draw water, and the Koliyas dig. Are the white shoulders of the mountains a well which men have made ? There is water for all, and when both have drawn for their day the river will be flowing still. And in three weeks will the rains brim its vessel from shore to shore and far over your fields."

LIGHT IN ISLAMIC MYSTICISM

I.—LIGHT AND ILLUMINATION AMONG THE EARLY ŠŪFĪS

[This is the first of a series of articles by Margaret Smith who has made Islamic Mysticism her speciality. Our readers are familiar with her various studies on the subject in earlier volumes of THE ARYAN PATH. We fully agree with her remark : "I feel that the teaching of the mystics overrides all barriers of race and nationality and that it contains a message of peace and hope for a troubled world, which is much needed at the present time."—ED.]

The conception of God, the One Reality, as Light, and of an inner light within the human soul by which it becomes conscious of its relation to the Divine as a ray of that Essential Light, is found in Islamic Mysticism from the beginning.

It was no new conception, but one derived from many sources and found in many faiths. Light embodies the idea of glory and splendour, it is infinite in its manifestation, omnipresent, unchangeable, the source and condition of life and activity and beauty. It is small wonder that the celestial luminaries should have been worshipped in Babylon and Phœnicia, or that the Egyptians and Greeks and Romans should have found a place in their pantheon for a Sun-God, the source of life, and for a Moon-Goddess, symbol of Wisdom. Nor is it surprising that Light should have been set over against Darkness, to represent the spiritual and the good in opposition to the material and the evil, by the Zoroastrians of Persia and by others who followed them.

To the early Hebrews, the glory of God was represented by the Shekina,

the Divine Radiance visible by day and night, yet hidden within a cloud lest mortal eyes should be blinded by that unearthly glory. They thought, too, of the wings of that Shekina as being wide enough to enfold all humanity. The Hebrew Scriptures are full of the praise of Light, the first of all things to appear after the eternal night which had rested upon the abyss. The summons of the prophet is : "Arise, shine : for thy Light is come and the glory of the Lord is risen upon thee." "In Thy Light", sings the Psalmist, "shall we see light", the teaching of the Šūfis long afterwards. Wisdom, too, is identified with Light in the Apocrypha.

"She is the brightness of the Everlasting Light, the unspotted mirror of the power of God—more beautiful than the sun and above all the order of the stars : being compared with the light, she is found before it."¹

The saint is described as "the morning star in the midst of a cloud and as the moon at the full. As the sun shining upon the temple of the Most High and as the rainbow giving light in the bright clouds."²

¹ *The Wisdom of Solomon*, 7. 26.

² *Ecclesiasticus*, 50. 6. Cf. the Persian mystic Rūmī on the Divine Beloved :
He comes, a moon whose like the sky ne'er saw, awake or dreaming
Crowned with eternal flame no flood can lay."

(Translated by R. A. Nicholson)

With this we may compare the words of the Persian Šūfī Hujwīrī, who likens the lover of God to a sun shining in a cloudless sky, and, quoting the words of another Šūfī, says that the combination of the light of the sun and the moon is like the purity of Love and Unity, when these are mingled together. He adds that, to be sure, the light of the sun and moon is worthless beside the Light of the Love and Unity of God, and they should not be compared, but that in this world there is no light so splendid as that of these two luminaries. That earthly light cannot be clearly seen by the eye, but the heart of the mystic, by the light of gnosis and love and union, can see the glory of God and while still in this world can penetrate into the mysteries of the world to come.

The same conception of Light as representing Reality and the Eternal Wisdom, whereby the human soul is also enlightened, is found in Greek thought. The poet Pindar, writing in the fifth century B.C. of the transience of human life, adds :—

“But when a glory shines from
God descending,
Then rests on men a sunbright
splendour-sheen

And life serene.”¹

Plato, a century later, in his *Republic* urges that true education should lead the soul to turn away its “eye”—the spiritual vision—from the darkness in which it was born towards the Sun of Truth, to which it is really akin. This conception comes still more to the fore

in Neo-Platonism and there is no doubt that the early mystics of Islam drew much inspiration from this source.²

It was probably from Plotinus that the Šūfīs gained their idea of God as the “Light of Lights” (*nūr al-ānuwār*). Plotinus saw the need for a Light which is God Himself. The One, he says, is a “Light before light, an eternal irradiation resting upon the intellectual realm”, and again, the life in the Divine Intellect is the Primal Light, at once Light-giver and that which is lighted. The human soul he describes as “a light springing from the Divine Mind and shining about it, in closest touch with its Source”. Man strives to know the dignity of the intellect and its light and splendour and the value of that which is beyond the intellect, that is, the Light of Lights, the Perfect Beauty, and Supreme Splendour.³ Plotinus says :—

“We may know that we have attained to the Vision when the Soul has suddenly taken light, the light which is from the Supreme and is the Supreme. This is the true end set before the Soul, to take that light, to see the Supreme by the Supreme, and not by the light of any other principle : for that which illumines the Soul is That upon which it looks.”⁴

The Šūfīs, in their turn, insist that the Light of God can be seen only by His Light. Then, says Plotinus, it will be given to us to contemplate Reality and ourselves as they really are, radiant, full of light, indeed as pure light itself, having become God, united with the Light.⁵ He makes it plain that God is

¹ Translated by A. S. Way.

² It is noteworthy that the name of *Ishrāqiyyin* (the Illuminated) is the name given by Šūfī writers to the Platonic philosophers.

³ *Theology of Aristotle* (so-called), p. 44. Really a Neo-Platonic treatise translated into Arabic in the ninth century A.D., of which the Šūfīs made great use.

⁴ *Ennead* V, 3 : 2, 8, 9, 17.

⁵ *Ennead* VI, 7 : 9.

the Source of all lesser lights, which receive illumination in their several grades, an idea taken up later and developed by al-Ghazālī.

The Hermetic literature and Gnosticism may also have contributed something, and there is no doubt that the mystical teaching of the early Christian Church contributed not a little to the Šūfī doctrine. Clement of Alexandria, in the second century, taught a Christian gnosis, urging men to tread the mystic Path which would lead them from darkness into light.

"Cast off the ignorance and the darkness that blinds our eyes, and sing to God, the Real Existent, 'Hail, Light!' For to us, buried in darkness, bound in the shadow of death, Light has shone from Heaven, purer than the sun, sweeter than our life here. That Light is Life Everlasting; whatever has partaken of it lives! Night fears the light and sinking down in terror makes way for the Divine Day. All has now become sleepless Light and sunset has joined hands with sunrise. For the Sun of Righteousness is present with all men equally and has changed sunset into sunrise and turned Death into Life."¹

St. Augustine in the fourth century, writing in his *City of God* of the soul's ascent by way of purgation and illumination, says that the incorporeal soul is illumined by the incorporeal light of the Wisdom of God, as the body of the air is illumined by corporeal light.

Dionysius the Areopagite, so-called, a Christian theosophist of the fifth century, regarded God as Essential Radiance,

the Morning Star, illuminating to contemplate. The soul, he teaches, by unceasing renunciation, can be so purified from the defilements of sin that it can ascend to the Ray of the Divine Darkness, which is in truth the Unapproachable Light of the Presence of God.

"Every ray of illuminating light which proceeds from that Light helps to restore the soul to perfection and to union with the One. Then it can contemplate the Simple Unity of Uncreated Light and become receptive of the Primal Light and, itself radiant, give radiance to others. . . ."

So those who enter into the Divine Light themselves become deified².

From all these sources, therefore, especially Persian, Semitic and Greek, Islam derived the idea of God as Light, and this idea is found even in orthodox Islam and notably in the famous "Light-verse" in the *Qur'ān*, which declares that

"God is the Light of the Heavens and the Earth: His Light is like a Niche wherein is a Lamp: the Lamp within a Glass: the Glass like unto a glittering Star. From a blessed Tree is it lit, an Olive-tree neither of the East nor of the West, the oil whereof would be almost luminous, even though Fire touched it not: Light upon Light."

And with the Light of Supreme Goodness is contrasted the Darkness of evil and of ignorance in a succeeding verse:

"But as for the Infidels, their deeds are like Darkness massed upon a fathomless sea, billow overtopped by billow and above them the clouds: Darkness upon Darkness: wherein if a man stretch forth

¹ Translated by D. Pym.

² For a full account of the teaching of Dionysius see THE ARYAN PATH, November, 1936. There is a beautiful prayer for Light contained in the East Syrian Liturgy: "Thee, the True Light of Lights, Who feedest light from Thy Light and dwellest in the excellent Light, which no man hath seen or can approach unto: Thee, we beseech, even we who are weak and sinful, irradiate the darkness of our minds by Thine unspeakable Light, so that the lamps of our souls, being enlightened with the oil of mercy and of pity, we may rejoice in the joy of Thy Countenance, Thou who didst create the Light in Thy loving-kindness and dost order the darkness in Thy wisdom."

his hand, he shall hardly see it. He to whom God doth not appoint light, no light at all hath he."¹

These verses have aroused the greatest interest among commentators. Among the Muslim traditions ascribed to the Prophet Muḥammad was the declaration,

"God is veiled by Seventy Thousand Veils of Light and Darkness : were He to withdraw them, then the Glory of His Aspect would surely consume those who looked upon Him."

The Prophet is also said to have prayed,

"O Light of light, Thou art veiled from Thy creature and it does not attain to Thy Light. O Light of light, Thy light illumines the people of heaven and enlightens those upon earth. O Light of all light, Thy Light is praised by all light."

But although this prayer is said to have been given to the Prophet by the Archangel Gabriel, it is more likely of Ṣūfī origin. It is said also that the Prophet declared, "Fear the believer, for he sees by the Light of God." Another of his sayings was, "When God wills good to his servant He kindles a light in his heart and the sign of that light is his separation from the abode of vanity and turning towards the abode of eternity." A traditional invocation among Muslims is : "I invoke Thee by the Light of Thy Countenance." Another Islamic tradition is one which states that God said unto David, "The mark of the spiritually-minded is that they no longer walk in darkness, for I am the Light of their hearts."

The Ṣūfis gave to these Qur'ānic verses

and these traditions a mystical interpretation, explaining the "niche" as the heart of the mystic, which is, therefore, the dwelling-place of the Divine Light. But it is only within the heart of one who has trodden the Path of purification by asceticism that the light burns clearly and steadily : it is only the gnostic who realises that within him is the inner light (*baṣā'ir al-nūr*), by which he can see and apprehend the spiritual meaning of things. By the light of that gnosis the soul can see the mysteries which are hidden within itself and the Divinity which is hidden from the eyes of the ignorant and those who live after the flesh. The Ṣūfis, at an early stage, were called the "Enlightened" (*al-nūruyya*), because through purification the inner light was manifested in their lives. One famous Ṣūfī was named Nūrī, because by the light (*nūr*) of insight he was able to read the inmost thoughts of his disciples. He is related to have said, "One day I looked upon a Light and I did not cease to contemplate it until I became that Light."

Pure Light, therefore, which is to be identified with Pure Being, is regarded by the Ṣūfis as the source of all true knowledge, the Light manifesting itself through various means and in varying degrees. One of the earliest Ṣūfis to develop a doctrine of gnosis which regards it as the Divine Light within the heart was Abū Sulaymān al-Darānī, who died in 830 A.D. and was famed for his asceticism and his knowledge of the spiritual ills and the temptations which afflict the soul. "None", he said, "refrains from the desires of this world,

¹ *Sūra* 24 : 35, 40. These verses seem to be of Gnostic origin. There were certain people known to the Muslims as Sabeans, who upheld the opposition between Light and Darkness, and believed in a King of Light, the First, the Omnipresent, and an emanational theory of the dissemination of Light upon all other beings. The Sabeans recognised as prophets the Egyptian sages Agathodæmon and Hermes.

save him in whose heart there is a light which preoccupies him with the world to come." Again he said that when the gnostic's spiritual vision was awake, his physical vision was asleep, and that such a gnostic contemplated only the Divine. He describes Gnosis in words that are a reminder of Plotinus :—

"If Gnosis could be seen, all who contemplated it would die at the sight of its loveliness and goodness and grace, and every radiance would seem dark beside that glorious light."

Antākī, a Sūfī teacher who lived in the ninth century, taught that all actions should be guided by knowledge and that true knowledge comes through the light of certainty by which God enlightens the heart of His servant, so that he beholds the mysteries of the spiritual world, and by the power of that light all veils between him and that world are removed, until at last, by means of that radiance, he attains to the contemplation of the Invisible.

Ḥārith al-Muḥāsibī, who appears to have studied under Antākī, also wrote of the inner light in the mystic's heart (*nūr-al-qulūb*) and drew a contrast between light and darkness, saying,

"Nothing is harder upon impurity than Light, but the light is only an illumination to the heart if the servant is awake and alive to it, but if he is neglectful he dies and is in darkness and his light is extinguished; nothing is more grievous to impurity than light and whiteness, evil can find no resting-place in the radiance of light."

Bayazīd al-Bisṭāmī, a Persian of Zoroastrian descent, who influenced Islamic mysticism in the direction of pantheism, taught that the soul, hampered by its association with not-Being, the Unreal, must pass through the stages of renunciation and asceticism before it

can be fitted to receive and make use of the Divine gnosis. Of himself, when he had reached this stage, he said, "I have known God by means of God and what is other than God by the Light of God", and again, "He who discourses of eternity must have within him the light of eternity."

Abū Ṭālib al-Maklī, an early Sūfī who taught in Mecca, Basra and Baghdad and wrote the *Qūl al-Qulūb* (The Sustenance of Hearts), had much to say of the mystic gnosis, which he called that light which God "casts" into the heart. Gnosis is the "light of certainty" and without that steady illumination the gnostic cannot attain to contemplation of the Unity. He includes in his teaching a prayer for Light :—

"O God, give me light in my heart, and light in my hearing, and light in my sight, and light in my feeling, and light in all my body, and light before me and light behind me, and light on my right hand and light on my left, and light above me and light beneath me. O Lord, increase light within me and give me light and illuminate me. Verily, to possess such light means to be contemplated eternally by the Light of light."

The Persian mystic poet Abū Sa'īd b. Abi'l-Khayr, who lived in the latter half of the tenth century, after a long period spent in self-purification and asceticism, said that a Light shone upon him which annihilated the darkness of his being. He, too, declares that long ages before the souls passed into their appointed bodies they dwelt in the Presence of God and He shed His light upon them and they rested tranquil in that light and were nourished thereby, and it is because of that light within them that souls turn towards God and desire to return to be reunited with that Primal Light.

But while these ideas are found in the writings of the earlier Sūfis, the real founder of the school of Illuministic mysticism, which accepted the doctrine known as the *Ilkmal al-Ishrāq*—a fully developed theosophic doctrine of Light, was Ibn Masarra of Cordova (A.D. 883-931), a mystic and recluse who was responsible for a pantheistic speculative philosophy. He retired into the mountains and there taught his disciples an esoteric mysticism which had a permanent influence on later thought. His teaching was regarded as heretical by orthodox Muslims and for a time he went to Arabia to escape persecution. By the inner circle of his initiated followers he was regarded as a master of esoteric truth, whose teaching, given in symbolic language, contained an inner meaning which only the few could understand. In his teaching, "creation" was conceived as an emanation of Divine Light, produced by Love.¹ Ibn Masarra claimed to be a follower of Empedocles (of the fifth century B.C.), who was reckoned by the Muslims to be the first of the seven great philosophers of Greece. The Muslims believed that Empedocles had taught that the Divine Attributes were to be identified with the One Reality, that God was Pure Essence, transcending all multiplicity. The human soul was the link between this temporal world and the world invisible, and its nature, he held, was akin to that of light.² This doctrine of Light was accepted by the Islamic philosophers and especially by the *Ikhwān al-Ṣafā* (The

Brethren of Purity), an association formed in Basra in the second half of the ninth century. They taught the Plotinian doctrine of emanation, the world being derived from the One True Light. Mind, they held, is related to the One as the sunlight to the Sun, and Soul to Mind as the moonlight to the sunlight. The human soul, they taught, attained to salvation by means of purifying knowledge. They aimed at "the assimilation of the soul to God, in the degree possible to man." The purified individual soul, after death, would return to the Primal Light, of which it was an emanation.

The mystic philosopher Ibn Sīnā (Avicenna), 980-1037,³ also conceived of God as Divine Light, ever-manifest for those who desire it, and hidden only from those concerned with material things. But the gnostic who brings the self under control and gives himself to meditation will find that his soul is illuminated by that Divine Light and that he is enabled to raise himself to that Light and so to attain to perfect sanctification. Then the light, which had seemed to be transitory, burns steadily and continuously and at the last the spark returns to the Eternal Flame and becomes one with it.

So the mystics of Islam adopted and developed this theosophic doctrine which regarded the One Reality and all derived from the One as Light, and knowledge as illumination from above, an illumination which is rather the kindling of a light already existent in the

¹ This was the theory also of a contemporary Sūfi, Mansūr al-Ḥallāj, who held that God in isolation displayed His glory in Love and then desired to manifest His love in "creation", the manifestation of Himself. Cf. *THE ARYAN PATH*, April, 1931, p. 216 ff.

² Among the sayings of Empedocles were, "By fire we perceive the Unseen Fire" and "Blessed is he who has gained the riches of the Divine Wisdom. Unhappy he in whose heart the imagination of the gods is veiled in darkness."

³ See *THE ARYAN PATH*, August, 1932.

soul, because it is itself a ray from that Primal Light. This doctrine found its fullest development later in the writings of the great mystic teacher al-Ghazālī (known to the West as Algazel) who related it to the different stages on the mystic Path, and in

the works of the Spanish mystic Ibn al-'Arabī (still called by modern Sūfis "The Great Master") and of the later mystics of his school, by whom it was incorporated in their system of pantheistic monism.

MARGARET SMITH

MYTH IN RELIGION

A wholesome change in the attitude towards myths is brought out in a digest by E. McClung Fleming of the discussions of "Symbol and Myth in Religion" at the Annual Conference of the National Council on Religion in Higher Education, held in Keuka Park, New York, early last September. (*The Review of Religion*, January 1940) Western culture for the last three centuries has had little sympathy for myth as a valid content of knowledge or for mythical interpretation as a serious method of apprehending truth. Myth has been looked upon patronizingly by Western science as

the pathetic attempt of a pre-scientific and uncritical mentality to explain natural phenomena....Modern historiography has regarded myth æsthetically as a rather amusing vagary of primitive poetic fancy without relation to primary religious experience. There are now signs, however, of a change of attitude.

Myth and symbol are coming to be recognized as a bridge between visible objects and temporal events and "the invisible realities and ideals of the eternal order".

True myth is not the creation of the undifferentiated consciousness, whose product might be described as folklore, but of the mature religious experience of the two contrasting orders of reality.

Symbolic interpretation is being accepted as a characteristic way in which the mind synthesizes its experience and myth as "a primary form in which the creative and formative human spirit casts its insights".

As a method of knowing truth, it is neither arbitrary nor fictitious, but a principled handling of materials not derived from mere sense or impulse. In rejecting it, Humian Empiricism, with its scheme of associating sense impressions, not only ignores an actual activity of mind, but is psychologically false.

An unwarranted distinction is, however, implied between the rôle of myth in the West and the part it plays in the East. The myth that carries conviction in the West is said to be that based on unique historical facts and "actual" events. Even though, as claimed, the Eastern time concept is of a wheel as compared with the Western straight-line concept of time, a factual foundation may with equal justice be claimed for the former's "hierarchy of values expressed in patterns repeated in many successive cycles and reincarnations".

In the East as in the West, "it is because the fact carries reality that it is a symbol: the historical fact is the necessary foundation of the metaphysical fact." Allegory and a mythical ornamentation around the kernel of tradition in no wise prevent that kernel being a record of real events. Mythology is in one sense ancient history, and in India, no less than in the West, there is history in most of the allegories and myths and real actual events are concealed under them. It is a hopeful sign that modern thinkers are coming back to the position of Plato that the ancient myths are vehicles of great truths worth the seeking.

TWO PARADOXES OF OUR CONSCIOUS LIFE

[P. T. Raju, M.A., Ph.D., Sastri, is the author of *Thought and Reality : Hegelianism and Advaita*.—Ed.]

Students of European philosophy are familiar with Zeno's paradoxes which deal mainly with the continuity and the infinite divisibility of space and of time. Students of logic are familiar with the paradox of inference, which is that if the conclusion represents something new, not contained in the premises, the inference must be false ; if, on the other hand, the conclusion contained nothing new no one would care to infer. Attempts have been made to solve these paradoxes and to bring out their implications, metaphysical or otherwise. Almost all these paradoxes are concerned with things finite. But there are two which are more profound, touching the very roots of our conscious being ; they are, therefore, important not only for philosophy but also for religion.

The first concerns our consciousness of deep sleep. In sleep we are not conscious of anything, but are ignorant of everything. Curiously enough, however, we say we know that we were ignorant of everything. This point has been the battle ground of the Advaita and other Vedantic systems. The Advaitin contends that because we are conscious of this ignorance, it is something positive. It is what he calls *Maya*. It is not the mere absence of knowledge, for here knowledge is present. We *know* that in deep sleep we were ignorant of everything. We could not have remembered that ignorance, the restfulness and the peace experienced in it, had we not been conscious of it. Remembrance of something that we have not known is never possible. Hence *Maya*, which is of the

form of ignorance, is a positive entity. Those, on the other hand, who do not accept the reality of *Maya* maintain that the ignorance of deep sleep is the *absence* of all knowledge ; it is of a negative character only, not positive.

Let us consider the Advaitin's contention that the ignorance of deep sleep is not the absence of all knowledge, because there is knowledge of that ignorance. We do not in deep sleep know this or that thing, so particular cognitions of objects are absent. Yet deep sleep cannot be total annihilation of consciousness. If it were, there would have been none to witness the fact that we were not conscious of anything. As there is a witness to it, and as he must naturally be conscious, complete absence of consciousness cannot be characteristic of deep sleep. But then the conclusion which the Advaitin bases upon this experience cannot be escaped. What we are conscious of must be something positive. Nothing that is merely negative can be an object of our consciousness. Every absence must be an absence of something, or it cannot be understood and is meaningless. And the particular object of whose absence we are conscious must be positive. But the ignorance of which we are conscious in deep sleep is not the ignorance of this or that thing. It is undifferentiated and inarticulate. Our consciousness of it does not depend on the consciousness of anything else. Hence that ignorance itself must be positive. It is therefore a unique type of ignorance. The Advaitin turns it into a metaphysical principle and calls it

Maya, which is translated by the words "Nescience" and "Ignorance".

Wherein then does the paradox lie? It lies in the fact that during our unconsciousness we are conscious of our unconsciousness. I may be ignorant of the solution of a mathematical problem, and I may be conscious of my ignorance of the solution. There seems nothing strange in our consciousness of such ignorance. But in deep sleep, when we think that the ego is absolutely unconscious of everything, that is, where the distinction between subject and object practically disappears and thus where the "I" of the ego is not at all active, we are naturally surprised when we are shown that we were somehow conscious of our unconsciousness. How could the ego have known anything when it was unconscious?

In the Advaita philosophy this phase of our experience is not spoken of as a paradox, only because it has not presented itself to the Advaitin as a great problem. He has found in it merely a proof for his principle of *Maya*. But approaching the point from the angle of Western philosophy we cannot fail to see in it a peculiarly significant part of our experience which refuses to be pressed into the definite moulds of thought in the form of concepts. Taking this experience, we cannot say that the ego is simply that which knows itself while cognising objects. For in deep sleep no objects are cognised but the "I" cannot be said to be extinct. Again, we cannot maintain that consciousness is an activity or a quality of the ego; for we find in deep sleep no ego which is conscious of itself through its consciousness of objects. Yet there is consciousness of unconsciousness. Nor can we say that consciousness of objects is not necessary

for the subject to know itself; for the normal form of consciousness is always the consciousness of objects, and never mere consciousness without objects. If we define consciousness in terms of consciousness in deep sleep, the definition will be inapplicable to our ordinary consciousness. If, on the other hand, we define it in terms of the latter form, it becomes inapplicable to the former. Again, because there is no ego whose activity or quality the consciousness experienced in deep sleep must possess, the ego must in its essence be of the nature of consciousness. That is, the ego cannot be a substance of which consciousness is an attribute, but consciousness itself must be the substance of which the ego is a form. Another conclusion that follows is that consciousness need not always be directed towards objects outside itself, though in the normal form it is so directed. When there is no object standing over against the subject, the latter tends to become infinite. Of course, in deep sleep, we cannot say that the "I" has become fully infinite, for there is unconsciousness standing over against consciousness and thus limiting it.

It may be said that the unconsciousness of which we are conscious in deep sleep can be regarded as the object of that consciousness, and that therefore the latter is not without an object. But even if that unconsciousness is the object of our consciousness, it must be admitted that it is a very peculiar type of object. It is not an object that stands opposed to our ego like other objects. It envelops our consciousness, darkens it. Yet consciousness is not destroyed, for it apprehends that unconsciousness. During deep sleep we do not distinguish ourselves from unconscious-

ness. It is a later consideration during the waking state that proves to us that we must have been distinct from our unconsciousness.

This paradox will be better appreciated if we consider another found in European philosophy in connection with the ontological argument for the existence of God. The latter paradox tells us that we are unconscious that we are conscious of the infinite being, whereas by the former we are told that we are conscious of our unconsciousness. According to the ontological argument, God exists because we have an idea of a perfect and infinite being. Perfection implies the possession of every attribute; and existence being one of the attributes, if that perfect being lacks it, he cannot be perfect. Therefore he must exist. This argument has been stated in different forms by different philosophers but in all there is a transition from thought to being, from idea to existence. For this reason this paradox has been ridiculed by many writers. Kant, for example, asks whether to have an idea of twenty thalers in one's pocket is the same as having them. Similarly, to have an idea of a perfect being does not necessarily involve the existence of that being. All that can be said is that the idea of a perfect being, because perfection includes existence, must include the *idea* of existence.

In spite of the weak and fallacious nature of the argument, it has appealed to some of the best minds of Europe, and various attempts have been made to defend it. The truth of the argument, it is said, lies elsewhere than in the usual form in which it is expressed. If we do not have an idea of that which is perfect and infinite, it is not possible for us to pass judgment on the imper-

fections of the world. It is this idea that we use as a criterion for judging the finitude of things. But then how do we come to have that idea? Is it obtained by removing the limitations of the finite? Some answer in the affirmative. Generally, whatever ideas we have are obtained from the observation of things around us, which are all finite. Perfect and infinite things are never perceived by us. For us it is the ideas of things finite and imperfect that are positive. The idea of the infinite and the perfect is obtained by thinking of something which is *not finite and imperfect*. The idea is therefore negative and derivative, that is, produced by our mind's acting upon the ideas received through perception. If this contention is true, then the idea of God, like many other ideas so derived, may be false. For example, the idea of a chimera which is compounded of other ideas is false.

But it is pointed out, and reasonably, that the idea of a perfect and infinite being cannot be a derived idea, for it is presupposed by the idea of everything that is regarded as finite and imperfect. Hence we have to admit that the idea of infinity and perfection is original and not derived. On the contrary, the idea of finitude and imperfection must have been obtained by imposing limitations on the former idea. But then how is this idea obtained? Not through sense-perception, and through derivation. It has then to be postulated that the idea is obtained through some immediate contact with a reality that is infinite and perfect. In this kind of experience the idea must involve existence, for otherwise the appearance of the idea cannot be accounted for. Thus the idea of God implied His existence.

The point of interest for us in this

argument is that it is proved that we are conscious of God though we seem to be unconscious of Him. Herein lies the paradox. We are unaware that we are all the time aware of God. We are here unconscious of our consciousness, whereas in the paradox previously considered we are conscious of our unconsciousness. What are the implications of this new paradox? If we are really conscious of God, the fact that we are surprised when told that we are always conscious of Him proves that the consciousness of God is somehow screened from us by our consciousness of the world. The two forms of consciousness must be different, and their directions or "intents" must be opposed. Further, our mind must have been specially adapted to the form of the consciousness of the world, for which reason we feel that we are unconscious of God. Mind apprehends objects which are different from itself. And, except in the case of subjective ideas where the question of truth or falsity does not arise, there is a chance of the idea being at variance with the object. The object in the present experience, namely, God, cannot be an object of mind, because it does not stand before mind. Yet it must have been known by us in some inexplicable way. This shows again that in some sense we are different from our mind. Nevertheless that part of us which knows God must be continuous with mind and somehow identical with it; otherwise the two experiences, the experience of God and that of the finite world, could not have been compared. This shows that human beings are living in two spheres simultaneously, the sphere of the infinite and that of the finite.

Another conclusion follows. If we are

to be as sure of our experience of God as we are of the experience of the finite world, our consciousness has to be directed away from the finite world, which means that we should rise above our minds. This conclusion may appear very strange to the European philosopher for whom self and mind are only two names for one and the same thing. But to the Indian philosopher it is quite familiar. Even in European philosophy we find the distinction made between the higher and the lower, the noumenal and the empirical, the finite and the infinite self or mind. We may say that the mind of Indian philosophy corresponds roughly to the lower, the empirical or the finite self of European philosophy. But let it be noted that this correspondence is only very rough, for the word *manas*, which is translated as "mind", excludes the ego or *aham-kara* in almost all Indian systems and is different also from *buddhi* or the determining faculty. There are other differences into which we need not enter now. The word *antahkarama* comes perhaps closer in meaning to the English word "mind". But these differences of detail do not affect our main contention. The point is that the self should be treated as above mind and as in some way different from it. It is the self that must have been in contact with God, whatever be the nature of that contact. Further, the same self must somehow be present in the mind; otherwise, as we have said, the experience of the imperfect could not have been compared with that of the perfect. And in spite of feeling the difference between the two, we wonder whether we are conscious of God, because we are not able to bring this consciousness down to the level of our consciousness of the finite.

P. T. RAJU

ER PLANS A LIFE

[William H. Roberts, a citizen of the United States, was born in Rangoon. He is chiefly a professor and an author, but his interests are varied and he has also had experience in the business field and served as a lieutenant in 1917-1919. His writings exemplify this variety of interests and comprise such widely different subjects as a study of Mahatma Gandhi, the five thousand temples of Pagahn and the fallacy of the uni-polar explanation.—Ed.]

"The name on the card is only one of my names", my visitor said, when he had seated himself in my study. "I have had more names than it would be easy to count."

"The name that would mean most to you", he continued, "is Er."

"Er?" I inquired. "I'm sorry, but that *doesn't* mean anything to me."

"You have read about me."

"I can't remember doing so."

"I know you have. I know you have read Plato. He wrote about me—in the last book of his *Republic*."

Of course I remembered *that* Er. More than two thousand years ago Socrates held a group of young Athenians spellbound, while he recited the "myth" of Er the Pamphyllian.

Er died, Socrates told them, and went to the land of the departed. There he saw many wonderful sights. Most wonderful of all was the occasion on which those of the spirits who had fulfilled their appointed times were summoned to return to earth and to life.

They were assembled on a great plain. Before them all possible kinds of lives were laid out on display. God bade them choose the lives they wanted. Each spirit chose according to the wisdom or the folly experience had taught him.

"I see you remember", Er said quietly.

"Ah, yes. I didn't connect you with Plato right away. Now, please excuse

me for being blunt, but what is the idea?"

"I'm not joking", Er assured me. "I never was more serious in my life—I ought to say, my many lives."

"And I'm not crazy, either", he added. "Before you telephone for the police, let me tell you that I can summon a score of witnesses who have known me well for many years. They will be glad to testify to my sobriety, sanity and moral character. If you begin to talk to them about Er the Pamphyllian, it will be *your* sanity they will question."

So it was that Er came to my home and commissioned me to write the story of a more recent experience in the realm of those who have lived and are about to live again. I asked him why he had picked me for the task, but he could give no answer. It was an urge, he said, like that which drove the Ancient Mariner. As for the story, he said that it would carry conviction to those for whom it was meant. To others it would seem only the idlest of idle fantasies.

Er's more recent experience was very like the one of which Socrates had told the young Athenians, yet very different. Er has lived many lives since that far-off time. He has suffered much and has thought deeply upon the meanings of pain and beauty and joy and sadness. Moreover, centuries after Socrates and Plato were dead, Jesus of Nazareth had visited the earth. From the Cross

on Calvary Er has seen great rays of glory lighting up many mysteries of life and death, of beauty and love.

When God on this most recent occasion bade Er choose a life, Er made bold to answer ; "I do not see any here that is to my liking. Will it be presumption, if I ask permission to plan a life as I would like it?"

God smiled, a little sadly Er thought. "Let me see how you would do it", He said. "I am not sure you would make as good a job of it as any of these on display. There are all sorts of limitations of which you may not be aware. Even I cannot have everything just as I would like it."

"It seems to me", Er said very humbly and reverently, "that all my worst sufferings have been due to my own mistakes. So I am not very concerned with the circumstances in which I am to live or the things that may happen to me. I only want to be able to handle each situation in the right way as it arises."

"That's a fair beginning", God said, "but not exactly startling in its originality. I've been able to help men see that truth ever since I could induce them to think upon such matters at all. The Stoics, you remember, were particularly eloquent on that theme."

"Yes. I know. But I've been thinking as deeply as I have been able about those mistakes. I've been trying to find some common element or factor in them. I think I have it. I think they all occurred when I lost sight of—You. When I turned away from Beauty, all my values became confused, and I made the stupidest choices any one could imagine. When I doubted Love, fear drove me frantic. When I lost hold on Power, I was feeble and ineffective until

I loathed my very self."

"So—pardon the expression, it is so very concise—what?"

"I think that if I must live again on earth, I want to live with an undimmed and unflickering certainty of God. I want to scale all values in terms of beauty, the beauty that is and the beauty that might be. I want to be sure of love. I want to use power to create beauty, for the sake of love. If I can be sure that wisdom and joy in beauty and love are what men really want and all they need, if I can be sure of You—as I am now—I think I should never be afraid or sad or disgusted with myself."

God was silent for a long time. Er began to fear that he had offended.

"If that is selfish, forgive me", Er pleaded. "It seems to me to be just the opposite. Wouldn't that be just the kind of life that would be richest in blessing to other lives? Wouldn't Your glory shine through me to make life radiant all around? You know what I mean so much better than I do myself, so You will not think it just crazy presumption—God, wouldn't that be Your opportunity?"

Still God was silent.

Er wondered and trembled a little.

At last God spoke. "You know not what you ask. Are you able to drink of the cup that I must drink?"

"I recognize the quotation", Er replied. "The mother of James and John asked Jesus that her two sons might sit one on his right hand and the other on his left when he came into his kingdom. But how does that apply to me? I'm not asking for place or honour. I'm only asking for sight—just to see You everywhere."

"That is something very much more terrible and perilous."

"The vision of Beauty terrible and perilous?"

"Yes. Do you think a man could endure it?"

"I have never thought of Beauty and Love as terrible. Power, yes, sometimes. But not the other two."

"I told Moses that no man could look upon my face and live."

"Was that the meaning? I thought it was only a bit of Hebrew folk-lore."

"I let Nietzsche catch a few glimpses of the splendour life might hold. He couldn't stand it. It drove him mad."

"John on Patmos", God continued, "wrote that when my glory should be revealed, men would call upon the mountains to fall upon them to hide them from its splendour."

"I thought that was to hide them from Your wrath."

"Wrath is a trait of weakness, not of Omnipotence. What men have called my wrath is only the unendurable brilliance of my glory."

Er pondered God's words, while God waited patiently. "I have known a beauty so beautiful", Er spoke very slowly, "that all my joy in it was swallowed up in pain. And that pain was something I wanted more than any joy. That helps me to understand—just a little—what You have been saying. A greater beauty might have destroyed me. As I see it now, though, I would be glad to burn for one brief moment in such agony, though it might shrivel me to nothingness."

"It would. And that is just what I can't permit. I told you at the beginning that there were limitations you probably did not suspect. That is one of them. Only I myself can endure the full splendour of my glory. To live with such a vision as you have asked, you

would have to be God."

"Is this, then, too much to ask, that I may have so much of the vision as a human being can endure?"

"How much do you think you could endure?"

"You know—better than I."

"Do you remember what Plato wrote about me in the *Timaeus*? He wrote that I made as good a world as I could out of the materials I had at hand."

"I remember. But Christian thought always maintained that You created the materials themselves."

"In any case there are resistances of which I have to take account, limitations to which I have to submit, if I am to accomplish any of my purposes."

"Tagore said something like that—

'Our Maker Himself hath taken upon Him the bonds of creation.'"

"Exactly. Now one of the bonds of creation is this—that as light spreads from its source it must not only grow less intense but must encounter opaque bodies that break it into rays with dark spaces between. Here and now you are looking at Truth and Beauty in light evenly diffused. Earth, to which you must go down, is a realm of 'broken lights' and black shadows."

"Dropping the figure of speech, just what does that mean?"

"Moments of glorious insight and high resolves. Hours of doubt, confusion, weakness, and dismay. For most men the world is an affair of darker or lighter, all fairly tolerable, grays. For you it must be all brilliant lights and black shadows."

Er was silent now for a long time. At length—"Tell me about the shadows. Are they so very terrible?"

"The worst of them is that your fellow men will never understand you

or the truth you are trying to tell them. They will refute you and ridicule you. They will cast you out of their societies—even out of their churches. They will deprive you of all the ordinary means of livelihood. They will heap indignities upon you."

"But surely some will understand."

"A very few—and very imperfectly."

"At least those who are closest to me."

"They will doubt."

Again Er was silent.

"That will be much less than others have endured", he said at length. "If others have stood it, why cannot I? So long as I see clearly, nothing else matters. Just grant me the sure vision, love that asks nothing for itself. Those can change all indignities into honour."

"You have not counted all the cost yet", God checked him. "If you will be content with just an occasional glimpse of Truth and Beauty, if you will not antagonize men too violently, you will find life tolerable enough. But I thought you wanted to be wholly absorbed in the vision."

"I do. I do."

"Then you must be prepared for worse yet. Men will believe you a criminal—a traitor. They will hate you. They will wreak their vengeance upon you."

"Death?"

"Worse."

"Torture?"

"The worst that hate can devise."

Er shivered. But his sufferings had taught him wisdom. "The vision is enough", he said, "the suffering will be but for a time. It will soon be over."

"No. It will *not* soon be over."

Er told me that he looked the question he could not bring his lips to frame.

"Men are cleverer now than they were in the olden times. You have

heard of the 'concentration camps'?"

Er nodded.

"Weeks and even months of torture, always stopping just short of the severity that would give release. Utter loneliness. Not even the opportunity to bear a moving and convincing testimony before a crowd. At the end only a brief note to your family that you died a traitor."

God paused. Er could not answer. God looked at him with gentle pity.

"Shall we call it off?" God asked.

Er shook himself free from the numbing horror that was fastening itself upon him.

"No!" he cried, "No! I'll face it—the shame and the pain. Just grant me the *strength* to do it. I see it clearly enough now. Only promise me that I shall know it just as surely then, that I won't weaken. Just let me know now that I won't doubt and won't weaken then."

"Little Er, one very much greater than you cried out at such a time, 'My God, My God, why hast Thou forsaken me?'"

"But grant me at least to *know*. That can transmute all suffering into triumph. I shall see the world moving from wars toward lasting peace because of what I am enduring. I shall see young children growing up straighter, more beautiful and unafraid. I shall see young lovers, joyous homes, old age touched with beauty and gladness. I shall never lose sight of all that. And I shall know that I am winning it for them. If I can just be sure of that, I can stand anything. It seems such a little thing to ask—just to know."

"Did he?"

Er heard his own voice, as though it were the voice of another, asking, "Is

that what it would cost to save the world?"

God made no answer.

Er—or rather Er's voice—changed the question. "Is that what it *cost* to save the world?"

He saw his answer in God's face.

When Er could speak again it was to ask a different question. "You said that You Yourself could not have everything as You wished it?"

"Is not sin the proof of it?"

"Then, if You encounter resistances and experience limitations, do You suffer, too?"

"Is it not written that I gave my Son?"

"Why must there be resistances and limitations even for God?"

"That is something I cannot explain—not even to myself."

God noted the wonder in Er's face.

"To explain it, I would have to refer to something higher than myself. I can only repeat the old paradoxes that in order to be infinite, Infinity must impose limitations upon itself, that in my being I harmonize the clash and strain of opposites and realize myself through

such tensions."

"But why did You do it? Why all the burden of creation—'the bonds of creation'? Didn't You foresee it all?"

"Of course I foresaw it. Past, present and future to me are an everlasting Now. Time is only 'the moving image of eternity'. Einstein should help you to understand that great phrase of Plato's."

"Then why? Why not everlasting peace and rest?"

"Because that would be blank nothingness. I am life and must bring forth life. Why is it written that I gave my Son?"

"'God so loved the world.'"

"I loved. That means I discerned a beauty that might be—that shall yet be."

That is all Er can remember. He does not recall on what grounds he chose the life he is now living, or indeed whether he chose it himself or not. He thinks he gave up the attempt to plan a life for himself, or even to choose one, and asked God to pick one out for him. But what actually happened, he cannot say.

WILLIAM H. ROBERTS



Most of us know the difficulty of facing bravely an entirely new situation which carries us into unknown paths. If, at such a moment, someone whom we love and trust comes near to us with a winning gift of confidence, and says, "Have no fear, for I will go with you every step of the way", then at once the dead-weight of anxiety is lifted, and in his company we go on our way rejoicing. Even so Christ's presence will go with us on our own untried life's journey, and He will give us rest.

—C. F. ANDREWS

FREEDOM THROUGH SERVICE

[This is the fifth in the series of studies on the "Gita" by Professor D. S. Sarma, the first of which appeared in our January number.—Ed.]

We are now in a position to understand the *Gita* doctrine of *Svadharma*. To interpret this doctrine merely in terms of caste duties and to say that every man is bound to follow the calling of the group into which he is born, irrespective of his own innate capacities and tendencies, is only to misunderstand the meaning of the Teacher. We have already seen that the whole aim of Krishna is to combat the view of Arjuna about Jati-dharma and Kula-dharma and to free the concept of Dharma from all external rules so as to make it conterminous with spiritual life. But if we take his teaching about *Svadharma* to mean only insistence on caste duties we are coming back to the same old Jati-dharma and Kula-dharma, of which Arjuna spoke at the outset. Krishna's insight goes much deeper than that. It penetrates all accidents of birth and circumstance to the core of man's own nature. His doctrine of *Svadharma* is based on the rock of *Svabhava*. For he says :—

"Better is one's own duty, though imperfectly done, than the duty of another well done. He who does the duty imposed on him by his own nature incurs no sin. One ought not to give up the work which is suited to one's own nature, O Arjuna, though it has its imperfections; for every enterprise is beset with imperfections, as fire with smoke." (XVIII. 47-48)

It is true that Krishna appeals to Arjuna as a Kshatriya whose duty is to fight. He says :—

"Further, if thou shouldst regard thine own duty, thou shouldst not

falter, for to a Kshatriya there is no higher good than a righteous war." (II. 31)

But then he is thinking of an ideal society in which the division of classes is based on character and profession. For in a famous verse he says, "The four castes were created by me according to the division of character and function." (IV. 13) And subsequently, to illustrate his theme, he says, "Heroism, vigour, firmness, resourcefulness, dauntlessness in battle, generosity and majesty—these are the duties of a Kshatriya, springing from his own nature." (XVIII. 43)

It is to these qualities in Arjuna that Krishna is appealing when he asks him to follow his *Svadharma* and fight. If the Teacher had based his doctrine only on caste duties and not on duties "imposed by one's own nature" it would have had no permanent validity. As it is, his teaching is valid for all time and for all types of society. According to him every man should cultivate his own natural gifts, should be true to himself before he thinks of serving society or God. It is only then that he will be an efficient member of the community or an efficient servant of the Divine Master. It is only then that his actions will have not only efficiency but also ease, spontaneity and beauty. For beauty is nothing but the inimitable grace which all creatures acquire when they are true to the law of their own being. A rose is beautiful when it approaches the ideal pattern of a rose and not that of any other flower. A horse is beautiful when it approaches the ideal horse and not the

ideal elephant. The world is rich in individual forms. Krishna says :—

“Behold my forms, O Arjuna, by hundreds and thousands—manifold and divine and of varied hues and shapes.” (XI. 5)

And when any individual form acquires efficiency or strength or grace it reveals and glorifies the work of God. As Krishna says, “Whatever being there is, endowed with grandeur, beauty or strength, know that it has sprung only from a spark of my splendour.” (X. 41) And the way to acquire these qualities is to be true to one's own self, to perfect one's own aptitudes, to improve one's own gifts, to progress along the lines laid down by Nature—in a word, to act according to one's Svadharma. Thus the *Bhagavad-Gita* is quite in accord with the most advanced educational theories of to-day, in holding that individuality is sacred and inviolable and that all an educator has to do is to make the child discover his Svadharma and to allow him free play to develop along his own lines.

But the *Gita* does not stop there. All that we have been saying so far about Nature, individuality and Svadharma represents less than half of its teaching -- and that the lower half. If this were all, Krishna would be only a good naturalistic philosopher, not a great World Teacher. Nature is no doubt our starting-point, but God is our goal. We should not forget that if Nature is our mother, God is our father. All our varied individualities find their fulfilment at last only in Him. Hence all our activities should have only one ultimate aim, namely, our spiritual progress. We generally crave more for the immediate consequences of our actions than for their inherent rightness. We calculate their

effects on our fortunes and not on our character. It often happens that that action which brings us the greatest material gain involves the greatest spiritual loss. In fact, what is sin but a sacrifice of our higher self to the desires and passions of our lower self? So the first thing that we have to do, if we want to lead a religious life, is to shift the aim of all our activities from the external world of men into the internal world of spirit. By doing so we find that we give a unity to our actions which they did not before possess. Also we find that there is no such thing as defeat in spiritual life. For when we think a kind thought, say a good word or do a righteous deed, we may succeed or fail in the world but we automatically raise ourselves in the kingdom of the spirit. Hence the *Gita* says at the very outset of its teaching :—

“In this no effort is ever lost, and no harm is ever done. Even a little of this law saves a man from great fear. In this the resolute mind has a single aim, O Arjuna ; but the thoughts of the irresolute are manifold and endless.” (II. 40-41)

When we turn away from the material consequences of our actions to their spiritual values we discover a new world, as it were, and find ourselves co-operating with the spirit of God energizing the universe. Every effort in this direction adds to our strength and we grow indifferent to gain or loss, victory or defeat, pleasure or pain which our actions may bring us. The more we care for virtue, appreciate beauty or pursue truth for their own sake the nearer do we feel to God and the better fitted to be His instruments. Even our ordinary duties in life may be converted into opportunities for serving God and for furthering His purpose. We have to lose ourselves,

no doubt, in the beginning. We have to give up the material fruits of our actions. But we gain ourselves in the end. We discover our true selves.

This is real sacrifice—the sacrifice of the lower self to the higher self. This is real worship—the worship of spiritual values like Truth and Beauty. And it is only when a man discharges his duties in a spirit of worship and of sacrifice that he gains true freedom. For God's service is freedom itself. This, in modern terms, is Krishna's teaching, which is sometimes called the doctrine of *Nishkamakarma* or disinterested work. This term *Nishkamakarma* is not a very satisfactory one, for it indicates only the negative side of the teaching, namely, the eradication of self-centred desire as a motive for action. But we are taught not only to eradicate kama or desire but also to substitute in its place yoga or fellowship with God. Love of God is to take the place of attachment to the world. So the term *karmayoga*, which brings out the positive side of the teaching, is a much better one.

But by whatever name we call it, the doctrine is epoch-making in the history of Hindu religious thought. Its importance lies, first, in that it reconciles two ancient and opposite schools of thought—those who preached salvation through works and those who preached salvation through renunciation of works; secondly, in that it gives a new meaning and importance to life on earth; thirdly, in that it brings heaven within the reach of all; and, fourthly and above all, in that it offers a solvent to the Law of Karma.

The great objection to a life of action, from the standpoint of some teachers of religion, was that it bound a man to the wheel of Samsara or the round of births and-deaths. For the good or the evil fruits

of actions in one life have to be reaped in the next and so on in endless succession. Therefore the best way of releasing oneself from this *Karma-bandha* or bond of action is, according to these teachers, to practise *karma-sannyasa* or renunciation of action. The way to obtain *Moksha* is to turn away from all activities of life and to attain to a state of "actionlessness". One can imagine what will happen to a society if all its members begin to put this philosophy into practice. A life of renunciation and of contemplation is not for all. It is only for a few choice souls. For the large majority of men, a life of action is the best and the most natural. And action should not be dreaded as something that forges bonds for us in this life or the next. It is not every kind of action that binds. There are also actions that release. Krishna points out that actions done through attachment to the world bind the soul, but that actions done in a spirit of sacrifice and of service to God will not bind but release.

"This world is fettered by work, unless it is done as a sacrifice. Therefore, O Arjuna, give up thy attachments and do thy work as a sacrifice." (III. 9)

Thus Krishna's great discovery is that the alternative to karma-bandha is not karma-sannyasa but karma-yoga. His new doctrine is preached throughout the *Gita* in many eloquent passages from which a few selections may be given here :—

"Work alone art thou entitled to, and not to its fruit. So never work for fruit, nor yet desist from work. Work with an even mind, O Arjuna, having given up all attachment. Be of even mind in success and failure. Evenness of mind is called Yoga." (II. 47-48)

"As ignorant men act from attachment to their work, O Arjuna, so too should

an enlightened man act, but without any attachment, so that he may maintain the order of the world. Let no enlightened man unsettle the minds of the ignorant who are attached to their work. Himself doing all works with faith he should make others do so as well." (III. 25-26)

"He whose undertakings are all free from desire and self-will and whose works are burnt up by the fire of knowledge—him the wise call a sage. Giving up attachment to the fruit of works, always satisfied, and depending on none, he is ever engaged in work—and yet he does no work at all." (IV. 19-20)

"He who works without attachments, resigning his actions to God, is untouched by sin as a lotus leaf by water. With the body, with the mind, with the understanding and with the senses alone, men of selfless actions do their work without attachment, for the purification of their souls. A selfless man who has renounced the fruit of his actions attains to a disciplined peace of mind. But the man who is not selfless is impelled by desire and is attached to the fruit and is

therefore bound." (V. 10-12)

"Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest away and whatsoever of austerities thou dost practise—do that as an offering to me. Thus shalt thou be free from the bonds of works which bear good or evil fruits. With thy mind firmly set on the way of renunciation thou shalt become free and come to me." (IX. 27-28)

"Some sages declare that all works should be abandoned as evil. Others say that works of sacrifice, gifts and penance should not be given up. Hear now from me, O Arjuna, the truth about resignation, for resignation is declared to be of three kinds, O best of men. Works of sacrifice, gifts and penance should not be given up, but should be performed. For sacrifice, gifts and penance purify the wise. Even these works should, however, be done with surrender of attachment and of fruits. This, O Arjuna, is my decided and final view." (XVIII. 3-6)

D. S. SARMA

ON MODERATION

Robert Lynd, in his "Plea for the Moderate Man" in *John O'London's Weekly* for 26th January, was nodding when he wrote :-

"Of the golden virtue of moderation, I imagine, the first great teacher was Aristotle."

The slip brings out once again how slight is the acquaintance of even highly educated and otherwise well-informed man of the West with the world, as distinguished from merely European cultural heritage. Aristotle lived in the fourth century B.C. and the Buddha, with his teaching of the Middle Way, in the fifth and sixth centuries before the Christian era; and long before the Buddha Krishna had laid down the doctrine of moderation in the *Bhagavad-Gita* (VI. 16-17).

It is not necessary to claim priority or even originality for Aristotle to appreciate his definition of virtue as "a mean between two vices, one of excess and the other of deficiency". Thus liberality he defines as the golden mean between prodigality and meanness; confidence as that between rashness and fear; gentleness as the mean between irascibility and spiritlessness.

It would not be difficult to account for the Indian echoes in Aristotle's writings. Aristotle gathered not a few of his ideas from the Pythagorean philosophy, which was that of his teacher Plato and was the faithful reflection of the Buddhistic tenets as well as containing much which Pythagoras had learned from the Brahmans of India.

THE FUTURE MEETS THE PAST

[Douglas McLellan is one of our youngest contributors. His sole reasons for living, he tells us, are his spiritual interests—the perpetual search for Truth and the study of Yoga.—Ed.]

The trend of modern thought seems to be moving towards some form of nihilism. The warfare between science and religion is intense. Science appears to be winning—cold, hard science with its substitution of inexorable mechanical law for God, of mutual profit for love and brotherhood.

The leaders of popular thought are the interpreters of science. Science means rationalism. Rationalism usually means atheism. Before the era of mechanical philosophy the intellectual vanguard sought its inspiration in religious philosophy. To-day the eternal fount is science. To-day men make science their philosophy and the writings of Wells, Huxley and Sullivan their Bible.

Modern man occupies a hitherto unparalleled position. He has before him indisputable scientific proofs—never dreamt of by his ancestors—which so often lead him to draw the empty conclusion that blind, unswerving Law is omnipresent, that force and forces are omnipotent. He does not willingly reject the deeply ingrained ideas of the God of Love, of heartfelt—as opposed to rational—morality and ethics. In so far as he substitutes law for God he is a mild atheist. His emotions may be with God, but his intellect is with science.

As a young man I am intimately acquainted with the attitude of thinking youth—from late teens to early twenties—to this problem. What do young men and women equipped with Univer-

sity or higher education think? I have found that in most cases where there is a fixed opinion they bluntly and preconciously aver that they are downright atheists and proud of it.

I do not blame them. The facts of science are so much more real than the theorising of philosophy or the dogma of religion. On the same basis I do not blame the ordinary intelligent man who rationally excludes things he may feel are good and fine. There are many who would agree with me, but they would agree regretfully. On the contrary, I think this spirit should be cultivated not for its own sake, but for what it must become. Empty agnosticism is no more satisfying than irrational faith. The former seems to many the true attitude, the latter the desirable one. As surely as the sun will rise to-morrow a satisfactory medium will be found—one which will appeal to the head as well as to the heart.

It will be found, I say, because it has been found. It was written for future generations in an old book many centuries ago, although the teachings of that venerable volume have been forgotten. The name of the book is *Bhagavadgita-Upanishadah*, or *The Secret Doctrines Delivered by the Exalted One*. Nobody knows who wrote it. It would make no difference if any one did. In the *Gita*—famous as a sacred book in the East but little known as yet in the West—no dogma is set, no God, no morality, no ethics are postulated.

It goes even further than science in

its negation, for it denies even the ultimate value of thought and of action.

But there is an important difference between the genius of the *Gita* and the spirit of science. Whilst the latter is the expression of contact with death, the former is the effulgence of life. Physical matter is the stuff of science, and it is without life. Being—unconditional, impersonal being—is the stuff of the *Gita*.

The sole thesis upon which the Teaching is based is the existence of Being. Science affirms this. To doubt Being would be to doubt one's own existence. By Being, however, Absolute Being is implied. In childish language this means that there exists the ultimate state of I AM—unconditional, intransitive Being since all the objects of the verb "AM" may be eliminated. Proof that they can be eliminated lies in the fact that at the moments of birth and death thought dwindles down to I AM. What am I? I AM THAT I AM—I am that which IS Being. There is nothing else for me to be. All things large and small are reducible to Being by eliminating their particular conditions of being. All things which are are by virtue of their "I-ness" or Being. I AM THAT I AM or, more simply, I AM is an absolute expression. In human language it is limited by appearing personal, but the "I" expresses that which IS and the "AM" describes its action or state.

All things have the one basis—Being. So fundamental and irrefutable is this truth that it is almost capable of physical proof. Science has already penetrated through the most fundamental of man's conceptions—the solidity, indeed the reality, of matter. Matter is no longer taken as a collective name for various permanent solid substances. Instead, all matter, regardless of its external form, is

considered as a collection of atoms. An atom is a positive and negative charge of electricity. Electricity is force. Force is the action, or manifestation, of motive power. And so we penetrate into the nature of matter, simplifying each quality until we eventually reach the absolute basis, which IS THAT WHICH IT IS. All things can be reduced, or eliminated, to One; hence all things ultimately are One.

Our position is now clear. We have an ultimate state, substance, thought. It is absolute and unique. Since it is the only thing enjoying unconditional, unmodified, unrestricted existence we must consider it the greatest thing. All that is conditional is, by this standard, inferior to Absolute Being.

We may call this existence God if we wish to have something to worship, something to look up to. In this conception no anthropomorphic deity can be admitted, although it is possible to postulate minor gods, *i.e.*, beings, cosmic artificers, who are less conditional than man, and who might reasonably take an interest in man.

Absolute Being must be our standard of perfection and imperfection, of good, bad, right, wrong, true, untrue, since there is nothing beyond itself on which we can determine these things.

How, then, do we apply such a standard to human interests? The *Gita* contains the answer. Since Absolute Being is the ultimate, hence the only Reality, it sets the standard of Perfection. Conditional things derive their degree of perfection or imperfection from their relation to Absolute Being. Nevertheless, although man may be imperfect, he has a perfect basis, or, in the unreal language of theorematic philosophy, although man is a conditional being he

could not be conditional unless he possessed that absolute quality which is capable of being qualified by conditions.

The *Gita* makes this position, with all its far-reaching consequences, crystal-clear by postulating in man two selves—a personal and an impersonal, a lower and a higher, a conditional and an absolute.

The personal self is the one best known to you. It is the everyday self, subject to the thoughts and emotions of day-to-day living. The Higher Self you have probably not contacted. To do so you must eliminate all conditions—you must temporarily kill your ratiocinative mind, and, in the absence of the personal-conditional, the impersonal-absolute will be permitted to manifest. Such a state is, of course, not easy to attain and requires much practice. Certain Yoga exercises are directed towards this end—union with the Universal Spirit, the God in Man. Patanjali taught it in his writings, and if his work may legitimately be called the Yogi's text-book, the *Gita* may be described as the Yogi's Bible. For the thoughts which have been expressed here are mine only in form—the original ideas are to be found in the true Yoga philosophy.

The true perspective is obtained when we are aware of the existence of the Absolute Self and attain some degree of consciousness therein. When we understand that what we are really seeking is freedom from conditions—which are limitations—conditional relative things no longer hold such a great attraction for us. We voluntarily renounce them.

Renunciation is a very fundamental concept in many religious systems, and it takes many forms. Sometimes certain objects often foods—are renounced, often habits. But this is not true renunciation.

Should we, then, retire into the wilderness and give ourselves up to prayer and meditation?

Krishna, as Lord of the Universe, supplies the answer: "The worlds would fall into ruin if I did not perform action...but as the ignorant act from attachment to action so should the wise act without attachment, desiring the welfare of the world."

In this statement we have the key to right conduct. No changes in the customary method of living are necessary. It is not objects or habits or even ways of living that are to be renounced. We are to "renounce the fruits of action". We must extinguish desire, yet live as one who lives for desire alone—the ultimate, most elevated desire of raising the Personal Self until it becomes one with Absolute Being or the God within. For truly we are all "Gods in the becoming".

We have said that the Teaching is philosophically satisfactory. But is it humanly satisfactory? Is the position of its application synonymous with that of the schoolboy who evades his castor oil although he knows it is good for him? For some it may conceivably be too exalted, but for the average intelligent individual this should not be so. It does not prevent your continuing to be a human being. Rather than making you inhuman it makes you superhuman. Your day-to-day life is not changed externally. Your interests are pitched on a higher plane, but you will still retain sufficient interest in worldly affairs to make full use of them. The point is that you begin to use them, instead of permitting them to master you. You will sweep away limitations. You will live impersonally. If it is true that you will not enjoy the pleasures of life

any more intensely than in the past, it is equally true that you will regard your sorrows less bitterly. Joy and sorrow will not affect the Real You in which your real life is now lived—it is aloof from conditional things. IT IS.

There is one form of activity, however, to which we must devote our full attention, and which for most people is most necessary in some form or another. That is Love. Love is not a limitation. It is the only true emotion and is essentially expansive. The man without it is limited. He is selfish. "Thou wilt

see all beings without exception in the Self, and thus in Me." We are all part of the same expression. We are brothers, bound by a fraternity deeper than mere flesh and blood. We are Brothers of the Spirit.

Live the Truth, then, and you will become the Truth. TRUTH IS, and nothing more can be said about it because it is beyond mind. To know that IT IS is completely satisfying. You express and become Truth Personified when you make impersonality and love the dominant factors in your life.

DOUGLAS McLELLAN

PERSPECTIVISM

A common toy, the stereoscope, has a suggestive symbolism. Bringing together two pictures of the same scene, taken from different angles, it blends them into one image surpassing in accuracy and in depth both of the separate points of view. If only a similar aid to mental vision were as readily available to all, without the labour of acquiring a rounded philosophy of life—a mental stereoscope that would enable men and nations to see things as they are, not only as they look from where each man or nation stands!

The whole view—that which Mr. Gabriel Wells, in a recent address at Yale University in the U. S. A. called "Perspectivism"—that is what the world needs. Mr. Wells urged, as the only sane course of the warring nations, getting together as soon as possible to discuss the terms of peace while a negotiated peace, "based on mutual interests and advantages", can still be made. Shaky as are such supports for an enduring peace, which can rest safely only on justice and the common good, a dictated peace would be only an armistice and a negotiated peace is obviously preferable. And even if the Peace Con-

ference should miscarry, Mr. Wells points out, it would have clarified the war aims, which, we may add, stand in great need of clearer definition.

Willingness to sit in with an antagonist at a public assembly is a sign, not of weakness, but of strength.

Free and frank discussion holds no terrors for the man sure of his ground. As Viscount Cranborne points out in "Why Britain Fights" in *Foreign Affairs* for January, an unbending attitude of non-reconciliation is as repugnant to a democrat as it is congenial to a dictator.

Faced with a dispute between his country and another, a democratic statesman feels a national instinct to compromise, to try and find some middle line between the two points of view, to narrow the gulf until it becomes bridgeable. He knows that the result will probably not be entirely satisfactory to either party. But a conflict will have been avoided, and that fact, to his mind, will far outweigh the advantages which might conceivably have been obtained by a more rigid attitude.

If and when the idea of a Peace Conference is acceptable to the enemy, the democracies will surely not hold back.

NEW BOOKS AND OLD

WHITHER EVOLUTION*

Mr. Gerald Heard is a bold idealist. In this book he gives his diagnosis of humanity's ills, and suggests a remedy. His thesis is that man has reached a stage of physical development and perfection which makes his further physical evolution unlikely. But in another sense, his evolution is not over. There is in him a great reservoir of vital energy which could be used for evolutionary purposes. Compared to him, all animals are living fossils. Man alone can still evolve. But this evolution can only be psychical. Mr. Heard rejects the Freudian position that "man will never become a more advanced species than he now is". Only, in his view, the new species will be distinguished not by any unusual physical mutations, but by an enlargement of consciousness.

All the ills from which man suffers are due to his fissured psyche. Man has overdeveloped his analytical intelligence. He has created a body of scientific knowledge "which to-day gives him infinite means and no ends, unlimited powers and no sanctions". The result is that his psychology or mental growth has not kept pace with his physics. He is sundered from his subconscious, and he is sundered from the larger reality. What is wanted is a reintegration of himself. Unless this is achieved, civilization as we know it must come to an end. We need a new sanction for morality. It can only be derived from right knowledge or a wider consciousness. Unless we evolve in this direction, "the only choice is slow degeneracy through sex addiction or a convulsive end through homicidal mania."

Mr. Heard thinks that an anthropomorphic religion gives no real sanction for morality. We depend too much upon an outside power to solve our problems.

We think that our business is done when we have petitioned God. We must learn to depend upon ourselves. This we can do only when we are able to enlarge the aperture of our consciousness and to see a new reality. Anthropomorphic religion is not the highest stage in the evolutionary process. It does not raise us above animality. We continue to see the same animal's world, and we continue to be governed by the animal's passions of greed and fear. The one thing that can raise us above the animal is an enlarged consciousness which will reveal our unity with all things. The self-conscious ego is a limitation, a husk and a shell in which we find ourselves imprisoned. We must come out of it into the open, into the light, and realise our true nature. This we can do only through a new psychological technique. Meditation and contemplation must take the place of petitionary prayer.

Mr. Heard is not satisfied with indicating the general line of evolution. He goes further. He prescribes a way of life and a way of social organisation which would arrest self-destructive social tendencies. According to him, man is facing the greatest crisis in his history. His power of mutual destruction compares only with his greed and his fear. The dictators are exploiting the passion of fear to lead people away to a homicidal war. The democracies work upon his passion of greed. They have nothing to offer except certain physical comforts and a *status quo* which would perpetuate injustices. What is wanted in these circumstances is a new psychiatry, which would annul both greed and fear, and replace these by a mind which derived its highest joy not in possessing the goods of this world, but in feeling its unity with all things.

* *Pain, Sex and Time*. By GERALD HEARD. (Cassell and Co., Ltd., London. 10s. 6d.)

"Only by aiming at an order which transcends the economic and the material can we achieve fine physical conditions."

There must be a Copernican revolution in psychology. This alone can cure our economic and political malaise.

Mr. Heard recommends the organisation of self-supporting centres where psychological training can be carried out under the guidance of experts and in an experimental and a truly scientific way. But the organisation of these centres will not immediately affect the cataclysmic clash of interests which might destroy Western civilisation. For this purpose a new factor is necessary. Mr. Heard calls the pioneer of this evolutionary movement the "neo-Brahmin". The neo-Brahmin is a person who has completely discarded his ego, a person who has seen the light. He has no possessions and he is completely free from greed and fear. He disarms suspicion and opposition by his utter non-violence. He is not afraid to tell the truth against all dictators and against all organised authority. He works up a revolution in the minds of men, and promulgates a new social order in which mutual suspicion and hatred give place to mutual service based upon a higher enlightenment. He shows a new way of living and a new purpose in life. It is only a person who has conquered himself that can conquer the world. He alone can save man from self-destruction.

We agree whole-heartedly with the author that only a true knowledge of their own nature will change men's hearts and serve as a cure for all individual and social ills. It is because man does not know a higher reality and is confined to the world of the animal that he is a slave to passions and that he creates, in association with other like individuals, "a society which is first competitive and then anarchic". The author seems to support the Vedantic view that it is *avidya* or ignorance of our true Self that is the root cause of all our troubles. But there is an important difference. Mr. Heard has left the character of the high-

er knowledge undefined. He talks of a larger unifying consciousness, a super-sensible intuition, a vision of a reality other than the animal's. Often, however, he does not clearly distinguish the evolution of new super-sensible faculties or what he calls the enlargement of the aperture of consciousness from that true vision which will enable man to transcend his little ego. It is important, therefore, to note that the evolution of higher faculties like clairvoyance, telepathy, soothsaying etc., has nothing to do with that knowledge which will change men's hearts and make them pioneers of a new spiritual order. Such psychical evolution could still be part of a man's apparatus for exploitation of his fellow beings.

True knowledge of reality which will satisfy the higher spiritual needs of man is something radically different. According to Vedanta, it is the perception of the identity of the Self with the ultimate ground of the world or *Brahman*. "The Knower of *Brahman* becomes *Brahman*." A person who realises this unity may still be in the body; but he will not feel the body as a limitation. He will be what is called a true "jivan-mukta", a person released from every form of bondage here and now. He may continue to sense the same world and to live like other men in all outward respects, but he will not be affected like other men. He has ceased to be interested in the world and in what happens to the bodies and the minds of men. He has seen a vision of unity which cancels all differences as ultimately unreal.

Mr. Heard does not appear to have in view this kind of knowledge, a knowledge which reduces to an illusion all appearance of duality and even all appearance of a world. But whatever his view of the ultimate vision of reality, the nature of it must be more definitely indicated. Otherwise our effort will go to waste. A method of experimentation may be good in science. It is not good for directing our spiritual effort. The man who has already reached the goal alone can instruct. There must be no

vacillation and no aimlessness. The task is too difficult to be carried through under those conditions. The way in which Mr. Heard approaches the higher knowledge is, therefore, quite unsatisfactory. Meditation or contemplation by which the mind is taken away from the distractions of the object and concentrated on itself is no doubt a means. But it is a secondary means. If we are to have an *open* vision, then we must see with our eyes open. In other words, our reason itself must be educated. It must be led from the view that this world or the animal's world is a reality to the view that it is not the reality but only a distorted appearance of it. The approach *through reason* reinforced by yogic meditation is the only legitimate way to knowledge.

There is another important point on which we disagree with Mr. Heard. Granting that man rises to a satisfying vision of reality, is there an end beyond this knowledge? In Vedanta, this knowledge is itself the end. The knot of the heart is loosened. The blind will-to-live is no longer there. The immortality of the body does not interest the man who has found the immortality of the spirit. The freed man has no incentive to move the world. He may no doubt act for the spiritual welfare of his fellow men. But this is not an end in itself. When a man has risen from a dream, he has no strong reformist propensities with regard to the social order in the dream-world. Such a man, then, having risen above time, may refuse *to make history*. He may well be compared to God who, knowing all, yet apparently does nothing to check the course of events governed by human passions. This Oriental attitude does not easily commend itself to the European mind. And so Mr. Heard says :—

"...Granted that the final development must be purely psychical, purely transcending the material, still, some further steps may be possible and advisable before that final step..."

He is, however, not dogmatic. He is prepared to admit, "We do not know

how a man of higher knowledge will behave". Indeed, we may not know this. But we know one thing. If right knowledge is necessary to right willing, as Mr. Heard suggests, there must be a certain correlation between them. If your knowledge so far transcends all motives of action that no motive is left behind, the correlation is destroyed. The freed man who has no illusions has no further purpose in life which he might achieve. "Whatever had to be done has been done, and whatever had to be completed has been completed." He serves no evolutionary purpose. He has gone beyond good and evil.

Mr. Heard's approach to the problem of curing man's social ills is unexceptionable. It is undoubtedly a great truth that man must cure himself before he can cure others. The new order can only be initiated by those true doctors who are completely free from every form of mental neurosis. But it is hardly possible to persuade any one to seek this higher knowledge in order to save society or to advance the evolution of man. Men will only turn to it in an escapist mood, when their faith in man and society is shaken. Reformist tendencies do not belong to *para-vidya*. Mr. Heard, however, believes in psycho-physical evolution. He says :—

"We have not given psycho-physical evolution a fair chance. We must not desert this world until we have proved whether, under the most intelligent methods and applying all contemporary knowledge, psychological, economic and social, a viable and progressive society could develop. It is possible that there might be a way of living whereby man's bodily needs and psychical advance could both be provided for by the creation of a society in which the prime generating force was neither fear nor greed, but the realisation of a unifying consciousness..."

The book is undoubtedly of paramount interest at the present time. It shows a way of life which is certainly novel for the European mind, naturally extravert. The great truth which Mr.

Heard propounds is that the real evil lies within us and not without us. We unnecessarily blame circumstances and society. But these are only a projection of our self. The real evil lies in the latter. We must transcend our present

strangled individuality. When we have done so, the very reason for the present competitive life will vanish. Mr. Heard's attempt is in the right direction and deserves praise.

G. R. MALKANI

CIVILIZATION IN EAST AND WEST*

Under this title Mr. H. N. Spalding of the University of Oxford has produced a masterly volume. He speaks of it as an introduction to the study of human progress and looks upon it as a pioneer work "to pull to pieces and criticize and improve". In its bold sweep of all human cultures and its sympathetic understanding of diverse civilizations, it worthily upholds the high traditions of Oxford scholarship. It is redolent of that gentle Oxford irony which can laugh at the traditions of Curzonian superiority, and even more of that voice of Oxford, Matthew Arnold, who could look at life as a whole and steadily.

To a generation that has grown up in the Spenglerian tradition of a plurality of cultures and a decline of all cultures into mere civilizations, corpses of something that was great and living but has now ceased to grow, Mr. Spalding's work, aiming as it does at a synthesis of civilizations, must come as a refreshing lullip. Not that he believes that any one civilization can be only a monotonous copy of another: "Each of the rational civilizations looks at some aspect of Reality which gives it its character and distinguishes it from the rest." Nor does he believe that there is a gulf between them. But no civilization--and that is his complaint--has succeeded in "seeing Reality as a whole". He has a burning faith that it is possible to do so and that some civilization of the future, the Coming Kingdom, will succeed in establishing an order in which nations can live in peace and harmony, all realizing their common origin and their common destiny.

Apart from the biological state, which

just marks the beginning of the onward march of humanity, the civilizations of the past are classified into four varieties. As examples of the materialist state he mentions the India of Kautilya, Japan, and modern Europe, especially the Fascist States. Since Socrates is looked upon by the author as one of the greatest teachers of mankind, it may be inferred that the Athens of Socrates and Plato cannot be altogether fitted into the framework of the materialist state; but in details there will always be room for difference of opinion. China and the Nordic races are taken as the representatives of the Moral State. "China has solved, as no other country has ever succeeded in solving, the problem of combining the personal originality of the higher civilizations with the social solidarity of the primitive world." So too he waxes eloquent over the character which has enabled Britain to build up a great democracy. "All through life the Englishman remains at school... The House of Commons is very like a public school: bumptiousness is hated, courage is admired, a man is valued for himself." Perhaps the author would agree with the character in a certain drama who speaks of every Englishman as an average Englishman, for "it is a national characteristic". Without this characteristic the greatest empire that the world has ever seen could not have been built up, still less maintained with a remarkable genius for adaptation to meet new situations, winning by bending. The Germans too are Nordic, but their genius has flowered in the higher regions of the spirit, music especially.

Under the Moral-Spiritual State Mr.

* *Civilization in East and West. An Introduction to the Study of Human Progress.* By H. N. SPALDING. (Oxford University Press. 15s.)

Spalding gives us a very sympathetic survey of Israel, Islam and Catholicism. But to readers in India it is the discussion of the Spiritual State which will be perhaps of the greatest interest, for it covers Hinduism, Buddhism and Holy Russia. We have grown so accustomed to the atheism of Bolshevik Russia that Mr. Spalding's account of Holy Russia will come with double-distilled freshness, especially when we remember that many scholars of Western Europe are apt to look upon the Russians as mere Asiatic barbarians who have hardly any claim to be called Europeans. We would fain linger on so fascinating a topic, but we must pass on to see what the author has to say about India, especially since he is the founder of the Spalding Professorship of Eastern Religions and Ethics at Oxford University and has had the courage to appoint an Indian to that coveted post. The reviewer remembers the Oxford of three decades ago when there was an ill-concealed prejudice against the influx of Indian students as so much "brown mass". It is an achievement for Oxford to have now a little colouring even within the sacred coterie of Oxford dons. One might *a priori* expect that Mr. Spalding would wax eloquent over the achievements of India in the spiritual field. And so he does: "India seeks God as no other civilization has done." He places Buddha among the greatest teachers of the world. But he also displays most unexpectedly a remarkable frankness and candour in his consciousness of the weak points in the armour of India. Such frankness coming from an Englishman who had spent a lifetime in India would be put down to mere prejudice. Coming from an Englishman who has never set foot on Indian soil and yet has given away thousands of pounds to found a professorship of Eastern Religions and Ethics, such frankness can only be taken as the chiding of a parent or a friend. He frankly admits that "the Hindu ideal of character will not be ethical, but spiritual". If the moral is not the highest category, Indians may be expected to

"lack social morality: the Indian is apt to be litigious, untruthful, a nepotist with a feeble sense of virtue." "The Indian imagination lacks discipline and is apt itself to be a jungle... Indian thought, again, is too easily hospitable to inconsistencies." This is what is often mistaken for tolerance by Indians themselves. So much energy is spent in talking about God that God's creatures are apt to be lost sight of. So it is intelligible that our author should write: "But it is in its imperfect conception of the social virtues and social institutions that Hinduism is most sadly to seek. Lying is politeness; it is only the peoples whose interest is the solidarity of society who value highly the telling of truth." And so towards the end he sums up: "The Englishman despises the Indian for lying, the Indian despises the Englishman for pursuing appearances *maya*; for the ideal of the one is the Truth-speaking that knits society together, and of the other the Truth-seeking that restores the soul to the Godhead." Such an opinion is likely to wound, but truth is nothing if it has not the courage to prick bubbles and save us from the tyranny of words. We have come to a stage when in the wake of our political awakening we think it but right that we should put ourselves forth as the leaders of the world of thought. But no one who knows is likely to be completely taken in so long as the spectre of caste overshadows Indian life. Caste as it has come to be has led to a narrowing of our human sympathy, it has raised walls around us within whose sacred precincts none but our caste-man can hope to enter. It is sought to compensate for lack of practical sympathy by tall talks on Vedanta. In the meantime in Kohat, as elsewhere, a high-caste child may be left to drown in a well in the presence of its mother because the only person who can save it is an untouchable sweeper!

And so Mr. Spalding bows his head in reverence to the Upanishadic Brahman and passes on in his quest of the Coming Kingdom. It must be one "in which the things of the spirit flourish and the

things of the body are not disregarded". He wants the Neo-Renaissance and the Xeno-Renaissance to be the father and mother of the World-Renaissance. The former implies a going back to the original civilizations in their purity with the accretions of ages purged away. The latter implies a grafting of the new on the old. And then will follow the synthesis of the World Renaissance. It is here that one finds oneself lost in the maze of life. Buddhism, Platonism and Christianity are said between them to have conquered Asia, Europe and America, "for all their outward differences are at heart one and the same". One can enjoy the warmth of feeling with which Mr. Spalding writes his concluding chapter, but one is led to wonder whether like the Indians he too has not been a little hospitable to inconsistencies. Perhaps he is not, but he has not made it plain. He has whetted our appetite, but not quite satisfied it. He has not

fully brought out the significance of the great words of Jesus: "The Kingdom of God is within you." Abou Ben Adhem's religion was perhaps nearer the heart of God than that of those who sought for Him everywhere except where He is most easily found—in the depths of the human heart.

In a book so rich one misses the friendly aid of an index. No review can do full justice to a work that is so balanced in its judgments, so full of generous praise all round, not unmixed with kindly criticism, whether it be of caste-ridden Indian or of gold-hunting Englishman, or of dreamy Russian. The book as a whole may be conceived to be a commentary on those thoughtful lines of Robert Bridges:—

"Each race and tribe is as a flower
Set in God's garden with its dower
Of special instinct; and man's grace,
Compact of all, must all embrace."

A. R. WADIA

In the Time of Tyrants: Poems, with an Introductory Note on Pacifist Faith and Necessity. By WILLIAM SOUTAR. (Published by the Author, Wilson Street, Perth, Scotland.)

William Soutar has a message, if not unique, at least uniquely expressed. To label him a Marxist indicates the trend of his thought; it does not serve to classify him. Pitted against the general discord and strife, the pacifist, compelled by the paradox of his position to be his faith, wages a lonely battle, sustained by a faith which is the certainty of imagination. "There is a limit to the dehumanizing tendency in institutions beyond which exploiting and endurance cannot go."

In the words of William Blake, whom he quotes in the Introductory Note, "All that can be annihilated must be anni-

hilated", in order that that brotherhood which implies the ratification of individuality may take root in a new social order. In that order classlessness and the abolition of economic privilege will be factors vital to the rebirth of ecclesiastical government and orthodoxy.

These poems reveal the intimate soul experience of one who has realized that life is guarded by death lest life should be betrayed, and that man, when he fails to act creatively, brings on his own destruction.

If these poems remain restricted to a private edition, so much the worse for a public which needs them, not only for their specific message but also because there is a crying need for all the beauty procurable in the world to-day, and this book is a little gem.

D. C. T.

ON SATYAGRAHA *

This is a notable addition to the growing number of books dealing with Satyagraha as a positive and dynamic rule of life for the individual as well as for communities and nations. The more immediate purpose of the author is to show how it is capable of being used in the place of war, and with better and more enduring results. Mr. Krishnalal Shridharani is described as a "disciple" of Gandhi. He was an inmate of the Sabarmati Ashram, and followed the Mahatma on the historic Dandi March. But we believe that Gandhiji has *no* disciples at all in the accepted sense of that word. At any rate, the claim, made apparently by the publishers, should not be taken to imply that Mahatma Gandhi approves of the book as an authoritative exposition of the ideal of Satyagraha. The necessity to bear this qualification in mind will be evident from certain considerations to which we shall presently draw attention.

The book is divided into three parts which are entitled : The Technique, the Practice and the Theory of Satyagraha. The order chosen by the author has the merit of chronological sequence, though there is much inevitable overlapping. It has, however, the advantage of emphasising one of Gandhiji's oft-repeated confessions, *viz.*, that he was content at every stage only with the *next* step. All great formative ideas, especially in the ethical sphere, are crystallised by a species of induction, and are subsequently strengthened and modified by being applied in specific cases. Such at least has been the truth about the Mahatma and his ideal. Each has grown with the growth of the other !

The subject-matter of the book is partly history, partly exegesis. The history is impressionist, while the commentary is free from pedantry on the one hand and dogmatism on the other. We are still too near the events of the last decade to take a purely objective

view of them. Though there are no conscious inaccuracies, the emotional attitudes of the author are never left in doubt. As the book is primarily intended for Western readers, it stands in danger of being underrated as mere propaganda, or overrated as an authoritative exposition of Satyagraha. Actually, it is a courageous attempt of one earnest seeker to interpret Satyagraha according to his own temperament and training. In doing so, he is necessarily bound to come into conflict with other view-points than his own. For instance, the author makes the challenging remark that the reader must be prepared for "two appraisals of Satyagraha,—Gandhi's Satyagraha and Satyagraha in the light of recent events in India". That the ideal of Satyagraha can grow even beyond the power of its author to grasp it may be readily enough conceded. But that therefore any kind of development of it must be welcomed is a proposition which, if granted, might well end in the stultification of Satyagraha itself ! The author's distinction between two brands of Satyagraha smacks too much of the parallel distinction between two brands of Christianity—that of Christ and that of the churches ! Freedom of commentary is not absolute ; it is naturally conditioned by the limits of the central idea or principle, which it is sought to explain.

Again, in the Introduction, the author's statement that "Satyagraha will flourish in the West better than in the East" because of the organisational superiority of the West over the East, seems to be based on a wrong approach to Satyagraha. If organisation succeeds, how can the merit go to Satyagraha ? What about the *milieu*, the background, the genius of the race ? It is these that condition the nature of our responses to our environment. It would take us too far afield to show that Satyagraha is not something which can be super-

* *War Without Violence*. By KRISHNALAL SHRIDHARANI. (Victor Gollancz, Ltd., London. 9s.)

imposed anywhere and at any time so as to ensure better results. It argues, in our opinion, an imperfect appreciation of the *spiritual content* of Satyagraha when an attempt is made, however unconsciously, to magnify the outer shell. This is enforced by a casual remark of the author on p. 73 that "an unknown man can die for a cause" without any effect. The author is stressing the importance of publicity for rousing mass consciousness; but the true Satyagrahi, even if unknown, must have his influence radiating from his own obscure point, until it embraces an ever-widening circle. And to deny all spiritual value to the labours of the obscure is to go against the light. After this, it is not surprising to find our author deploring, on p. 177, that terrorists were martyrs who have not gained the admiration they deserved! It is a significant aside which shows how the author's conception of Satyagraha is at least - catholic!

Nor do we like the author's comparison of Gandhiji with Mussolini as men who never thought out their next moves beforehand. There is an important difference. Mussolini is Machiavelli brought up to date. But the Mahatma has never forsaken the lodestar of truth and non-violence. No man of comparable greatness in the history of the world has so often and so voluntarily stood in the confessional! He has been his own most unsparing critic; and on the classic occasion when he won his case against the ruler of Rajkot, he threw away his gains because he felt they were vitiated by "violence". To compare such a man to Mussolini, who has battered on a series of crimes which he has acknowledged with unexampled cynicism!

The author's remarks on violence *vs.* non-violence are not sufficiently clean-cut. To say that violence aims at the annihilation of the enemy is true only figuratively. It aims rather at subjugating other wills to our own. But the genius of Satyagraha is for compromise. The true Satyagrahi *stoops to raise!* Like war, it operates as the *ultima ratio* of human relationships. But, unlike war, it makes, and indeed has, no distinctions

between war-aims and peace-aims. One neglected aspect of Gandhiji's attitude bears this out. He has repeatedly declared that so far as our Muslim countrymen are concerned, he is willing to give them a blank cheque. They suffer, not from the vices of a ruling class unwilling to part with power, but with the infirmities of a weak one afraid of extinction. To reassure them, therefore, Gandhiji is prepared to surrender far more than others on his own side would approve. This is perfectly in consonance with the convictions of a Satyagrahi. It will be noticed also that he has made no such offer to the British Government. Finally, because of the identity of war- and peace-aims, the Satyagrahi comes out of *every ordeal with no trace of bitterness*. The short period of Congress Ministries in office has not brought to light *one single case* of the victimisation of those who had been called upon to deal severely with the Satyagrahis in the Non-Cooperation days. Can as much be said of any war waged in the West?

In another place, the author makes the assertion that the last Civil Disobedience Movement triumphed. This is factually wrong! The Movement collapsed, and had to be called off. It is the most complete instance of a war in which one side faded out of the picture, without explanation or apology. But the spiritual gains of it were made manifest only later on. This shows that Satyagraha, so long as it conforms to its basic ideals, *can never fail*.

The author's treatment of the actual story of the Civil Disobedience Movement is accompanied by picturesque illustrations and diagrams intended to suggest a scientific and rounded idea of Satyagraha as an adequate substitute for war. But one gets an impression that the rigours of the discipline either do not so much matter or are merely accessory. This is unfortunate because it gives a wrong view of essential values.

The book concludes with a list of sources and references which impress us with the painstaking thoroughness of the author's preparation for his task.

P. MAHADEVAN

Men and Ideas. By GRAHAM WALLAS. With a Preface by GILBERT MURRAY. (George Allen and Unwin, Ltd., London. 8s. 6d.)

In a preface to these occasional essays and addresses by Graham Wallas, collected by his daughter, Professor Murray recalls regretfully the social and intellectual order which existed in the late nineteenth century and which Europe has now almost lost. Wallas typified that order at its best. Without believing in any traditional religious creed, he was convinced of the importance of seeking truth and acting for the public good. In Professor Murray's words, "he was a free man, and accepted the duties incumbent on a free man, according to the old Liberal code." And his originality as a teacher lay in his capacity to observe and think for himself and to encourage others to do likewise. These essays, therefore, are of value less for their subject-matter than for the temper of mind which they reflect. Indeed the

subjects of some of them, such as those on "Lord Sheffield on the London School Board" or "The British Civil Service", have a very limited interest. But there are others in each section, biographical, social, or educational, of more general appeal, such as the two essays on Jeremy Bentham or that on "Mental Training and the World Crisis". And in all of them we are conscious of a mind concerned to be both true and creative. Again and again, from different angles, we find Wallas inviting his readers to approach life as an experiment and apply to it the same free but concentrated effort of mind which a modern scientist brings to the work of invention. He was in short a humanist who embodied the scientific spirit. And if the quiet and lucid reason which he served lacked the power in the world at large to redeem the unreasoning impulses which have now overwhelmed it, its day will come again.

HUGH I'A. FAUSSET

Princess in Tartary: A Play for Marionettes. By DANIELE VARÈ. (John Murray, London. 5s.)

Signor Varè's play is an exquisite trifle. It was originally intended to amuse a little girl in Rome though subsequently licked into its present shape during the tedium of one of those endless Arms Limitation Conferences in Geneva. Signor Varè's sense of the ludicrous is as acute as his gaiety is wholesome and contagious. In his marionette world, the parrot is more sensible than the Emperor and the Great Khan of Tartary is as modern as an American millionaire. We are apparently in a Never-never-land, oscillating between the Chinese Emperor's Throne Room at Cambaluc and the sand-dunes of Mongolia, the territory of the Great Khan.

The story, of course, is very flimsy: the Great Khan marries the Chinese Princess and in a fit of absent-mindedness leaves her behind him. Meanwhile the ubiquitous Marco Polo is commissioned by the Chinese Empress to dis-

cover the whereabouts of the Princess. Marco Polo, the Princess and the Khan himself confront one another in the Mongolian desert. As soon as recognition of his wife is forced on him, the Khan blandly exchanges her for a Bologna sausage. They all meet again in the Throne Room in Cambaluc and the Great Khan agrees this time to marry the Lady-in-Waiting because, "sweet and silent, she's the only perfect bride".

In this seemingly exotic world wars are started by the newspapers "and nobody really knows what for"; matrimonial advertisements are in fashion, but they are costly. The Emperor is a stickler for etiquette and the Great Khan is always guided by his Note-book, a primitive sort of *Mein Kampf*. The two parrots are the humanest of the lot, wise and tender and loving. This tantalizing puppet world seems to be at once far off and near; these characters make us laugh and think as well; the interspersed songs are gay and also sad; but the illustrations are a sheer delight.

K. R. SRINIVASA IYENGAR

The Heart of the Gospel : A Re-statement of the Bible in Terms of Modern Thought and Modern Need. By GEORGE TOWNSHEND. (Lindsay Drummond Ltd., London. 7s. 6d.)

The sub-title of this book is important. It is concerned with the spiritual message of the Bible in its entirety. The view here developed is that the Gospel of Jesus is not confined to the New Testament, as is generally thought, but is a continuous self-revelation of God from the creation of the world, reaching fruition in Jesus, and continuing even after him till a new heaven and a new earth are established among men. As against the prevalent tendency to abstract Jesus from the rest of the Bible, to confine the Christian Gospel to him and even then to look to him merely for ethical and social inspiration, the author finds in Jesus and his message an essentially religious significance, *viz.*, the Universal Spirit gradually unfolding itself to man and spiritualising him. World history as depicted in the Old Testament has, according to our author, this essentially spiritual purpose, and only as man identifies himself with this purpose does he progress.

Obviously the author writes for Western readers whose history and religion begin and end with Christianity. If he had been faced with older civilizations and religions, it would not have been so easy to imagine that the Bible contains the alpha and omega of divine revelation. He of course admits that God has revealed Himself to other peoples also. At the same time he speaks of the history and religious experience contained in the Old Testament as that of all mankind, describing it as "world-history" or "universal history" and thus ignoring the history of other peoples. If the message of Jesus is universal it is because of the quality of the message itself, not because of its historical setting. Hence the tendency in unorthodox Christian circles and in non-Christian countries to go direct to the universal aspect of Jesus' teaching, neglecting the local features derived from its historical background. Especially for those in non-

Christian lands the view of world-history and the religious experience of man presented in this book will appear to be altogether too narrow.

Lack of contact with other races and cultures is responsible also for imagining that Western civilization is based on Christianity. If by Christianity is meant the Gospel for which Jesus lived and died, Western civilization as we know it to-day is its very antithesis. At a time when in the West the Prince of Peace is being every day nailed to the cross the following words of the author appear hollow indeed : "We look back across nineteen centuries of Christian civilization and see its lowly founder illuminated by the glory of his posthumous achievement. We know the gospel as the Magna Charta of the West." Would that this were so ! If it were, the West, instead of being a menace to humanity in its effort to dominate the earth with its guns, would be the servant of all.

Another common misconception in the West which is reproduced by our author is that there was nothing ascetic about Jesus. The Church has to find arguments to support the material conveniences and comforts which Western civilization has produced, and what better than to say that all these are the fruits of a Christian civilization which believes in the abundant life which the Master came to give ? But does not abundant life refer rather to the things of the spirit ? If so, does it not mean that spiritual ends must control human life even to the extent of impoverishing the physical life if the two conflict ? Did not Jesus say of himself that he had not where to lay his head ? Asceticism need not necessarily be morbid or negative. It was not so in the case of Jesus. It may be distasteful to the West, but that is not to say that it was not an essential part of Jesus' life and teaching. The way of Christ is after all the way of the Cross, the way of self-renunciation.

The book is a sign of the times. It is an effort to penetrate to essentials. This the author accomplishes with clarity and

remarkable success, and summons Christendom to the realization of the fact that ultimately the message of the Gospel is nothing else than that God is in earnest about spiritualising mankind. This message, however, is not the pre-

serve of Christianity alone but the heart of all Religion, whatever its shape or form. Nevertheless, it is well to have it so ably and so directly put forward by our author in the case of Christianity.

BHARATAN KUMARAPPA

The Hindu Philosophy of Conduct, Being Class-Lectures on the Bhagavad Gita. Vol. III. By the late M. RANGACHARYA. (G. A. Natesan and Co., Madras. Rs. 5/-)

This translation of the last six chapters of the *Gita*, with lengthy commentaries comprising thirty-one lectures, and an excellent index and glossary, is the work of a former Professor of Sanskrit and Comparative Philology at the Presidency College, Madras. The Western student will value in the commentaries the inclusion of much traditional thought which has accumulated concerning the text, and the frequent references to the views of Rāmānuja, Madhva and Śaṅkara. Obviously prepared with care, sincerity and religious feeling, it will appeal to earnest disciples: yet we miss that deep penetration and philosophical synthesis which distinguish Sri Aurobindo's *Essays on the Gita*. Indeed it may be questioned if Mr. Rangacharya has appreciated the culminating significance of the last section of the *Gita*, with which he is here concerned. It is generally considered, he remarks, as "supplementary"; however, he admits that these six dialogues of the *Gita* "shed indispensable light on many obscure points and make the *Gita* as a whole logically and philosophically complete". But it is in these very discourses that the relation between Being and Becoming, Soul and Nature, the three *gunas*, the way to the Supreme Spirit, the supreme liberation and Krishna's final and essential word to his devotees are revealed.

The world's greatest scriptures, of which no doubt the *Gita* is one, can be only partially understood by the unilluminated, but they attract, hold and guide us and progressively, even if at first dimly, reveal their message. The

thousands of commentaries and sermons which they have inspired have generally only a relatively temporal and local value and often mislead and hide, contrary to intention. This seems true even of Śaṅkara's commentary on the *Gita*. We are often told that the *Gita's* emphasis is upon Karma-Yoga or upon Bhakti-Yoga, that its chief message is this or that. We believe that the *Gita* has its own profound, basic philosophy, consistent throughout, but that within that is harmoniously included, to serve its purpose, the spiritual and psychological experience of various ventures of Hindu thought. It is a serious mistake not to study the *Gita* as a whole and we should attempt to become aware of those great realizations underlying its details: the result of the larger view is a synthetic, integral yoga of the widest human significance.

It is reasonably held that the *Upanishad* from which Krishna milked most effectively was the *Isha*. There will be found the truths which illumine the entire *Gita*. Both the *Isha-Upanishad* and the *Bhagavad-Gita* are opposed to the abandonment of life and activity; both are more consonant with the conception of the *Lila*, and the acceptance of life, than with Śaṅkara's development of the doctrine of *Maya* and withdrawal from action. Both are equally impregnated with the thought of unity. Indeed the eighteen discourses of the *Gita* seem but an expansion of the conciser statement made in the eighteen verses of the *Isha*. Near the close of each work we find statements suggestive of the most essentially theosophic doctrine of Recollection, that is, that man through his inherent memory has access to the truth and the divinity which he seeks.

E. H. BREWSTER

The Yoga System of Health. By YOGI VITHALDAS. (Faber and Faber, Ltd., London. 7s. 6d.)

When Yogi Vithaldas's *The Yoga System of Health* came into my hand for review my first impulse was to turn to its Introduction to see if the author had emphasised the importance of a yoga practiser having a well-controlled mind, an emphasis seldom given by modern writers on yoga.

To achieve such a controlled mind, without which concentration is not possible, rules of discipline have to be observed in day-to-day living. The Hindu Sages realized the great value of such disciplinary restrictions in fashioning life after a divine and spiritual ideal which, to them, was the ultimate goal of human evolution. For the attainment of that ideal, the realization of one's true self, deep concentration of mind, untroubled by bodily ills and undisturbed by cravings, is essential; and for this steadying concentration they evolved through long personal experience the different yoga systems which form the richest treasure of Hindu theology. For perfect fitness of body and mind they prescribed Hatha Yoga and its various Asanas and therewith laid down many regulations regarding diet, association and environment and also regarding the cultivation of detachment from desires and the allurements of the world.

Writers on Hatha Yoga often overlook the importance of those rules, taking the practice of the Asanas as the sufficient means of attaining the results. Nothing could be more dangerous. The exponents of Hatha Yoga to the masses usually take it as only another of the many methods of physical culture practicable, irrespective of the life one leads. Shri Vithaldas, in fact, writes that Yoga "calls for no abnegation of the things of life and looks upon the indulgences of smoking and drinking with a tolerant eye, considering that progress in yoga automatically destroys the need of what after all are drugs occasioned by nervous instability". With this outlook, he has naturally proceeded directly to describe the various poses, omitting reference to

the mode of living and thinking prescribed. He has not directed the attention of his readers even to the necessity of mental concentration on particular nerve centres when posing in particular Asanas. The descriptions of the Asanas are given clearly, but I feel that I should warn beginners against thinking that Yoga really looks tolerantly upon the indulgences of life.

A disciplined and pure life, a restrained and virtuous mind free from cravings, an attitude of *Vairagya*, detachment from the material world, earnestness in the quest of the Self and faith in spiritual realities—these are the prerequisites of Yoga, the different systems of which all aim at *chittva-laya*, the expansion of self-consciousness and its merging in the all-embracing Supreme Consciousness. Hatha Yoga, like the other systems, is no more than the training of the body in conjunction with the mind, with that ultimate end in view. Practised without that outlook and temperament and in disregard of the strict rules of discipline, it can at best give only transient results in the form of bodily culture. It can also entail adverse physical consequences, particularly its inverted and difficult poses. In *Sirshasana*, for instance, in which there is a rush of blood to the brain, if the uncontrolled mind is pursuing desires which cause circulatory and nervous reactions in different directions, and if the intestinal working, as the result of unsuitable and indulgent eating, is not congenial to the physiological reactions caused by the Asana practice, no good effects, but even very dangerous ones, can follow.

Diseases difficult to cure often result from Yogic practices undertaken under inexpert advice and supervision and without the development of the right attitude and temperament for it. I cannot take up in detail the different Asanas mentioned, but I would impress on those who look admiringly on the Yoga system, not because of the spiritual culture possible through it but because of the supernormal powers or of the perfect health it can confer, not to take it up till their worldly cravings have subsided and

they have begun to realize the insignificance of mere material prospects.

Yoga is not really for the masses but only for the select few who, through a succession of lives, have arrived at the above stage of realization. To the painstaking and earnest author of this

book I would suggest that when he writes more on what he calls the Yoga System of Health, he should dwell impressively on the necessity of preparedness for taking it up and on the rules and restrictions to be observed while following it.

J. M. GANGULI

The Blue Grove : The Poetry of the Uraons. By W. G. ARCHER, with a Foreword by ARTHUR WALEY. (George Allen and Unwin, Ltd., London. 8s. 6d.)

The Uraons, as many readers may know, "are an aboriginal tribe of Dravidian stock concentrated in the western half of Chota Nagpur in Central India". Mr. Archer was "subdivisional officer there from 1934 to 1937", and to such good use did he put his time that he has been able to collect in this book a large number of songs and riddles, together with some specimens of the figurative conversation which precedes a suggestion of marriage.

The book, let us admit at once, has more ethnological than literary interest. Indeed, Mr. Archer informs us that all the songs are intended to accompany some activity of an Uraon's life, and that the song would not exist if it were not associated with the work or the amusement in hand and that the latter would be considered imperfect if no song were attached to it. Of the people he reports that "to the earliest observers a capacity for cheerful hard work was the most notable characteristic of the Uraons; and a sturdy gaiety, an exultation in bodily physique and a sense of fun are still their most obvious qualities." There is, in fact, surprisingly little expression of sexuality and almost none of religion in these songs. Here is a specimen :—

"The mud bungalow you built, father,
The mud bungalow has fallen,
Let it fall, mother, let it fall, father,
When the Pakote water burns, I shall
rebuild it."

The translator, fortunately, tells us that "in this poem the collapse of the house symbolises the going of the bride. The implication is that nothing short of a radical change of heart will give the father the spirit to beget another daughter. At Pakote in Gumla subdivision there is a small stream which is famous for its coldness."

Some of the riddles are amusing : for example, "A thousand candles in a dish" (Stars), "Go it can but come it cannot" (An arrow), "The son who is born before the father" (Smoke before flame), "A finger in the stomach and a stone over the head" (A ring), and (an image well-known to the ancient Greeks) "Four legs in the morning, two legs at noon, three legs at night" (Childhood, manhood, old age).

We find, too, that the Uraons have a "tabu against using a correct name after dark, the tabu springing from a sense of the identity of a thing and its name, and the apprehension that to name an animal may either cause it harm if it is a domestic one or cause it to do harm if it is a wild one". Thus, a snake becomes "a rope", a tiger "the long-tailed one", and a sheep "the woolly-coated one" : and these, says Mr. Archer, "are used as substitute counters in the same way as a cow, a deer or a marrow are used as symbols for a bride in a marriage dialogue".

He enables us to catch some feeling of a social life easy-going, happy and unsophisticated ; but it is a little doubtful whether these snatches can rightly be termed "the poetry" of the Uraons.

CLIFFORD BAX

Peaks and Lamas. By MARCO PALLIS. (Cassell and Co., Ltd., London. 18s.)

This is one of those rare books which arrest and hold one's interest from the very first page. The author is that very unusual combination, a mountaineer and a philosopher, as expressed so well in his opening remarks :—

The bodily exertion of climbing, by forcing the mind to lie fallow for a time and concentrate on purely animal needs, will have prepared it in just the right way for subsequent excursions into more abstract realms. There is some advantage in first reducing mental, no less than physical weight, before calling on the spirit, thus lightened of its ballast, to take flight towards the stars.

His expedition consisted of five well-seasoned climbers, all well known in other fields of activity. Three of their journeys in what are known as the Tibetan borderlands are here described in delightful and engaging language. The first was on the pilgrim way to Gangotri, and characteristic is the description of a tall mysterious pilgrim "with eyes that pierced like stilettos, his coal-black hair gathered up in a knot, in his hand an iron-shod staff like a spear . . . We thought of him as the god Wotan, disguised as the Wanderer—for he really might have stepped straight out of *Siegfried*. When he brought his staff sharply down on the rock, I momentarily expected sparks to fly out." This was in 1933, when my own group was struggling on cars along the trackless wastes of the Mongolian border from Peking to North-East Tibet. Our own experience of Sikkim and Ladakh was some ten years earlier.

Very interesting is the account of a strikingly handsome race encountered on the Baspa River after the Nela Pass. Neither Indian nor Mongoloid, they live "on the borderland of the Hindu and Tibetan Traditions". The men are tall and powerful, the women like Greek goddesses, and the children "little angels of beauty". Unfortunately the photos taken here were failures. "The Himalayan germ, once caught", writes the author, "works inside one like a relapsing fever; it is ever biding its time

before breaking out again with renewed virulence."

Sikkim in 1936 was the second borderland explored, and there the learned Lachen Lama, who taught Madame David-Neel, greatly impressed Mr. Pallis. Although quite a philosopher, he belongs, like all the Sikkim Lamas, to the Red sect in one of its forms. Hence we find Mr. Pallis attempting to idealize the obvious and degenerate sexuality of the Yab-Yum (male-female) deities which abound in the Red Sikkim monasteries. He quotes from Woodroffe's *Tantrik* works at some length on this subject and has evidently been considerably influenced by them. Some examples of these "Divinities with their Consort-Energies", at Lamayuru Red Monastery in Ladakh, accompany his apologia. The quotation concludes with the following which is, I hope, sufficient to indicate how the Tantrikas degrade the loftiest religious concepts :—

The pair are inseparable, so they are shown interlocked in sexual union, touching at all possible points of contact. The marriage is consummated in the midst of a halo of flames, the fire of Supreme Wisdom which burns up all obstacles.

As H. P. Blavatsky says (see my review of *The Iconography of Tibetan Lamaism* in THE ARYAN PATH for January 1940) :—

Esotericism ignores both sexes. Its highest Deity is sexless as it is formless, neither Father nor Mother, and its first manifested beings, celestial and terrestrial alike, become only gradually androgynous and finally separate into distinct sexes.

Allowing for this aspect, there is much of interest in the author's Lamaistic studies. The photographs are of quite exceptional quality, both as beautiful pictures and as reproductions that resemble fine engravings. The third part deals with Ladakh, where the Red influence is considerably offset by the Yellow, and much might be said of this section did my allotted space permit. I can only conclude by promising the reader a truly fascinating and indeed an unique narrative.

BASIL CRUMP

The Defence of Democracy. By JOHN MIDDLETON MURRY. (Jonathan Cape, Ltd., London. 10s. 6d.)

While most books on Bolshevism, Fascism, Nazism and democracy have been rendered somewhat obsolete by recent events, this book, though written before the German seizure of Czechoslovakia, remains unaffected. This is because Mr. Murry deals with fundamentals, and probes so deep as to touch the underlying identity of politics, economics, ethics and religion. Every page contains sentences opening endless vistas of thought, such as "Luther shattered belief in authority, because he restored the authority of belief." The notes at the end are equally stimulating. The subtlety of intellect that Mr. Murry developed as a literary critic and the transcendental faith that springs from his spiritual nature have combined to make this book akin to Plato's *Republic* and to Paul's *Epistles*.

Such a work cannot be summarized. I shall only separate a thread of thought. Fascism and Nazism, being based on contempt for the masses, contain no constructive criticism of society; and, being rooted in the worship of successful brigandage, cannot become international or stable. Marxism contains the principle

that can regenerate society. "The living unity of society and God was as vivid to Marx as the vision of a Hebrew prophet." But modern Marxians, unable to distinguish what is vital, concentrate on the economic structure, and miss the meaning of democracy. Political power has been separated from property, so that the proletariat, as visualized by Marx, does not exist in England. Democracy precludes class war. At the same time, however, political democracy has not brought social democracy. The necessary change can be effected not through revolution, but through a fuller manifestation of the spirit of democracy. "The dynamic that achieved democracy was, in the main, a dynamic not of interest but of morality and religion." Until the individual returns to his inannihilable reality, the Christ in his own heart, and is transformed from within, there is no hope for democracy or humanity.

"Democracy cannot be imperialistic without destroying itself." England's major problem is "the democratization of India". Commercial safeguards, obviously, should not be made the condition: one cannot serve both Christ and Mammon.

C. NARAYANA MENON

An open mind is the best ally of liberalism. There is not much danger of a totalitarian complex so long as a nation can laugh at itself. *The New Statesman and Nation* is rendering a service to democracy through its bantering column, "This England", made up of ludicrous cullings from English periodicals. The prize paragraph in that column for the 24th of February is an excerpt from a letter in *The Sheffield Telegraph and Independent* :—

As an Englishman and a Christian I was sickened, as I am sure thousands of others would be, to read of the Sunday football match played by our men in France, and still more of our presumably Christian B. B. C. not merely condoning it but encouraging this display of moral weakness on the part of our English soldiers at

a time when they have such a grand opportunity to witness to their French brothers of that faith which more than anything else has made England the power she has been for good in the world.

It is easy for those outside a religion to see the inconsistencies in its creed and the folly of observances neither prompted by the heart nor justifiable by the mind. But that profits them little unless they see that their own creed is equally a blend of spiritual truth and mummery. The performance of duty on the basis of universal moral principles—unselfishness, honesty, truthfulness and self-control—is enjoined by all religions; the value of ritualistic observances peculiar to any one creed should be impartially examined by its followers.

THE TENTH ALL-INDIA ORIENTAL CONFERENCE

The Presidential Address read on March 21st at the Tirupati Session of the All-India Oriental Conference—a report of which specially prepared for us by Shri K. C. Varadachari follows—on behalf of Pandit Madan Mohan Malaviya, distinguished as it is by depth and clarity of vision, has a wider than academic application. Pandit Malaviya's analysis of the importance, the scope and the needs, monetary and other, of Indological studies is masterly. India, he declares, is fast becoming, as it ought to become, the centre of such studies and research; he looks to the day when the status and the reputation of Indian scholars shall be such as to "attract a continuous stream of scholars from abroad, as it did in the days of Nālandā and Vikramaśilā". He urges the importance of translating important unpublished MSS.; of specialization by different centres in specific lines, e.g., Islamic, ancient Indian etc.; and of translations from the mediæval Indian literatures into English and Hindi. The study of the spread of Indian culture to other parts of Asia, he believes, has an important bearing upon present problems:—

It will show how a culture can succeed in propagating itself without the help of the sword or the bomb, if it possesses inherent merit.

But Pandit Malaviya's most significant words deal with the need of India and the world for unity and for tolerance. The message of our ancient culture and philosophy he sees as tolerance and appreciation of views different from our own if they are honestly held. He traces the ascendancy in most places of the spirit of intolerance and national selfishness to the fact that

matter is allowed to dominate over spirit, and the claims of *sreyas* or the spiritually desirable are being superseded in

favour of *preyas* or the worldly attractive. This is happening not only in the West and the Far East but, I am sorry to say, in our own Mother-land also, whose children have not been acting up to the best spirit of our ancient religion, philosophy and culture. There cannot be any peace in this world unless humanity learns to prefer *sreyas* to *preyas* and accepts the ideal of multi-cultural development and allows even the numerically weak to work out their own cultural ideals without any let or hindrance from the numerically or physically strong.

The Tenth Session of the All-India Oriental Conference that was held late in March at Tirupati was unique in many respects. For the first time the Conference met in a small town prominent from a religious point of view, and for the first time, too, it embraced almost all the studies that today constitute the sum of learning in India. The All-India Oriental Conference, started about twenty years ago, is the most important cultural organisation devoted to Indic studies. Every two years it meets to take stock of the progress of knowledge and to synthesize its efforts. The scholars that met at Tirupati were the most distinguished leaders of thought and represented the cultural heritage of India. Tirupati is one of the most famous shrines in India and the Conference met under the auspices of the Sri Venkateswara Oriental Institute and under the patronage of Sri Venkateswara himself. The success of the Conference was solely due to the dynamic personality of Rao Bahadur Vidyavasaspati K. V. Rangaswami Aiyangar. The founder of the Benares Hindu University, Pandit Madan Mohan Malaviya, who was to have presided, could not attend due to illness, but he sent his Presidential Address and it was under his inspiration that the Conference transacted its work.

The special, and indeed the most important, feature of the Conference was the work of the sections. The presidential addresses were of the highest quality and the papers, a record number, received by the sections were declared by the respective presidents to be of a very high order. The Tirupati Session had special sections for Islamic Culture and for Arabic, Urdu and Hindi, and in the Fine Arts two additional sections on Music and Natya.

The most significant aspect of this Conference, as distinguished from previous sessions, however, was neither the spiritual nor the literary excellence of the proceedings but the artistic. The Festival of Fine Arts was opened by the well-known champion of art, Shri V. V. Srinivasa Aiyengar, former Judge of the High Court of Madras, who pleaded for concentrating all our efforts on building up an India that should realise Ananda, the Joy of Life, as taught alike in the ancient *Upanishads* and in the Tamil scriptures. A similar note was struck by the President of the Fine Arts Section, Shri O. C. Gangoly; and finally Shrimati Rukmini of Adyar, President of the Natya Section, urged making creative spiritual life the supreme preoccupation of man. The dance, she declared, is the dance of life, of creative living, of ordered thinking, of synthetic endeavour.

The Sanskrit Parisad discussed living problems and debated the possibility of devising a basic system for Sanskrit similar to that of Basic English. Pandit Pramathanath Bhattacharya of the Benares Hindu University, who was also the President of the Vedic Section, presided over the deliberations of the

scholars. The patron for this section was the Maharani Saheba of Godwal, the most learned woman in the land and a scholar of repute.

The Tamil Sangam, which was a special feature of this Tenth Session, discussed the historical problem of the site of the original Cera capital—Vanchi—whether it was in Cochin or near Srirangam. The Andhra Sahitya Sammelan also met at the same time to discuss the future of the Telugu culture and language.

It is a well-recognized fact that Conferences are very beneficial. Contact between minds, the exchange of ideas, the discovery of inward unity and identity of aim, and finally the spiritual reunion of souls otherwise very much apart in space, all these happen only at such Conferences. One felt during this Conference not the "unearthly ballet of bloodless categories" but the living throb of spiritual touch, an inward interpretation of the concourse outside as some portent of the greater Unity of all Mankind. The Brotherhood of man can be realised best not on the political platform but on the spiritual platform of understanding and of sympathetic exchange of ideas, of participation in the identical search after truth. It was an education in itself.

Sri Venkateswara's shrine is a symbol of the Unity of all Hindus. But on this unique occasion, when the Tenth Session met under the broad canopy of His grace and patronage, the Unity transcended even the Hindu and realised the Unity of all Humanity. May the Tenth Session be remembered as the Session of Unity of all Culture, Eastern and Western, Hindu and Islamic.

K. C. VARADACHIARI

ENDS AND SAYINGS

“ _____ ends of verse
And sayings of philosophers.”

HUDIBRAS

Indians at home and in every corner of the world, from Fiji to Kenya, mourn the loss of a large-hearted man and a great friend—C. F. Andrews. He was a Christian—not one of the legion who are such in name and by lip-profession, but one of the very few and rare lights of Christendom, a real follower of Jesus Christ. He came out to India a devout orthodox Christian, but the spirit of India transformed him, deepening his devotion but destroying his orthodoxy. He wrote :—

There is a second birthday in my own life which has now been kept fresh in my memory each year for nearly thirty years with deep thankfulness to God, who is the Giver of all good gifts. The date is March 20th. For that was the day in 1904 when I first set foot on Indian soil and began my new life in the East.

He “learnt to know Christ afresh in this Eastern setting”, but in the process he had “to choose whether I should obey God rather than man”; he had to fight church dogmas, such as the doctrine of eternal damnation of the heathen; and

there were even graver evils to be fought outright, especially that of the colour bar and racial discrimination, poisoning the wells of the Christian faith in almost every land abroad, leading irresistibly to a divided Christendom. Here the fight had to be waged desperately with one's back to the wall in order to avoid quite irretrievable disaster. Lesser struggles, however important in themselves, might have to give way to this larger issue.

He lived and laboured trying to emulate the love his Master showed for the lowly and the oppressed. His death made us reread Pericles' famous funeral oration as Thucydides conjectured he would have given it, and how appropriate are the words when applied to C. F. Andrews :—

We combine in the same citizen body great courage to undertake, and ample discussion of our undertakings; whereas in other men it is ignorance that gives boldness, and discussion that produces hesitation. Surely they will rightly be judged the bravest souls who most clearly distinguish the pains and pleasures of life, and therefore do not avoid danger. In our benevolence also we are the opposite of most men; it is not by receiving but by conferring favours that we win our friends. And he is a most constant friend who confers the favour and then tries to keep alive in the recipient, by continued kindness, a sense of obligation for it.

In the above quotation from Mr. Andrews he refers to the grave evil of the colour bar and racial discrimination. Once again this is brought to our attention. Lady Rama Rao, wife of the Agent-General of India in South Africa, in an address at Santiniketan on March 28th, reported in *The Leader*, discussed the extremely humiliating conditions which colour prejudice imposes on the Indians in South Africa. Through the various anti-Asiatic measures sanctioned both by Government and by municipalities, and in “the more glaring acts of injustice”, notably in the spheres of education and society, the colour bar is rampant. She suggested two possible alternative solutions, repatriation, and the “peaceful settling down” of the Indians, “not as a foreign element, but as South Africans, completely ‘disentangled’ from their Motherland (which the majority of them hardly knew)”.

Would the South African Indians' renunciation of the ties with their brothers in the Home Land change their pigmentation, which is the root cause of the difficulty? Short of effecting that impossibility, will any outward measures

of conciliation taken by the victims of colour prejudice avail?

Of all the ugly brood of intolerance, colour prejudice—the utter stupidity of taking the colour of a man's garment as an index to his mentality and character—is the most unreasoning. It is active within our own borders. We here do not suffer from the legalised forms of the colour bar, but who has not read, heard and known of the scandalous treatment with which Indian ladies and gentlemen have met at the hands of members of the so-called white race.

In saying this we are not overlooking that others besides C. F. Andrews, while belonging to the white race, have unequivocally condemned the crime of colour prejudice. Thus the Metropolitan of India in a broadcast talk on the passing of C. F. Andrews said :—

To our shame we own the strength of racial prejudice with which many Europeans have regarded the peoples of the East. A sense of essential superiority of the white man over his darker neighbour has been one of the strongest divisive forces between the East and West.

One of the ways in which the colour bar against the sons and daughters of India can be checkmated is by Indians themselves courageously refusing to put up with the expressions of this ugly prejudice. Humiliating as this manifestation is, far more humiliating is the attitude of some Indians who fancy the Europeans to be superior and ape such of their manners and habits as are the reverse of good. Not until Indians learn to respect themselves, their own traditions and the beauty and the worth of their own coloured skin will they be able to overcome the arrogance of white-skinned folk.

In THE ARYAN PATH for July 1939 appeared a chronicle by Miss B. B. Walcott of an average day in the life of an unpretentious but justly famous Negro scientist, whose seventy-sixth year found him still devoted to his self-forgetting labours at Tuskegee Institute in the U.S.A. Dr. George Washington Carver's artistic talent was only mentioned

casually in that article, but he was made a fellow of the Royal Society of Arts (London) in 1916. He is better known for his achievements in research chemistry, including the development of over three hundred products from peanuts and over a hundred uses for the sweet potato. He has found many uses for waste cotton products and even for ordinary clay.

We learn from *The New York Times* for 14th February that Dr. Carver has put the capstone to his concrete beneficence by donating his life savings of about a lakh to a foundation to perpetuate research in soil building, in the utilization of waste and in the finding of new uses for native products, which he believes to be important for solving the economic problems of his section and his country.

At least as important to the world as his concrete discoveries, however, is the example of Dr. Carver's life of hard work and high ideals, of simple piety expressed in terms of the faith in which he was born and according to which he has humbly tried to live. For no life can be lived with an uplifted purpose and a selfless aim and the world not be the richer thereby.

It is appropriate, in view of India's recent bereavement in the death of Deenabandhu Andrews, to quote the closing paragraph of Miss Walcott's tribute to Dr. Carver :—

During my life I have met three people whose spirituality was so potent as to make me feel that here indeed was one who walked with God. Dr. Carver is one of those persons. The other two were the late Dean Edward Increase Bosworth of Oberlin, Ohio, and Charles F. Andrews, the English scholar who has lived and worked many years in India with that country's magnificent poet Rabindranath Tagore.

The great educational possibilities of the drama are overlooked by many who seek the cultural uplift of our Indian village people. Shrimati Tandra Devi brought out a few years ago a brochure on *Village Theatres*, in which she urged the revival of the moribund art of puppetry in the villages, a suggestion which Shri Nanda Lal Bose endorsed in his foreword

and one which is excellent as a stepping-stone. But the remarkable development of the collective farm theatres in the U. S. S. R. inspires even more ambitious hopes for our Indian villages. As literacy spreads—and it is bound to spread rapidly when India has the ordering of her own house—there will be scope for as striking histrionic developments in terms of India's distinctive genius as those reported from the Soviet.

The Soviet collective farm theatres, described in a recent issue of *International Literature*, increased from 89 in 1934 to about 300 in 1939. In 1938 they gave 54,000 performances and their rural spectators totalled seventeen million. Not only do these theatres entertain and unobtrusively educate but also they furnish an outlet for the emotions and the cultural aspirations of the people; they help to break down the artificial barriers between town and country and they afford invaluable training in co-operation. Besides playing in their own villages, they give successful performances, often under most untoward conditions, at collective farms within a considerable radius. The early Soviet drama, as Mr. Huntly Carter brought out in his "Comparison of the Hindu and the Soviet Systems of the Drama" (*THE ARYAN PATH*, April 1936), was largely propagandist, but alongside the works of contemporary Soviet playwrights the collective theatres are producing the Russian classics and plays from Shakespeare and Schiller and Molière.

India has a high dramatic tradition, but except for such beautiful dance dramas as the Kathakali dance of Malabar the theatre in general had fallen upon evil days before the contemporary renaissance in the Indian literatures brought into existence the wealth of dramas turning upon the problems of the day. Many of these plays are stage-worthy and ought to form part of a repertoire that should include simplified versions of the classic dramas, as also adaptations from fit foreign plays. Our villagers are no less intelligent and no more lacking in dramatic sense than

were the Russian peasantry among whom this development has been so successful. We commend the idea of the village theatre on however modest a scale to the serious consideration of rural welfare workers and of writers of plays as well.

The growing tendency in India towards fission along communal, linguistic and territorial lines is a just cause for concern to all who have the good of India at heart. Everything is to be welcomed that holds the possibility of overcoming in any degree that destructive tendency by strengthening the bonds of our cultural unity. Such is the proposal for the establishment of a National Art Gallery. The current issue of *Roopa-Lekha*, the bi-annual organ of the All-India Fine Arts and Crafts Society at New Delhi, appeals earnestly for popular support for the undertaking. It is from every point of view desirable that a representative collection of the treasures of Indian art, ancient and modern, should be brought together in one place. And whether or not Delhi is justly described as "the very heart of India", it is no doubt logical to locate a National Art Gallery at the seat of Government.

But where such an institution shall be is of far less moment than are the ideals with which it is launched and maintained. Unless national unity is firmly held as the dominant aim, there is a positive danger, as the plans outlined in *Roopa-Lekha* show, that provincialism, shut out at the door, may come in through the window. For it is proposed to build, around the Main Hall, "Provincial galleries representing exclusively the art forms peculiar to each of the Provinces of India, including the States". Imagine an art gallery in the U. S. A. divided into a Massachusetts Room, a Texas Room, a Wisconsin Room, etc! Why not a separate room for each city and a different corner for each section of each city? Already a donation of from twelve to fourteen thousand rupees to cover the cost of the Bengal Wing is announced. We do not doubt the donor's generous spirit, but we are con-

vinced that interprovincial as well as intercommunal rivalry, in art or in anything else, is irreconcilable with the Nation's highest interests, where it is not positively subversive. If divisions there must be, let them be along the lines of periods or of media of artistic expression. Let us not squander the great contribution which it is possible for a National Gallery of Art to make to national cultural unity by extending the provincial lines of cleavage in a new direction!

The spirit that is needed by the Gallery's sponsors and by us all is that ascribed by Shri Mahadev Desai to Shri Nanda Lal Bose. He wrote in *Harijan*, nearly three years ago, replying to adverse criticism prompted by sectional pride and directed against the selection of the great Bengal artist for an important post in connection with a session of the Indian National Congress in Gujarat :—

Nandababu is not a Bengal artist, he is an Indian artist, and he would go to the ends of India to lay the flower of his art at the feet of Mother India.

Such gatherings of scholars as the East-West Philosophers' Conference held last summer at the University of Hawaii, reported in the February issue of the *Oriental Institute Journal* of that University, have great possibilities for promoting better understanding between East and West and for bringing out that which is fundamental to the thought of both. "*Du choc des opinions jaillit la vérité.*" The disenchantment of human thought, the elimination of superstitions and the discovery of truth are all promoted by free and open discussion.

An East-West Philosophers' Conference with no Indian among the conferees seems rather like *Hamlet* with the Prince of Denmark omitted from the cast, but India's philosophies were sympathetically and, on the whole, understandingly considered. The emphasis, in fact, was on Eastern philosophies throughout, though the conferees' familiarity with Western philosophical systems was assumed. Two distinguished

contributors to THE ARYAN PATH were among the American participants—Dr. George P. Conger of the University of Minnesota and Dr. F. S. C. Northrop of Yale University.

A significant feature of the work of the Conference was its challenge of the Western orthodox misinterpretation of several aspects of Eastern philosophy, e.g., the latter's concept of ultimate reality, its evaluation of the individual and its rejection of logic as the source of ultimate validity. As the Chairman of the Conference, Dr. Charles A. Moore of the University of Hawaii, remarks in this Report, "It is obvious that one cannot evaluate a theory properly by assuming that one's own point of view is correct."

The Report emphasizes that the West would profit by giving more attention in its universities to the philosophical and ethical systems of the East. Many important philosophical texts are not yet available in any European language, "so that the West has 'hardly scratched the surface' in its study of the full richness of Oriental philosophy".

Much of this philosophy is highly significant for the West. Many of its ideas and attitudes are distinctively Oriental. Among the probable contributions of the East worthy of serious study might be mentioned: the concept of Indeterminate Reality; real monism; more direct interest in and effort to solve human problems by the means of philosophy; the validity of intuition and criticism of strictly logical reasoning as exclusively valid; the attitude of kinship of man and nature; the challenge to individualism; the philosophy of simplicity, contentment, renunciation, passivity,—when properly understood. Here, too, are mentioned only a few of the many interesting and valuable offerings of the East.

The Conference brought out also the more direct relationship in the East "between the great philosophies and the actual modes of living by the peoples, as contrasted with what has been called the 'academic' interest of Western philosophy, detached from everyday life".

Economists agree that a nation is not in a sound position when its imports of goods too far exceed its exports. The

same is true in the sphere of ideas. India's balance of trade in intangibles has been unfavourable for centuries, owing to lack of effective demand for what Indian tradition can supply. The world is the chief loser, but not the only one. For India herself the condition is unhealthy, comparable to the effect of "dumping" one country's surplus in the markets of another, with resulting disorganisation of prices and depression of indigenous industry.

For generations the financially favoured youth of India have trekked to the universities of Europe and America to return laden with intellectual spoils and deeply imbued with Western ideology. Would it ever occur to a European to send his son to India to school? How many, even among resident Europeans, would consider an Indian university for their children? The education obtainable at Indian seats of learning is undeservedly misprized, but over and above the formal schooling available here, India's hoary culture has much to offer to the serious student. It is with pleasure therefore that we learn from *The Calcutta Review* for March of the offer of Shri Ranajit Palchaudhuri of Mahesganj Estate, Nadia, which the University of Calcutta has gratefully accepted, to establish a fellowship open to foreign scholars desirous of studying the Hindu civilization and culture in their setting. Too much cannot be augured from one such fellowship, but, while a drop of rain does not make the monsoon, it may presage it. The Bipradas Palchaudhuri Fellowship may well inspire emulation by other philanthropists who will thereby help India to fulfil her cultural mission.

The battle of ideas is the only justifiable contest between men or nations. Armed conflict may or may not figure in that battle; if it does, it is wholly ancillary. Wars of vast moment may be fought and won without a blow struck or a drop of blood shed. And, on the other hand, a clash of armies, sharp or long-drawn-out, precipitated by economic rivalry or by territorial ambitions, may

determine nothing. Unless, in fact, a war is fought over a moral issue it is no better than a street brawl or a raid by a robber gang. If a moral issue be involved, though might may seem to triumph over right, the battle of minds goes on, unaffected by peace treaties, and with all the weight of Nature behind the effort to restore the harmony which is justice.

Archibald MacLeish, writing on "The Art of the Good Neighbour" in the Seventy-Fifth Anniversary Number of the *New York Nation* (10th February 1940), challenges the old fiction that the great division which splits the world is between the "Have's" and the "Have Not's", insisting that it is a cultural division. In the unarmed contest for hegemony in South America, for example, he sees the cultural as more decisive than the economic issue.

In a divided world in which the real issue of division is the cultural issue, cultural relations are not irrelevancies. They are everything. And in such a world a cultural defeat is a defeat on the one front on which defeat cannot be accepted.... Unless the civilization which rests upon free institutions and personal liberty can justify itself by its works in those areas in which it is pressed by a competing order, it will not justify itself by other means.

But the criteria of any culture are not only its achievements in the arts and sciences, in the world of thought, religion and philosophy and in the conquest of material nature. A culture must be judged in the last analysis by the ideals and the ethical practice of its products, by the value which they set on justice and on freedom and by their ability to differentiate in action between liberty and license. India's cultural heritage is nonpareil, but it is for her sons to-day to prove its worth to the world, not only by their cultural achievements but by their lives as well.

In moving in the world of thought, no less than in the visible world, it is above everything important to get the direction straight, for if one starts off in the wrong direction, however far he

may travel, he will never reach his goal. Without making clear the fundamental premises, no one can arrive at correct conclusions.

When Robert Hamilton prefaces his analysis of "The Nature of Religion" in *The Adelphi* for March with the statement that "Religion is concerned with man in his relation to ultimate and eternal things", he reveals the unstable foundation on which his argument is to be reared. An Eastern metaphysician, convinced of the utter incomprehensibility of ultimate Reality, would make short work of this, as he would also of Mr. Hamilton's argument that "Religion is the supreme emotion wherein all emotions are synthesized". The emotional constituents of religion he describes as awe, personalisation, sacrifice, immortality and freedom, each of which he proceeds to analyse into "pure rational-objective concepts".

His argument shows some rather fuzzy and superficial thinking, notably in his attempt to justify as "fundamental to all religion" the personalisation of the object of awe and in his inclusion as another indispensable constituent of religion the "emotion" of sacrifice or propitiation.

How much grander is the ancient concept of religion, as the silent worship of abstract Nature, the only divine manifestation, indistinct and inseparable from the Deity itself, the one unseen Spirit of Nature, the ray of which every man feels within himself. Religion includes the possibility, in rare moments of ecstatic bliss, of the mingling of that ray with the universal essence, its origin and centre—an experience which is the goal of every true mystic of whatever religion—but such an experience not only transcends emotion as the glory of a thousand suns transcends the flame of a match, but also differs utterly from emotion in kind, involving an altogether different part of the nature of man. Religion leads to the knowledge of the intimate union of all men and all things in the entire universe, and hence to the recognition of Universal Brotherhood and to the effort to act in unison with

that spirit of God of which the body is the temple.

Dreams are of great importance for the proof they give that there is that in man which goes on independently when the consciousness is no longer functioning through its physical body, something which bridges the gap of sleep, as by analogy it may be understood as bridging the gap of death.

Oneiromancy has fascinated man from the earliest times. It is not surprising that, as brought out in Joseph de Somogyi's "The Interpretation of Dreams in Ad-Damiri's *Hayat Al-Hayawan*" in the just received January issue of the *Journal of the Royal Asiatic Society*, dream interpretation, *ta'bir*, developed into an important branch of Muslim science. Ad-Damiri devoted a chapter of his zoological encyclopædia to it, with sub-chapters on the meaning of animals seen in dreams. He drew upon Greek as well as Arabic sources. This article groups his explanations under several different methods of interpretation, as the symbolical, the etymological, the Qur'anic etc.

Many of his interpretations seem arbitrary and inconsequent; sometimes the association of ideas is thought-provoking, as when a hawk stands for "somebody belonging to the ruling class" and a chameleon for the "king's minister"; sometimes amusing, as when a turtle-dove means either a "despised stranger" or a "sincere woman" and a hornet either "a highwayman", "an architect" or a "bad musician".

There may be valuable lessons for the dreamer in what he brings through into waking consciousness—inspiration, intuitions, warnings and, in the case of undesirable dreams, an indication of his weaknesses, but if, as seems indicated by all the evidence, dreams are subjective experiences, high or low according to the level on which the dreamer's consciousness is functioning, how can a formal set of symbols hold true for all dreams? The Supplement on Dreams in our January issue brought out clearly the essentially individual nature of the dream

experience. How, then, can any man interpret the dream of another, unless the interpreter be a psychic sensitive with a power of reading the future that is quite independent of the particular dream? The range of possible meanings given for many of these symbols would allow considerable scope for such a power.

Dreams demonstrably depend upon the quality of waking thoughts; over the former one's control is indirect, over the latter absolute. So it would seem to be the part of wisdom to put one's chief attention on the waking dreams, the aspirations which, if encouraged, will not fade away like the dreams of the night but grow stronger and stronger until dreams during sleep fall into line with them and one's whole life becomes the expression and outward proof of the divine motive within.

The late American Orientalist Arthur W. Ryder formulated a profound truth when he wrote in his recently published *Original Poems together with Translations from the Sanskrit* :—

And thus they always kill at length
The thing they organize :
The more the body gathers strength
The more the spirit dies.

This has been true in varying degrees of all the world's religions. But there are subtler foes to truth than institutional crystallization and to their number belong many philologists and Orientalists. Sacerdotalism hides the original teachings of a great prophet and reformer by plastering them over with dogmas and rites, but the accretions can be cleared away by any one who makes the effort, as exemplified in the case of Dr. Ryder. The Orientalists or the "higher critics", however, who bore through the teachings in their purely intellectual efforts to pierce to their original meaning are often as destructive as so many white ants. For the majority depend on their translations for their very knowledge of the teachings themselves. If they proclaim that the meaning is thus and so, the many who believe in the verbal inspiration of modern savants bow to their astuteness and help to spread their quite

erroneous views.

As Dr. Ananda K. Coomaraswamy puts it in his article, "The Reinterpretation of Buddhism" in the lately published December issue of the *New Indian Antiquary*, the scholar is "rarely concerned with the truth but only with the fact of what was taught"—say, rather, with the surface meaning of the latter. Thus, as he brings out, Buddhist teachings have been assumed to differ far more radically than they do from the earlier Indian tradition, of which we may call them a popularization. The Buddha, Dr. Coomaraswamy asserts, had no doctrinal opinions of his own. No great teacher, in fact, has ever been original.

Our democratic attachment to opinionative licence has made us overlook that there can be only one true philosophy.

Referring to the implication of two different "selves" in the Buddha's teaching, as elsewhere, he writes :—

There is another self that can be known in another way than that of the psychologist, and the purpose of the doctrine is to enable man to shift his consciousness of being from the former to the latter self, from the changeable and perishable ego of the man who thinks of himself as So-and-so to an immortal self that can no more than God himself... be named or defined.... It is only inasmuch as our consciousness of being (far more authentic than our awareness of being So-and-so) can be shifted from the lesser to the greater "self"... that there can be any liberation or immortality.

The whole of Dr. Coomaraswamy's article brings out the truth once again that the Buddha did teach the existence of the Higher or Spiritual Self in man.

A melancholy interest attaches to the article in the latest issue of *The Eastern Buddhist* on "The Songs of Shinrān Shōnin" by Mrs. Beatrice Lane Suzuki, co-editor of that periodical and, like her distinguished husband, Dr. Daisetz Teitaro Suzuki, a valued contributor to THE ARYAN PATH, because the same issue brings the news of her death. She was a convinced devotee of the Buddhist sect which she describes in this last article, Shingon or Shin.

The latter stresses an important aspect of Buddhist teaching, though it would

seem at the cost of largely ignoring the Buddha's emphasis on self-reliance and on right behaviour. Shinrān Shōnin was a Buddhist saint of the twelfth and thirteenth centuries who developed still farther than his predecessors had done the Shin doctrine of salvation by faith in Amida. Amida or Amitābha (the Sanskrit Amrita Buddha, the "Immortal Enlightened") is defined by Mrs. Suzuki as "Infinite Light".

Wherever we see beauty, holiness, compassion or love manifested in this world of ignorance and illusion, we can know that it is because Amida's light is shining.

The ideal of an impersonal divine light became anthropomorphized in time. Amitābha means also the eternal divine prototype of the Buddhas who appear from time to time on earth.

Blind belief in any person or in any teaching, i.e., faith on authority, never saved any one. Such faith is a mental disease. But faith based on strict logic and reason, faith on the evidence of spiritual intuition, is a different matter. Such faith, added to will, is irresistible in its potency. And what faith commends itself more to the reason as well as to the intuition than that in the perfectibility of man and in some having attained the goal of human evolution?

The "salvation" sought by the Shin follower is not selfish release, at however high a level of consciousness. Shinrān proclaims:—

Those who reach the Land of Purity and
Happiness,
When they return to this world of five
defilements,
Like Buddha Shakamuni work without
cessation
For the welfare of all beings.

In other words, the Pure Land, as Mrs. Suzuki explains, is conceived "not only as a land of happiness and peace but as a field of enlightenment for the practice of *gensō ekō* ('returning to this world') in order to help sentient beings".

Considerateness is a grossly underrated virtue. Its importance is brought out in an "Open Letter to the Reading

Public" (*The Saturday Review of Literature*, January 20, 1940), in which a well-known novelist, safe behind anonymity, pleads on behalf of her class for a fair chance for the famous to live their lives and do their work as normal human beings.

"Thou shalt not steal" is one of the Buddha's "Five Don'ts" as well as the eighth commandment in the Mosaic decalogue. It is far too narrowly interpreted. Many who would starve before they would put their hand in a neighbour's pocket feel no compunction at stealing a famous stranger's time and energy and at robbing the world thereby of his potential best. The novelist of note, for instance, though the same applies to any public man, becomes the target of a hail of letters making demands, requesting help, requiring answers; the recipient of unnecessary telephone calls without number; the host of a stream of callers, many without appointments.

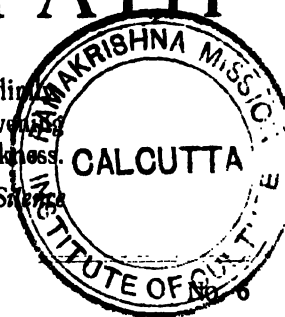
It is not so much crass selfishness as thoughtlessness that is responsible. Each thinks only of his own wish to meet a celebrity, to lionize him socially, to enlist the famous man's support for a pet charity and so on, forgetting what the multiplication of such innocent demands may total.

The writer of the "Open Letter" recognizes that it is not desirable to run away from the world. But the obligation is not all on one side. The thoughtless public should practise some self-discipline and refrain from forcing themselves, in season and out of season, upon the creative artist or the original thinker. The latter requires privacy to turn within from time to time, to draw his inspiration from the deeper springs of his own consciousness, to formulate the results of his own observations; and he should have the hours that he needs, free from interruption, to get on with his work. The cost of denying that modest demand may be high. Creative output suffers not only in quantity but usually in quality also if it must be done by snatches. If the victim of public assaults is deservedly famous, world culture is the loser.

THE ARYAN PATH

Point out the "Way"—however dim
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*



VOL. XI

JUNE 1940

THE LEAGUE—YESTERDAY AND TO-MORROW

Lovers of Peace everywhere must salute with respect as well as with sympathy the small State of Denmark which has suffered through the immorality of Germany. Denmark in 1929-1930 set a historic lesson to the world; it voluntarily disarmed itself and thus proved its sincerity and moral superiority by attempting, in a realistic manner, to carry out the programme for disarmament, relying on the peace machinery set up by the League of Nations. While others talked, Denmark acted. Its achievement was commented upon in our very first volume (May 1930) by the late Francis Perrot.

Some people opine that the failure of Non-Violence is proven because German soldiers have taken possession of Denmark. This is a fallacious view. Czechoslovakia was armed and had guarantees of Great Powers to protect it against aggression, and what has been the fate of that country? Similarly Poland was armed and its destruction by German soldiers has been worse than the occupation of Denmark. We might as well say that chivalry is worthless because a bully thrashes a child.

Francis Perrot concluded his article thus :—

"It is admitted even by pacifists that disarmament involves some risks for the disarmed country. The majority of the Danes consider that the risk is worth taking so as to set an example of courage for an ideal. If Denmark disarms, her action will have an enormous influence in breaking the charmed circle of suspicion and fear which keeps the nations from paying more than lip service to the belief in the peaceful settlement of disputes, though—in form—war has been 'outlawed' in solemn pacts and treaties."

The moral of the story of Denmark is that though it disarmed—a righteous step—it did not educate itself in the science of Satyagraha so that it could wage the fight spiritual against the savagery of Hitler and his Germany. Even here in India, where the master of Satyagraha is at the helm of affairs, adequate education is still lacking, as is indicated by Gandhiji's own speeches and writings. But, apart from their own failure to make due preparation, Denmark with every other small State has suffered because of the failure of the League of Nations dominated by certain

Great Powers. In the article which follows this is very clearly brought out. Mr. Leslie R. Aldous is a man of wide knowledge of all matters pertaining to the League of Nations. He was one of the contributors to the commemorative volume, *Ten Years' Life of the League of Nations*, and for many years past he has compiled the League of Nations survey for the *Annual Register*. As publicity officer of the League of Nations Union in London he has acted as observer at ten Assemblies of the League at Geneva. Writing, therefore, from intimate first-hand experience he says:---

"Important States, exerting a powerful influence upon League policy at Geneva, have been too prone to pick and choose the occasions when, in their respective opinions, the League should be used. Almost all the Great Powers of the West were to blame for the League's ineffectiveness at the time of the Manchurian crisis."

France and Britain had a share in precipitating the present European catastrophe; the recognition of this fact may not be very necessary for the destruction of Hitler and his armies, which every lover of liberty desires; but is not such recognition absolutely necessary for the destruction of Hitlerism?

Mr. Aldous's article shows that much good and useful work is being done by the League. But if world-peace is to emerge after the present war the victors' clear perception of moral principles and

their thoroughgoing application of those principles to themselves will become necessary. Hitler victorious doubtless would mean the death of liberty and the corruption of culture; but will the victory of the Allies mean Liberty for all, Justice for all? Their actions between 1919 and 1939 do not inspire great confidence.

If they had followed the grand example of the small State of Denmark, and had acted not with the giant's strength but with gracious justice, Hitler would never have risen to power. Francis Perrot began his article of May 1930 thus:---

"The attention of the world is concentrated, as I write, upon the Five Powers Naval Conference in London. After weeks of dreary and dubious negotiation, the issue is still doubtful. Will the statesmen of the great powers (minus Germany for whom the problem has been obligingly settled by her victors) display the statesmanship necessary to satisfy the longings of their peoples for some relief from the terrible burden of vast and expensive fleets? Or will the outcome be---to quote one of the cynical *Mots* which circulate in the ante-rooms of St. James's Palace---merely 'better, brighter and cheaper wars in the future'? No one knows whether fear or courageous idealism will emerge victorious in the momentous struggle that is going on in secret, though what is in question is not only national prosperity but the very continuance of our western civilisation."

INTERNATIONAL CO-OPERATION

During the past twenty years we have witnessed the first large-scale attempt to establish the machinery of Internationalism, and the partial frustration of these efforts in war.

It is the tendency for every generation to claim much credit for its condi-

tion of spiritual enlightenment. The judgment of the future is seldom so flattering. We would be well advised to admit that a long and hard road has still to be trodden before the ultimate goal of Universal Brotherhood, barely yet in sight, can be reached. Still, as in the

past, the entrenched forces of prejudice, self-interest and egotism lie in wait for the pilgrims of faith and good will. In the perspective of history, the world of to-day may appear as struggling to escape from the Dark Ages, in which man's inventive capacity outran his genius for organisation—in which narrow nationalism, in both the political and economic spheres, came into violent conflict with the forces making for international order and concord between nations.

The World War of 1914-18, while it gave a powerful impetus to the "League of Nations" movement, did not so much create the idea as accelerate the rate of progress. Throughout the ages, the noblest minds of all races and creeds have looked forward with prophetic vision to the time when the nations would "beat their swords into ploughshares". Men whom their contemporaries derided as fanatics have planned their Utopias and heralded the Golden Age when hatred and strife would give place to far-seeing collaboration in all the walks of life. Idealists have always been targets for the unimaginative; but, as Lamartine has reminded us, "the Ideal is only Truth at a distance".

In the last century, the world began to shrink. Human affairs could no longer be contained in the water-tight compartments denoted by man-made boundaries. Practical statesmanship was compelled by circumstance to adopt as its aim a fragment here and there from the dreams of the visionaries. It must not be supposed, however, that the rulers in high places willingly abandoned their prejudices against Internationalism in any form. Although to-day the suppression of disease provides one of the most striking examples of successful international co-operation, forty years of cholera epi-

demics in Europe were needed to bring about the first International Sanitary Convention of 1893. Up to that time, in spite of a succession of abortive international conferences on the subject, "conflicting national interests" were so strong that they were allowed to obscure the wider interests of the world as a whole.

International co-operation began to develop in the nineteenth century, not because the Governments consciously set out to take a broader view of their responsibilities, but because an inevitable stage in the progress of the human race had been reached. In 1815, not a single international authority for the orderly management of world problems existed. By 1913, thirty-three organisations for performing various tasks of international co-operation had been created. In such matters as postal services, telegraphs and wireless, and the prevention of disease, could be traced the germs of a League of Nations.

So far there was no definite plan behind these isolated attempts to regulate international relations. Comparatively few branches of activity were involved. Despite the Hague Conferences, war was not yet recognised as one of those scourges which, under modern conditions, could not be restricted to a small area of the world, and which could be suppressed only if all nations united their energies to that end.

Then in the World War, as Mr. Winston Churchill has put it, "All the horrors of all the ages were brought together, and not only armies but whole populations were thrust into the midst of them." Even as late as the Battle of Waterloo, in which only 35,000 British troops took part, war might have been tolerated; but four long years of blood and agony, with

30,000,000 casualties, brought a realisation that "if we did not end war, war would end us".

Long before the end of the World War the creation of a League of Nations was being discussed, both officially and unofficially, in many different countries. In Great Britain the pioneer of League of Nations Societies was established as far back as 1915; in 1918 it became, by amalgamation, the League of Nations Union.

A strong Foreign Office Committee, under the chairmanship of the late Lord Phillimore, was appointed in 1916 to draft a scheme for a League of Nations as part of the Peace Settlement. General Smuts, the great South African statesman, started to work along independent but parallel lines. Public men in other countries, notably President Wilson and ex-President Taft in the United States and M. Léon Bourgeois in France, prepared schemes for the proposed League of Nations.

Thus the Peace Conference was able to turn its attention first of all to the drafting of the League Covenant, which was placed in the forefront of all the Peace Treaties. The thirty-two States which were original members of the League and those which were subsequently admitted pledged themselves to the rules of conduct set out in the Covenant, "in order to promote international co-operation and to achieve international peace and security".

In popular estimation, the League of Nations is an organisation for the prevention of wars. That is a narrow view, as the Covenant clearly shows. *Peace, according to the true League principle, is not merely an absence of war. Peace is not static, it is dynamic. Peace is an opportunity for nations, irrespective of*

colour or creed, to work together in every way possible to improve the conditions of life, both material and spiritual, for men, women and children everywhere.

With no department of its work has the League attained greater universality than with the activities of its Health Organisation. Originally created to stamp out the post-war epidemics of typhus and other diseases which threatened to sweep over Europe, this body is now closely linked with every continent and almost every country. Its Singapore Bureau, set up in 1925, keeps in constant communication with 109 ports in Asia, 49 in Australasia, 26 in Africa and 2 in America, for the purpose of collecting and co-ordinating all information concerning the appearance and spread of such epidemics as smallpox, cholera and bubonic plague. Health bulletins are then broadcast from the wireless stations at Saigon, Malabar, Sandakan, Hong-kong, Shanghai, Tokio, Tananarivo, Karachi, Madras, and Naucn, so that the health services of the various countries may be enabled to adopt suitable protective measures without delay. Under League auspices two conferences have been held, at Cape Town and Johannesburg respectively, with the object of arranging collaboration between the African health administrations to guard against the spread of yellow fever and other diseases by air. In South America, at Rio de Janeiro, the International Leprosy Institute which is working under League auspices was last year able to report important discoveries regarding the treatment of leprosy.

In the sphere of public health, as with so many other questions, Geneva acts as a clearing-house for information, so that research workers in all parts of the world may know what is being done in other

countries. Many Governments have sought League assistance in organising campaigns against specific diseases, *e.g.*, malaria. Investigations have been undertaken into cholera, spinal meningitis, scarlet fever, infant and maternal mortality, diphtheria, tularemia, psittacosis, tuberculosis, sleeping sickness, rabies, leprosy and trachoma.

At the outbreak of the present war, many Governments informed the League that they regarded it as of the utmost importance that the services of the Health Organisation should be maintained during the period of hostilities. Arrangements had already been reached with Governments to ensure that the vital communications should be interrupted as little as possible by censorship and other restrictions, with the result that the regular health bulletins have rarely been even a few hours late. Early in September, the Roumanian Government invited the League to draw up a scheme for preventing the spread of epidemics to countries bordering upon the war zone. In this work, the co-operation of the Danubian and Balkan countries was speedily secured.

Some of the League's best work has been done in fighting vast social evils, such as the illicit traffic in opium and other dangerous drugs, and the traffic in women and children. The need for suppressing the drug traffic has become all the more urgent since modern science facilitated the production of highly concentrated narcotics like morphine, heroin and cocaine. The 1925 Convention, which has been accepted by the majority of Governments, has led to closer control and supervision of the international trade by means of import and export certificates. The 1931 Convention has resulted in a drastic limitation of the

output of drug factories to little more than the world's medical and scientific requirements. Thus, for the first time in history, an international body has succeeded in establishing supervision over a complete branch of economic activity. Nevertheless a battle of wits is still being waged between the syndicates of drug traffickers and the League. Recently an unsuccessful attempt was made to smuggle opium and hashish from Palestine through Sinai to the Nile Valley, the drugs being concealed in hundreds of small cylinders which were pushed down the mouths and into the stomachs of camels. The clandestine factories in the Far East, and the deliberate policy of the Japanese to encourage drug production in the occupied provinces of China, constitute the principal danger at the moment. By way of the Suez Canal, drugs of Japanese origin are being smuggled in large quantities to Canada and the United States. Constant vigilance is the price which the League will have to pay for success.

Very little accurate and detailed information concerning the "white slave traffic" was available when the League first tackled this problem. The change of terminology to the "traffic in women and children" was important, for it extended the scope of the League's activity beyond the white races. For three years, specially selected investigators studied the actual conditions of the traffic in 112 cities and towns in 28 countries. Their report, and the publicity which attended its publication, enabled the League to press strongly for much needed reforms. Further investigations were later undertaken in the Near, Middle and Far East.

Voluntary organisations, both national and international, have given the League every assistance in its fight against the

traffic in women. For its Child Welfare work, the League Assembly adopted as its "Children's Charter" the Declaration of Geneva, which was in fact drafted by the Save the Children International Union.

One noteworthy feature of the social, humanitarian and other constructive activities of the League is that they have won the whole-hearted support of the United States and other States outside the League. A cordial Note received at Geneva from the United States Government last year declared that "The League has been responsible for the development of mutual exchange and discussion of ideas and methods to a greater extent and in more fields of humanitarian and scientific endeavour than any other organisation in history." The adoption of the "Bruce Report" for the development and extension of the social and economic work of the League, by the League Assembly last December, may well turn out to be a landmark in League history. A new body is to be established which will take these matters out of the orbit of the League Council. Without involving themselves in the political work of the League, nations such as the United States will be able to associate themselves fully with international co-operation over a very broad field, in much the same way as some of them are already members of the International Labour Organisation without being members of the League.

The League Council in 1922 appointed an International Committee on Intellectual Co-operation to simplify, strengthen and enlarge intellectual relations. Dr. Gilbert Murray has for many years been the honoured chairman of this Committee. With him have been associated at one time or another many of the world's most distinguished scholars,

scientists and men of letters. Since 1925 there has been an International Institute of Intellectual Co-operation in Paris, and contacts are maintained and developed through National Committees in many countries. The Intellectual Co-operation Organisation is continuing its work despite the war.

Apart from the many international bureaux which (in accordance with the terms of Article 24 of the Covenant) have been placed under the direction of the League, two "wings" of the League deserve special mention. The first is the International Labour Organisation, with its Office at Geneva. Its broad object is "to secure and maintain fair and humane conditions of labour for men, women and children both in their own countries and in all countries to which their commercial and industrial relations extend". Although all League members are *ipso facto* members of the I.L.O., it is permissible for States to adhere to the latter body without joining the League. Thus the United States of America has taken this step. (It may be noted that the present Director of the International Labour Office at Geneva, Mr. Winant, is an American.) Brazil and other States, on ceasing to be members of the League, maintained their connection with the I.L.O. The annual International Labour Conference, which will take place this year in June as usual, brings together representatives of the Governments, the workers and the employers of the various countries. Conventions, embodying the highest common measure of agreement, are adopted as models for national labour legislation dealing with the improvement of working conditions in industry, in agriculture and at sea. Up to March 1940, a grand total of 869 ratifications of these conventions had been

registered at Geneva. Some thirty countries officially urged that the work of the I.L.O. should continue in war-time.

In Article 14 of the Covenant provision was made for the establishment of a Permanent Court of International Justice. This was more ambitious in conception than the old Hague Tribunal, which virtually consisted of a panel of arbitrators who might be called upon by the parties to an international dispute. The new "World Court" was to hold regular sessions in the Peace Palace at The Hague, and the judges would be elected by the Assembly and the Council of the League. States, by adhering to the so-called "Optional Clause", could undertake in advance to accept the compulsory jurisdiction of the Court in all justiciable disputes involving other States similarly bound. Some forty States are bound by the "Optional Clause", under which a number of important cases have been brought to the Court's jurisdiction. Its scope has further been enlarged by at least 400 treaties, agreements and conventions. The sixty cases which have come before the Court since 1922 have involved great and small Powers, members of the League and non-members; and in no instance has the Court's verdict been disputed or rejected.

In the handling of political disputes, the high hopes roused by the creation of the League of Nations have not been fulfilled. Temporarily, at least, the "political" League is virtually in a state of suspended animation. Yet, in the first sixteen years of its life, between fifty and sixty disputes were brought to Geneva. In at least four instances—*viz.*, the Yugoslav invasion of Albania, the Greco-Bulgarian frontier crisis of 1925, the frontier dispute between Turkey, Iraq and Great Britain in 1924, and the

Leticia quarrel between Colombia and Peru in 1932—the League was able to stop war when fighting had actually begun. In many other cases, war seemed probable—*e.g.*, the Corfu crisis of 1923, and the friction between Yugoslavia and Hungary when the latter country was accused of complicity in the assassination of King Alexander at Marseilles. Mention should also be made of the arrangements made by the League to secure a peaceful solution to the Saar controversy between Germany and France in 1934-5.

Inevitably, however, the recent failures to check aggression have more than counterbalanced the far more numerous successes in the League's earlier years. Yet those failures have brought their lesson, if only the nations will allow themselves to profit from it at the end of this war. It has shown that "peace is indivisible"—that one act of aggression in any part of the world, if allowed to go unchecked, will be followed by similar acts elsewhere. Thus Signor Mussolini's attack upon Abyssinia was the corollary to the League's failure to preserve the territorial integrity of China. It is to be doubted whether Herr Hitler would have embarked upon his series of acts of violence which, after throwing all Europe in a turmoil of anxiety, culminated in a European war, but for the success which attended the Ethiopian adventure.

These setbacks with regard to the organisation of peace have led to much discussion on the subject of reforming the League and revising its Covenant. It would be surprising if twenty years' experience had not revealed certain weaknesses in the League's structure. In some quarters, disappointment with the existing peace machinery has led to demands for radically different methods. One

superficially attractive proposal is for "Federal Union" or "Union Now". Whatever the theoretical merits of this scheme, it is unlikely that the innumerable practical difficulties can be overcome in time to establish a comprehensive Federation at the conclusion of the present war.

Moreover, the majority of plans for either reconstructing the League or replacing it by a new international organisation would in all probability not touch the heart of the matter. *It is not so much the League machinery as the will to use it on the part of the Member-States which has been at fault.* Important States, exerting a powerful influence upon League policy at Geneva, have been too prone to pick and choose the occasions when, in their respective opinions, the League should be used. Almost all the Great Powers of the West were to blame for the League's ineffectiveness at the time of the Manchurian crisis. France, although she was unwilling for the League to function in resistance to Italian aggression, expected the strongest action to be taken after Germany's entry into the demilitarised zone. Too many countries have regarded the League as a useful instrument only when their own narrow interests have been immediately and directly affected; overlooking the fact that, if they refuse to play their part in making it a reality when the rights of their neighbours are endangered, "collective security" may prove a delusion in their own hour of need.

In the majority of countries, except the totalitarian States where the free

flow of thought and ideas is deliberately repressed, it is probably true that public opinion as a whole is in advance of the Governments. Only when some great and striking gesture for peace, like the Peace Ballot in the United Kingdom, is organised do the statesmen realise that they will have the people behind them if they pursue an imaginative and constructive foreign policy.

Although the familiar phrase, "Everybody wants peace", is very nearly a truism, the problem is to educate and mobilise public opinion, so that the vague longings of millions may take a definite shape and become effective. The societies and bodies which are expounding the principles of Internationalism and World Brotherhood are not wasting their time by "preaching to the converted". Their *raison d'être* is that the international outlook must start with the individuals in each nation. Those which, like the League of Nations Societies in some thirty countries, are linked together through their International Federation, have a dual responsibility and a dual opportunity. At home, they can impress men and women with a sense of personal responsibility for the issue of peace or war. Abroad, they can exert a useful influence. The strong and virile societies, such as the British League of Nations Union, can encourage and inspire the weaker societies in those other countries where the advocates of international co-operation are still, as it were, a voice crying in the wilderness.

LESLIE R. ALDOUS

THE LINGĀYATS

[Shrimati Kusuma Nair is a graduate in Philosophy from the Nagpur University. In the following article she gives the result of her own research at Belgaum, one of the centres of the Lingāyats.—Ed.]

In India, the recognised cradle of diverse creeds and cultures, the South is particularly interesting in its religious history and culture. One of the most fascinating cults which flourishes there, mainly among the Kanarese people, is that of Vīraśaivism or of the Lingāyat sect. Historical information concerning this sect is scarce and insufficient, but a critical examination of its theology and metaphysics suggests that it is very old and that in the twelfth century it underwent a distinct revival and reformation under the patronage and protection of Basava, the minister of the Kalchuri King Bijjala (1156-1170 A.D.).

The philosophy of the Lingāyats emphasises the identity of the soul with the Supreme Being, the only entity and reality, who, assuming existence first, becomes the material as well as the efficient cause of all the after creation. It lays more stress on the religious and the ethical than on the philosophical aspect of religion, and upholds the conviction that the proper observance of the prescribed duties purifies the soul and elevates it step by step, making possible its ultimate complete union with Śiva. This union is called "Mukti" and Vīraśaivism teaches that there are six steps or rungs to its attainment. These are original with Vīraśaivism and form the centre of its philosophy. But although the ultimate goal is the "merging of the soul in the Supreme", Vīraśaivism begins with the belief in the distinctness

of the soul from God.

In Vīraśaivism Śiva is identified with the Supreme Power or God who is One without a second. This cult protests strongly against polytheism and rejects the divinity of the other Gods which are recognised in Hinduism. Śiva is, however, presented in a graceful and attractive form; sometimes as a charming and handsome young man and sometimes as a benevolent and indulgent father whose kindness knows no bounds. The underlying principle in gaining a conception of the Supreme Being seems to be to approach the unknown through the known.

But Śiva is not to be worshipped in any of the particular forms or images established in temples, for

"God has neither form, nor no form; but has both form and no form. He has in reality formless form which is indescribable, invisible, unimaginable...."

Further,

"Śiva is all-pervading and all-transcending. He is in the universe, pervades the universe, is of the form of the universe and is beyond the universe. But though God pervades all things and is seen in all things, all things are not God".

The impossibility of tracing the beginning or origin of the Supreme Deity, and the incapacity of the human mind to gauge or to comprehend the Infinite are frankly admitted. Moreover, Śiva, being eternal, is understood to be beyond the sphere where creation, subsistence and dissolution prevail. Hence the idea

of the incarnation of Śiva as a human being is notably absent from the Śaiva mythology.

One of the most important features of Virāśaivism is the introduction of the Liṅga as the emblem of Śiva. The Liṅga is interpreted variously by different scholars, but the majority of Orientalists interpret it as the phallus, the male generative organ. Superficially this interpretation may sound correct, but in reality it is not sound. The vast Kanarese literature on the subject does not suggest or endorse it.

To a Virāśaiva the Liṅga is not to be distinguished from but identified with the Supreme. According to his philosophy Śiva cannot be visualised or expressed; but to reach him a start must be made with something. To realize the Reality, an external symbol of that reality becomes indispensable. Therefore it is laid down that the Virāśaiva must offer worship to Śiva through His symbol and must not directly approach the Formless. In order to meet this need a particular symbol has been introduced. The image of Śiva did not appeal to the Virāśaivas because they condemned idol worship outright. Probably that is why they favoured the Liṅga, the ancient symbol of their God.

This symbol is interpreted by the sect as the supreme Śiva. They believe it to be "the great light of the innermost heart; the source of the joy of eternal bliss, knowledge" etc. As the Liṅga is an indispensable means of achieving realisation, every member of the community must always wear it on his person. Separation from it would signify spiritual death.

It is interesting to note that Virāśaivism was in reality a revolt within Hinduism—a powerful movement of

liberation from the thralldom of the laborious sacerdotal tradition, recognising the futility of most of the rites which were emphasized as essential in Brahmanical Hinduism.

This must not be understood to mean that the Liṅgāyats have no ceremonies. Their church retains certain simple rituals which bear no resemblance to those of the *Vedas*. Thus fire and Brahmin, which are considered essential to all the rites and ceremonies of Hinduism, are notably absent from Virāśaivism. The Liṅga is identified with Agni (fire); while the Brahmin is replaced by the Guru and the Jangama who conduct the ceremonies and are revered as the spiritual guides of the community. Most of the customs and rituals were introduced with the social aim of removing all distinctions of caste, rank and sex, and of introducing equality and common brotherhood in religion as well as in society. Thus the Guru partakes of "Prasad" (food) together with the devotee, whatever be the latter's rank, caste or sex; this idea would be hateful or, rather, unthinkable to an orthodox Hindu Brahmin.

Of the important rites such as those of Initiation, marriage and death ceremony, the last is the most interesting and is perhaps unique. The Liṅgāyats, unlike the Hindus, bury their dead, the reason given being as follows:—

"Together with life depart four elements of the five which constitute a living body, and mix with those of the cosmos. The remaining element should also therefore be united with that of the cosmos. There is no impurity at all in the case of death, and there should be no mourning, since the dead man is one with Śiva. It is an occasion for rejoicing and not for mourning."

On the eve of the death of a member

of the community, his Guru or a Jangama is invited and worshipped. The sick man is bathed and dressed in clean clothes. The Guru offers his Prasad to him and all who are present dine together. While the man is dying alms and gifts are distributed ; all members of the family mix with the guests in singing the glories of Śiva and His followers, and no sign of mourning or weeping is visible. This continues until death takes place. Then the corpse is dressed in beautiful clothes and ornaments as if for a festival, and is placed in a sitting posture. Next a funeral hymn is sung and flowers are thrown on the dead body. A kind of sedan chair is then prepared and beautifully decorated, and in it the corpse is seated. Four men carry it on their shoulders. All the members of the community gather round the chair and conduct it in a grand procession with music, fireworks and singing to the burial ground, where a grave is dug in strict accordance with the prescribed rules. It is in the form of a cave with steps leading down to a small room inside, the floor and walls of which are covered with sacred mottoes and sayings. After again singing the funeral hymn and throwing flowers, they seat the corpse in a niche in that cave-like grave, his Linga in the

palm of his hand, this being the position in daily worship during life. The grave is filled with clay. The dead man's guru stands upon the grave ; water is poured over his feet ; a cocoanut is broken and the kernel is divided among the crowd. Alms and gifts are distributed before all disperse to their homes.

The technical word for grave in Vīraśaivism indicates the absence of external consciousness through absorption in the mental vision, and is used in the sense of a place where a man who achieves such absorption sits. Thus the Vīraśaivas do not believe in the death of a member, but think of him as absorbed in God or in the Linga.

This brief summary of the philosophy and ritual of the Lingāyats clearly shows their attitude towards the established traditions of the *Vedas*, with which they have almost completely severed connection. The most significant points of departure are concerned with the abolition of sex and caste distinctions, a problem which continues to baffle the cleverest minds of the country to this day. Although little is known of this relatively backward class of people, due credit must be given to their sect as standing for a noble effort in the field of social and religious reform.

KUSUMA NAIR

A PHILOSOPHY IN PRACTICE

GANDHIJI AND EDUCATIONAL RECONSTRUCTION

[Dr. Basil A. Yeaxlee, O.B.E., has rendered yeoman service to the Adult Education Movement in Great Britain in the past. At present he is Reader in Educational Psychology in the University of Oxford and he tells us that "my chief occupation now is that of lecturer and tutor in the University Department of Education here, where I lecture more especially in the theory of Education (including of course psychology) and in the teaching of religion. But I have been lent by the University to serve as Secretary of the Central Advisory Council for Adult Education in H. M. Forces. This means cultural as distinguished from vocational and occupational Education. The Council co-ordinates all the Universities, Local Education Authorities, and voluntary bodies concerned with Adult Education and has on it representatives of the Navy, Army and Air Force. The purpose of it is to mobilise all the Civilian Educational resources of the country so that there may be full co-operation between the Educational branches of the three services and the Universities etc., in meeting the means of sustaining their intellectual life, broadening their interests, and helping them to think about what lies beyond the war."—Ed.]

Freedom springs from within, whether in a man or in a people. To remove disabilities and confer the franchise is not enough. Men must be enabled to grow if they are to exercise their rights with dignity and effect. For this reason the widening of the franchise in democratic countries has always been accompanied or followed by a development of popular education. Mr. Gandhi's proposals for a reform of elementary education in India* will therefore be seriously misunderstood if they are considered without reference to the supreme purpose in connection with which he has conceived them. Taken in isolation they might be superficially criticized as containing nothing very new, as inadequate to the intellectual and social development of a great people, as economically utopian, and so forth. But regarded as a means to an all-important end they take on a new significance altogether, especially if they are

examined as carefully and as thoughtfully as they deserve.

Of course this does not mean that Mr. Gandhi wishes to prostitute education to power politics, as certain European dictators have done for the last ten or twenty years. He would turn with horror from the idea of making men, however humble and backward, into the tools of a ruthless State by robbing them of inconvenient knowledge and dragging them into the unquestioning acceptance of a set of political and social dogmas, just as he would refuse at all costs to regiment and arm them for the conquest of India by physical violence. Nor at this stage is he concerned with the working out of a complete educational system for the childhood and youth of the whole country. Though he might say that the principle which informs his present plan is applicable to every grade of education, including university and profes-

* Set forth in *Educational Reconstruction*, containing Mahatma Gandhi's articles in *Harizan*, the Wardha Education Conference Proceedings, the Zakir Husain Committee Report, and the Proposed Syllabus.

sional studies, he is seeking now to deal with one specific problem. His eyes are upon the villages of India and upon those children in the towns whose formal schooling will never be prolonged, but who must be made capable of one day achieving maturity and responsibility as citizens. He sees, moreover, that in many of the splendid efforts that have been made to put the chance of education within the reach of all, education has been confused with mere literacy. The knowledge acquired from books is valuable to men who have become masters of themselves, independent in spirit and clear in purpose, but it is artificial, irrelevant, and indeed worse than useless otherwise. So he has gone deeper down and laid hold of something that is universal. In other words he has taken into account first of all men's primary interests and capacities, which is both psychologically and educationally the wisest possible course. And then he has kept in view the creation of self-supporting communities in which no one is unable to make a contribution to the common welfare and life is to be lived in accordance with the nature of things—surely a sound philosophical approach to education.

The essence of the scheme is that crafts should become basic to education in the primary and even to a considerable extent in the secondary stage. Whatever a child's degree of intellectual ability he is capable of working effectively and pleasurably with his hands. However far a student may go in academic achievements it remains true of him that the elemental creative power in him can find peculiar expression and satisfaction in an artistry which sooner or later involves manual activity. In the words of Robert Bridges' poem,

I too will something make
And joy in the making.

Here then, if education is not mere acquisition of formal knowledge but the fostering of growth in complete personality, is something fundamental and universal. To train these powers and find a channel for exercise of them to the benefit of the community is to develop self-respect, independence and the social sense. The imagination is stimulated, the physical energies are disciplined, clear and steady purpose is evoked. Mr. Gandhi also emphasises—perhaps a little overmuch—the deliverance from the peril of Western industrialism and commercialism, with their enslavement to mass-production by machinery and the resultant dehumanisation of the individual, which an education based on craftsmanship and a social order inspired by it would accomplish. The greatest gains from the successful adoption of the scheme would be spiritual, though Mr. Gandhi believes that the outcome would be as sound economically as in every other respect.

He maintains that as an educational system it would be self-supporting: after the first year or two of school life each child would earn his keep and his further education by the sale, in properly organised markets, of the articles that he makes. This of course is an important consideration, since, if it is valid, it means that primary education can be extended to all children in India without imposing upon the national exchequer such an impossible burden as the immediate sending of every child to a school of an existing type would involve. It would be impertinent and futile for a Westerner who is not an economist to venture anything more than a very general opinion on this aspect of

the matter. But ordinary experience of normal children and some knowledge of education through hand-work (which has made great progress in English schools of all sorts, from kindergarten to public school) suggests that Mr. Gandhi is rather optimistic. While every one can enjoy and profit personally from hand-work, there are great differences in physical and psychological endowment between individuals. No amount of training will enable people who have not the necessary degree of native capacity to produce saleable and useable goods. The variety of articles that can be made by children in school conditions is limited. Perhaps the most that should be said is that from what the children would make quite a considerable contribution to the cost of their education and training might well be derived.

Mr. Gandhi is at pains to correct the supposition that he desires hand-work to replace everything else in the curriculum. On the contrary, he regards general knowledge "fully up to the Matriculation standard—less of course English", but plus a vocation, as a normal goal for children educated in accordance with this plan. Boys and girls learn more rapidly when they have a reason for acquiring knowledge and skill. They cannot practise a craft without counting or measurement. They will want to read and draw in the same connection. This is the familiar principle of the project method and a valuable one. But while it awakens practical interest in studies thereafter pursued for their own sake it does not carry pupils very far in that systematic mastery of both subject-matter and method without which cultural studies cannot be properly and fruitfully followed. The Committee which drafted the Syllabus in-

cluded in it social studies and a certain amount of general science as well as mathematics, literature and history. Mr. Gandhi himself says, "I do not want to teach the village children only handicrafts. I want to teach through hand-work all the subjects like History, Geography, Arithmetic, Science, Language, Painting and Music." But it may be doubted whether everything that a good and useful education demands can be forced into one channel.

Mr. Gandhi and the Zakir Husain Committee rightly insist that the quality and efficiency of any educational system must depend upon those who carry it out, and Mr. Gandhi definitely says that trained teachers are essential. The training proposed would take one year in the case of experienced teachers and three in that of new recruits preparing for the profession. It is far more than equipment with a technique. "Work, observation, experience, experiment, service and love", says Mr. K. G. Mashruwala, are the means of attaining that true knowledge of which literacy is only a symbolical representation. If the training is to have its intended effect upon prospective teachers, however, they need a richer background than those whom they will teach. Consequently the requirement that before entering upon this three year course they must have "read up to the Matriculation Standard" is inadequate. This really involves a vicious circle, for the teachers would have no wider horizon or more developed understanding of human nature and society than is yielded by the primary schools in which they now teach, except in so far as their three years of professional training might help them towards greater breadth and maturity of mind.

The Report says that the scheme is one of

"universal and compulsory basic education for all children, to be followed in due course by higher education for those who are qualified to receive it, and when that scheme is drawn up, it will have to be co-ordinated with the scheme of basic education so as to ensure continuity as well as proper intellectual equipment for those who are to proceed further with their education."

It is not clear whether the reference to "proper intellectual equipment" really implies a modification of the primary and secondary syllabus in order to prepare some pupils for college or university work or whether the intention is to build higher education according to the pattern of the primary syllabus. But in any case the scheme for primary education cannot be adequately considered without at least a sketch plan of what education in India should be as a whole, integrated from top to bottom, though differentiated to meet the needs of children, adolescents and young adults of varying gifts and with diverse contributions to make to the well-being of the community. And in particular there should be some indication of how primary teachers are to gain inspiration and illumination from higher education, either directly, as themselves university students, or indirectly in the majority of cases through some at least of those who control the three year professional course and teach the teachers. Is not the *Segaon* Syllabus itself the work of men who have brought the fruits of their own higher education to their work upon it?

Every one, and not least the victims of the baneful system, will sympathise cordially with Mr. Gandhi's scathing reference to unemployed B.A.'s and

M.A.'s. It is the more surprising that he should advocate the retention of State Universities as examining bodies only, for this would perpetuate the evil from which India has suffered gravely ever since the days of the Macaulay Minute and the later misguided enthusiasm for London University external degrees. It is no disparagement of external degrees to say that a University which grants them but is not a teaching University is in fact no true University at all. This the University of London would strongly maintain. For the business of a University is ultimately philosophy in the large sense. It must bring the learning and experience represented by the various faculties together, so that no student works on his own line without being influenced by the work of others. Educational practice implies a philosophy of education and a philosophy of education should spring from an understanding of the historical, political, sociological, psychological and religious elements in human life and personality.

Mr. Gandhi does indeed say that "Universities will look after the whole of the field of education and will prepare and approve courses of studies in the various departments of education. No private school should be run without the previous sanction of the respective Universities. University charters should be given literally to any body of persons of proved worth and integrity."

This opens the door rather too widely, and might result in a multiplicity of institutions with no common standard of excellence, as the United States of America has found. But it reinforces the vital point that the *Segaon* scheme is not a mere expedient, whether social, political or economic. It is both the product and the instrument of an all-

embracing conception of human life and well-being. It is an application of principles which Mr. Gandhi has wrought out and exemplified in his own way of living, his doctrine of non-violence, his crusade on behalf of the depressed classes, his endeavours to secure the replacement of

communal, racial and international strife by constructive peace founded upon freedom and justice. Like his general philosophy the aims and principles of education expressed in the scheme may be oversimplified. But perhaps the living truth is always simpler than we are ready to believe.

BASIL A. YEAXLEE

MY WEDDING

(Translated from the Malayalam of G. SANKARA KURUP by V. VASUDEVA MENON)

The hour of my wedding is come ?
Throb not, be calm, thou frail heart.
The time has come to deck my hair with
the jasmine wreath ;
My forehead is already decorated.
Only the Bridegroom should come ;
The hour of union is fast approaching.
Shall the Law Eternal be denied ?

I have heard since how long of that Lord
of Life
At the mention of whose name, alas, the
whole world trembles.
No life is strong enough to resist His
outstretched hand ;
Every one has to bow to His wish.
Is there no limit to this lust ?
The Doves of Day and Night, carrying
His message,
Always flutter in the sky above.
How I wish I could imprison them !

Many a time has He married before
And in many a home there goes on even
now
The farewell-taking on leaving for the
Lord's abode,
Followed by kinsmen's meaningless
wailings.
The Mighty One never allows anybody
Once conducted home.
To visit her native land again.
Alas, what a pity ; none returns to tell
Whether the harem is heaven or hell !

The Master is approaching,
His footsteps echo in my heart.
Ah, could I but remain one moment
more
In this house where I was born.
Alas, that I should depart so soon !
But I shall not tremble nor my lips
quiver ;
I shall not be weak nor my face turn
pale.
When the hour comes
Gladly shall I dedicate to Him
This insignificant life of mine.

Ah, my sweet home that looks at me
with love and yearning,
Voice fails me to bid farewell to thee.
Now I behold in full thy beauty
And now my heart breaks with the very
love of thee.
To-morrow again, at the break of day,
In thy green-carpeted garden
Where shadows repose, warmly embracing
one another,
Flowers with dewy eyes, alas, will
longingly look around
(For there usually sat to chat with
them a frail gentle figure)
And sadly looking at each other they will
ask,
" Was that loving form a mere shadow ? "

G. SANKARA KURUP

REST IN WORK AND WORK IN REST

[This is the sixth in the series of studies on the "Gita" by Professor D. S. Sarma, the first of which appeared in our January number.—Ed.]

Krishna's originality is seen not only in the formulation of the doctrine of *karma-yoga* but also in his telling illustration of it from the way in which God works in Nature and in history. At every turn of his great argument he points to the example of Iswara Himself. God is not sitting idle in a remote heaven; He has not renounced His activities. He does not aim at reaching the state of "actionlessness". He is ever creating, ever destroying. Under His direction Nature is producing every moment innumerable forms of life. The sun shines, the winds blow and the earth revolves because God is working. And in this world of warmth and light creatures breathe, eat and grow, and man knows, remembers and philosophises—all because God is working. If He withdraws His hand from the work even for a second this whole structure, this vast machinery of worlds on worlds will collapse and disintegrate.

But more telling than this illustration from God's cosmic activity is Krishna's question—What has God to gain by all this unceasing work? Is there anything at all for Him to gain which He does not possess already? Why does He work? It is for the good of others, not of Himself, that He works. The Creator thus sets an example for all His creatures to follow. He is a perfect Karma Yogin for He never desists from work and His work is ever impersonal and disinterested. So man becomes most like God and one with Him when he works silently and unobtrusively for the good of the world, with every trace of

self removed. Karma Yoga involves not only the surrender of the fruit of action but also the agency of action. For the ideal Karma Yogin feels that it is not he that works but God through Him.

The final step in the exposition of his doctrine is taken by Krishna when he calmly states the paradox that though God is externally at work He is also internally at rest. God works and yet He works not. There is the divine mystery. Work and rest are mysteriously combined and reconciled in Him. As Brahman, the absolute, eternal and impersonal Spirit, He is always and everywhere quiescent, but as Iswara, the God who creates, protects and destroys, He is always and everywhere active. These are the two sides of the medal, the two aspects of a single reality. God in relation to the world is like white light seen through a prism. The colourless beam and the coloured spectrum are one and the same. The practical lesson that Krishna draws from this mystery of God's being is that man also should work and yet be unaffected by his work. He should find rest in work and work in rest. This is possible only when he eliminates his self totally and allows the universal spirit to work through him, saying, "Not my will but Thy will be done." The above exposition of Karma Yoga is nothing but a paraphrase of the following verses in the *Gita* :—

"Under my guidance Nature gives birth to all beings—those that move and those that do not move; and by this means, O Arjuna, the world revolves."

(IX. 10)

"I give heat, I hold back and send forth the rain. I am the life everlasting, O Arjuna, as well as death. I am being as well as non-being." (IX. 19)

"The splendour which is in the sun and which illumines the whole universe, that which is in the moon and which is likewise in the fire—know it as mine.

"And entering the earth I sustain all things by my vital force and becoming the sapful moon I nourish all herbs.

"Becoming the fire of life I enter into the bodies of all creatures and mingling with the upward and downward breath I digest the four kinds of food.

"And I am seated in the hearts of all ; from me are memory and knowledge and their loss as well." (XV. 12-15)

"The four castes were created by me according to the division of aptitudes and works. Though I am their creator know thou that I neither act nor change.

"Works do not defile me, nor do I long for their fruit. He who knows me thus is not bound by his works." (IV. 13 and 14)

"There is nothing in the three worlds, O Arjuna, for me to achieve, nor is there anything to gain which I have not already. Yet I continue to work.

"For if I did not continue to work unwearied, O Arjuna, men all around would follow my path.

"If I should cease to work these worlds would perish and I should cause confusion and destroy these people." (III. 22-24)

"This universe is everywhere pervaded by me in an unmanifested form. All beings abide in me, but I do not abide in them.

"And yet the beings do not abide in me. Behold, that is my divine mystery. My spirit which is the source of all beings sustains all things, but it does not abide in them." (IX. 4 and 5)

"Men of old who sought deliverance knew this and did their work. Therefore do thy work as the ancients did in former times." (IV. 15)

It should not be forgotten that in the *Gita* the doctrine of Karma Yoga is intimately connected with that of

Svadharmā. The former only indicates the way in which the latter has to be performed. Svadharmā is the substance and Karma Yoga is the form. The duties that our own nature and position in life impose upon us have to be discharged without any attachment or desire for fruit and as an offering of worship to God.

"Him from whom all beings proceed and by whom all this is pervaded—by worshipping Him through the performance of his own duty does man attain perfection." (XVIII. 46)

Discharged in this way our duties become our pleasures, our obligation becomes our freedom. For the *Gita* clearly points out that as long as our actions involve any strain or are beyond our capacities or have any trace of rashness about them they are imperfect. In its usual way it classifies all actions into the three categories of *sattva*, *rajas* and *tamas* :—

"An action which is obligatory and which is done without love or hate and without attachment by one who desires no fruit—that is said to be one of 'goodness'. But that action which is done with great strain by one who seeks to gratify his desires or by one who is prompted by a feeling of 'I'—that is pronounced to be one of 'passion'. While action which is undertaken through ignorance, without regard to consequences or to loss and injury and without regard to one's capacity—that is said to be one of 'dullness'." (XVIII. 23-25)

It is because one's Svadharmā involves no strain and is organically related to one's Svabhava, as the flower to the tree, that the *Gita* insists so emphatically on it. All kinds of approach are, of course, acceptable to God. But the way of Svadharmā is the easiest and the best for us. For undertakings foreign to our nature are never spontaneous, never free from strain and artificiality. They are

like "artificial teeth, glass eyes and patent wooden legs". Therefore the *Gita* as vehemently condemns Paradharmas as it commends Svadharma.

"Howsoever men approach me, even so do I accept them; for, on all sides, whatever path they may choose is mine, O Arjuna." (IV. 11)

This verse on toleration is often quoted. But its counterpart on concentration is not. It is only when we take the two together that we get a correct idea of Krishna's teaching, which is echoed in the pillar edicts of Asoka and in the utterances of Mahatma Gandhi. If the verse given above is a Mahavakya on toleration, its counterpart given below is one on concentration :—

"Better is one's own dharma, though imperfectly carried out, than the dharma of another carried out perfectly. Better is death in going by one's own dharma; the dharma of another brings fear in its train." (III. 35)

One of Asoka's pillar edicts is to the same effect :—

"I devote my attention to all communities, because all sects are revered by me with various forms of reverence. Nevertheless personal adherence to one's own creed is the chief thing in my opinion."

And in our own day Mahatma Gandhi has said :—

"I want the cultures of all the lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any."

The polarity of the two principles involved in these great utterances may be applied by us to national policies in the present state of the world. Nations as well as individuals have their special

aptitudes and gifts which they have to develop in the interests of the human family as a whole. Each race has to contribute its own share to the civilization of man. And all should co-operate in achieving the common end. What the *Gita* says about co-operation between the gods and men applies equally, if not more so, to the co-operation of the various races of men among themselves :—

"With this shall ye cherish the gods and the gods shall cherish you. Thus cherishing one another ye will obtain the highest good." (III. 11)

Therefore it is wrong to reduce all peoples to one dead level. And it is equally wrong for one nation to override another and to make that nation serve its own interests. It is wicked for any nation or any individual to say, as the imaginary man of devilish nature is supposed to say in the *Gita* :—

"This I have gained to-day, and that longing will I fulfil. This wealth is mine and that also shall be mine hereafter.

"This foe I have slain and others too will I slay. I am the lord of all and I enjoy myself. I am prosperous, mighty and happy.

"I am rich and of high birth. Who is there like unto me? I will perform sacrifices, I will give alms, I will rejoice." (XVI. 13-15)

This is, in effect, what Ravana and Duryodhana said, according to our epic poets. It is also, as the records of history show, what some of our ancient aristocracies—Kshatriyas and Brahmans—said. And it is this that some nations are saying to-day in the West and in the East. The same fate is awaiting them all. India teaches both by precept and by example.

THE ONLY CURE

THE RENAISSANCE OF MYSTICISM IN WESTERN THOUGHT

[Dr. C. E. M. Joad, in a recent article on "The Revolt Against Church and State", in *The New Statesman and Nation*, convicts the modern State of failure to provide either liberty or security or the conditions necessary for human fellowship and individual development. "In a world which is driving increasingly towards economic and cultural unity", he writes, "the State seeks by every means in its power to emphasise and perpetuate the divisions between mankind upon which it thrives." Dr. Joad sees in the Federal Union propaganda a movement to supersede the State, just as in the rise among leading intellectuals of the distinctly individual religion which he discusses here in some detail—a "new" mysticism which, "while it holds all religions in fee, makes special acknowledgments to Buddhism", he sees a definite movement to bypass the Church as "at best a superfluity, at worst a hindrance". He recalled in that article the protest of a House of Commons wit at the time of the debate on the revised Prayer-Book. "For God's sake", he cried, "don't touch the Church of England. It is the only thing that stands between us and Christianity."—Ed.]

My object in this article is briefly to outline certain doctrines which are being urged by a number of Western thinkers, notably Mr. Aldous Huxley and Mr. Gerald Heard, with regard to the fundamental nature of the Universe and the status of the human mind and spirit within the universe. These doctrines are put forward as a specific, as indeed the sole specific, for the existing discontents of Western civilization. I suspect, however, that their chief interest for readers of this journal will lie in the points of resemblance which they afford to the religious and metaphysical affirmations which have, from time immemorial, been distinctively associated with the religious philosophy of India. I shall content myself in this article with stating the doctrines, leaving criticism and comment to others.

This world of apparently solid, tangible objects extended in space is not the only, is not even the real world. It is in an important sense only an appearance of a world which underlies it and expresses itself in it. If the appearance

is taken to be real, it becomes misleading, becomes in fact an illusion. Now the appearance is to our familiar everyday mode of consciousness which takes an unreal, because partial, view of things. Why does it do so? Because it is itself not fully real, being like the world which it believes itself to perceive, a fragmentary and partial expression of a reality that underlies and informs it. This, then, is the first conclusion that emerges. The familiar ego or personal consciousness with its opinions, ambitions, wants, desires, cravings, aims, is a fiction and so is the world which it inhabits. If the question is asked, "What is real?" the answer is one that it is difficult meaningfully to convey because of the limitations of language. If, for example, the answer were given that infinite spirit or supra-personal consciousness was real, the words "infinite" and "supra-personal" would immediately convey misleading associations, "infinite" suggesting, perhaps, a spirit of the same kind as our own, though as much larger

than our own as ours is than the spirit of an earwig ; "supra-personal", a consciousness like our own, but divested of its personal and particular aspect and, therefore, presumably, not like our own, which makes nonsense. Nevertheless, it is, it would seem, impossible when making an assertion about the ultimate nature of reality to avoid using the term spirit and equally impossible to avoid qualifying it with the epithets "infinite" and "supra-personal".

How is contact with this universal, underlying reality to be achieved ? It is achieved through a part of ourselves which lies below the threshold of the surface consciousness. This underlying part of ourselves is not the psycho-analyst's unconscious, that prisoner in an underground dungeon, the harbourer of hates, the fount of emotions, swept by uncontrollable desires and atavistic lusts ; it is that part of ourselves by virtue of which we can have experience of the supra-personal consciousness which is reality ; it is, therefore, the true or real part of the self, and in discovering or realising this true self, we also experience with its mode of experiencing. Experience what ? Experience reality, and since we ourselves are, in respect of our real selves, parts or aspects of the reality which expresses itself in us, in experiencing reality, we are at the same time discovering ourselves. Thus to realise the self is to know and to become one with reality ; just as to know and become one with reality is to discover the self.

This suggests a new point, namely, that the discovery is not merely a discovery but consists in an identification of the self with what is discovered. It is usual to suppose that, when we know anything, there is a distinction between the subject who knows

and the object which is known ; that the subject, in other words, stands apart from the object. But when the subject that knows is the real self and the object known is reality, then, since the real self is a part or expression of reality, the process of knowing is no longer *merely* a knowing in which the knower stands outside the object, it is also a process of becoming in which the knower enters into communication with, merges into, in fact "becomes one with" the object. It follows, therefore, that, in so far as we realise our true selves, we are entitled to say that, in realizing ourselves, we are also becoming one with reality, and to become one with reality is to lose one's own consciousness in that of supra-personal being. If I may put it paradoxically, when we experience reality we experience selflessly, since our consciousness is no longer personal. Nevertheless, it is in very truth our own true selves *with* which we experience and *of* which we have experience, and I use the word "selflessly" because our true selves are not personal and individual, are not cut off from the true selves of others, are not, then, in the strict sense of the word, *selfish* at all.

Now what is true of any one of us is true of all of us. Since all our fragmentary personalities are fictitious personalities, since when we transcend these personalities we experience with our true selves an underlying supra-personal reality, and since to experience with the true self is to realize our own continuity with what we experience, is, that is to say, to merge in and to become one with reality, we may add that in experiencing and realizing reality we experience and realise one another. In a word, we all of us in discovering our true selves dis-

cover one and the same reality, discover, therefore, that we are all expressions of the same unity, discover, therefore, that we are members of one another.

Now various techniques have been devised by means of which we can cross the threshold which separates our temporal fictitious personalities from our true or real selves, and achieve a realization of our own oneness with reality. If I may use a metaphor, we can eviscerate ourselves of all elements of the personal so that we become empty shells to be filled with reality ; and, when once our consciousness is emptied of the thoughts, emotions and desires which spring from our condition as separate individuals, it is left bare for the entry of reality which comes flooding into it and so lifts us up out of the plane of the personal self. And yet—and here again is the suggestion of paradox—it is in very truth we ourselves who are removed from the plane of ourselves. Thus by following certain psychological techniques we can become conscious of that fundamental oneness both with reality and with one another of which the great religious teachers have spoken. We can realize, therefore, not with our reason, but through precisely this experience of oneness, the fundamental necessity for those virtues of kindness, charity, compassion and understanding which constitute our duty towards our neighbour. Contrariwise, the emotions of hatred, anger, hostility and aggression which separate us from our neighbour, strengthen the individual and personal elements in the soul, emphasize therefore its apartness and fictitiousness, and carry us not towards but away from reality. We can, therefore, make a distinction between the emotions and desires which divide and

separate us, which, therefore, develop and perpetuate our fictitious personalities and draw us away from reality, and between those which bring us together, help us to realize our fundamental oneness with each other, diminish what is personal, individual and fictitious, and emphasize what is common, fundamental and real. At this point we find ourselves in a position to draw an important corollary. This is that war, which divides and separates and substitutes emotions of hatred and anger for those of sympathy and love, must necessarily be wrong. It is wrong not only for the reasons commonly given, but for the more fundamental reason that it turns us away from instead of directing us towards reality.

For what, it may be asked, is the purpose of life? If the universe may in its general nature be rightly conceived on the lines which I have indicated, the purpose of life must, it is obvious, be to discover and develop the real self and by so doing to discover and not only to discover but to identify the self with reality. As Aldous Huxley puts it in his latest novel *After Many a Summer* :—

“If individuality is not absolute, if personalities are illusory figments of a self-will disastrously blind to the reality of a more-than-personal consciousness, of which it is the limitation and denial, then all of every human being's efforts must be directed... to the actualisation of that more-than-personal consciousness.”

Now all this, it may be said, is far from new. To Eastern thinkers it is no doubt familiar enough. Indeed, I am prepared to be told that it is nothing but the highest common denominator of all the multiform systems of Hindu philosophy and religion. Even to

the West, it must have been more familiar in the age of the great mystics than it is to-day. But the climate of modern Western thought has been made by science, to which the whole conception of an underlying, spiritual world, which yet informs the self as its real essence, is alien. In this respect the doctrine I have described may be regarded as one of the many forms of revolt which are taking place to-day against the scientific scheme of the universe. But, characteristically, the West contrives to give to the Eastern doctrine of the spiritual nature of the universe a scientific turn. The science invoked for the purpose is that of biology, which is introduced—with what degree of consistency is not altogether clear—into the mystic's universe in the work of Gerald Heard. In a recent book entitled *Pain, Sex and Time*, he seeks to graft on to the doctrine of the spiritual nature of the real self, which is regarded as an expression of reality, the biological concept of mutation. Biology teaches that new species have arisen in the past through mutations. Why, then, it is asked, should not another mutation be responsible for the emergence into consciousness of the real self? Let us begin by assuming what has become almost common ground, that, if Western civilization is to survive and to advance, a radical redirection of the individual's interests, a purification of the individual's desires, and a reorientation of his aspirations are required. Such redirection, purification and reorientation can, it is urged, occur only as a result of an enlargement of consciousness. Now such an enlargement, Mr. Heard suggests, is the next item on the evolutionary programme. Evolution has already, he points out, passed through two main phases. First, the physical

phase; creatures were successively evolved who were first progressively larger and then progressively more complicated. The limits of physical evolution were reached in man; hence, if man was to continue the process of development, he must contrive a new method of evolving. He did so, and introduced the second or technical phase of evolution. Briefly, this consists in the making of tools and machines which, biologically regarded, are limbs which we have contrived outside ourselves to supplement our physical inheritance. Thus we make cranes and lifts to do the work of arms; trains and cars to take the place of legs; we even devise limbs that we have not got and equip ourselves with aeroplanes to take the place of wings. We have now reached the end of this second stage of evolution, and, unless we can contrive a further method of evolving, we shall relapse and fall back. The technical phase is, indeed, already showing signs of decadence in the shape of increased specialization without co-ordinating purpose—scientists reach their results in watertight compartments, while philosophy and religion, which should connect the compartments and pool the results, are sterile or derided—and of the accumulation of material resources which we do not know how to use. Whereas at the end of the first phase the Mesozoic reptiles continued to accumulate fresh tissues without evolving the brains which might have directed their use, at the end of the second the typical youth in his car accumulates fresh speed in order to save time, without the faintest idea of what to do with the time when he has saved it.

Granted the need for a new method of evolving, on what plane will it take

place? Obviously upon the psychical. Hence we are bidden to look forward to a new mutation, occurring this time in the soul of man, as a result of which man's consciousness will be so enlarged that it becomes capable of conceiving and pursuing ends which are commensurate with his technical mastery of means.

But if this mutation is to occur, we must co-operate in its production; in other words, we can only change if we will to do so. Hitherto evolution has been a blind, instinctive thrust. In man the evolutionary process has emerged into consciousness and has become consciously intended. Hence man's own consciousness decides and can alone decide whether he will mutate, or fall back and degenerate because of his failure to carry forward the evolutionary process. Now such a mutation, Mr. Heard suggests, may well be imminent. Evolution, he points out, has ceased in all other species, because they have reached the limits of specialization. In man alone further evolution is possible precisely because he has not specialized; indeed, so far as bodily development is concerned, he has specialized in unspecialization. Moreover, we find that although his physical evolution has ceased for an unusually long period, yet man continues to be animated by immense reserves of energy. This energy, which is at present surplus, shows itself in an unprecedented sensitivity to pain and an

unprecedented activity of sex. Finally, the whole tempo of evolution is rapidly accelerating and the periods between mutations diminishing. The steps of the argument are, therefore, as follows: (a) evolution must go on somehow; (b) it cannot go on in the animals; (c) it cannot go on physically or technically in man, therefore (d) it must go on psychically in man, and take the form of a mutation in consciousness.

As a result of this mutation the barrier between consciousness and the unconscious will disappear; we shall consciously realize the oneness of our lives with those of others, and through our enlarged consciousness we shall enjoy a direct insight into the nature of reality. Also, incidentally, we shall be free from the spur of sexual desire, lose the capacity for feeling pain, and cease to resort to violence in our human relationships.

I have confined myself to summarizing as well as I can this doctrine, which, remarkable in itself, is doubly so as coming from a Western thinker whose background is mainly scientific. The present plight of Western civilization gives this doctrine an urgency which in more settled times would be absent. It is put forward not as an academic speculation in mystical philosophy, but as a cure, the only cure for the disease of our civilization.

C. E. M. JOAD

THE VITALITY OF THE UPANISHADS

[N. Narasimha Moorthy, M.A., B.L., Librarian of the Mysore University, is greatly interested in philosophy, mysticism and music.—Ed.]

It is a matter of common knowledge that the Upanishads have given the impulse to all later philosophic speculation in this country. As Max Müller says, they represent the soil which contained the seeds of philosophy which sprang up and had their full growth in the great systems of philosophy of later ages. There was perfect freedom of thought in ancient India, and the Upanishads reflect the views of various thinkers who differed widely from one another. At the same time, the student of these works will not fail to observe in them a dominant tendency to thorough-going idealism and, further, that the main teachings converge upon a mystical philosophy of life. (See *Outlines of Indian Philosophy* by Prof. M. Hiriyanna, and *Constructive Survey of the Upanishads* by Prof. R. D. Ranade.)

The sun shines not there, nor the moon
and stars,
These lightnings shine not, much less
this (earthly) fire!
After Him, as He shines, doth everything
shine,
This whole world is illumined with His
light.

(*Katha Upanishad*, 5. 15)

"Verily, this whole world is Brahma. Tranquil, let one worship It as that from which he came forth, as that into which he will be dissolved, as that in which he breathes.

"He who consists of mind, whose body is life (*prana*), whose form is light, whose conception is truth, whose soul (*atman*) is space, containing all works, containing all desires, containing all odours, containing all tastes, encompassing this whole world, the unspeaking, the unconcerned—this Soul of mine within the heart is smaller than a grain of rice, or a barley-corn, or a mustard-

seed, or a grain of millet, or the kernel of a grain of millet; this Soul of mine within the heart is greater than the earth, greater than the atmosphere, greater than the sky, greater than these worlds."
(*Chandogya Upanishad*, 3. 14)

The Power that manifests itself in the universe manifests itself also within the human soul as the latter's inmost essence. This is the central conception of the Upanishads and this same conception has inspired the utterances of the saints and the sages of India from the author of the *Bhagavad-Gita* to Sri Ramakrishna Paramahansa.

The *Bhagavad-Gita*, which represents a fusion of the philosophical idealism of the Upanishads and the theism of the Bhagavata School, culminates in the teaching that the human soul, through appropriate training, unselfish performance of duty and devotion, becomes capable of recognizing its kinship with the Universal Spirit and of entering into union with it. (Chapter XVIII, 53-55)

The similarity between Sankara and Eckhart, the greatest of Christian mystics, in their attitude to mystical experience is well brought out in Dr. Otto's work on *Mysticism, East and West*. Both insist that the knowledge derived from the Scriptures is indirect knowledge. Direct knowledge is the result of inward realization, of "one's own vision". The study of the Scriptures and meditation prepare the way for this vision. Ramanuja also teaches that the Scriptures give us only indirect knowledge and that this must be supplemented by direct knowledge, which

is the result of profound contemplation, "in intuitive clearness not inferior to the clearest presentative thought (*Pratyaksha* or perception)". To receive this direct knowledge one should qualify oneself by cultivating truth, honesty, kindness, liberality and self-restraint, and by devoting oneself to the study of the Scriptures and to the contemplation of God.

"Then contemplation will beget remembrance, and steadfast recollection will open the inward eye to realize the sacred vision as immediately present."

Appar, a famous South Indian devotee, says that spiritual freedom is possible only for those who glorify God "as the Being who vibrates in the universe and in every human soul". Another equally famous devotee, Thayamanavar, gives a more mystical colouring to this conception.

"The Light which is the beginning and hath no beginning, which shineth in me as Bliss and Thought, appeared as the Silent One. He spake to me, sister, words not to be spoken. 'Think not in thy heart of Me as other than thou; be thou without a second.' When He uttered these words, how can I tell the bliss that grew from that word?"

The presence of God in the human soul is also the key-note of the teaching of the saints and prophets of Maharashtra. "He who befriends the weary and the oppressed and the persecuted", sings Tukaram, "he is the true saint, and God Himself is to be found there."

The revelation of God in the outward universe and within the soul of man finds, perhaps, its finest expression in the poems of Kabir.

The light of the sun, the moon and the stars shines bright :

The melody of love swells forth, and the rhythm of love's detachment beats the time.

Day and night, the chorus of music fills the heavens; and Kabir says,

"My Beloved One gleams like the lightning flash in the sky."

Do you know how the moments perform their adoration?

Waving its row of lamps, the universe sings in worship day and night,

There are the hidden banner and the secret canopy :

There the sound of the unseen bells is heard.

Kabir says : "There adoration never ceases; there the Lord of the Universe sitteth on His throne."

When He Himself reveals Himself, Brahma brings into manifestation That which can never be seen.

As the seed is in the plant, as the shade is in the tree, as the void is in the sky, as infinite forms are in the void—

So from beyond the Infinite, the Infinite comes; and from the Infinite the finite extends.

The creature is in Brahma, and Brahma is in the creature: they are ever distinct, yet ever united.

He Himself is the tree, the seed and the germ.

He Himself is the flower, the fruit and the shade.

He Himself is the sun, the light and the lighted.

He Himself is Brahma, creature and Maya. He Himself is the manifold form, the infinite space;

He is the breath, the word and the meaning.

He Himself is the limit and the limitless; and beyond both the limited and the limitless is He, the Pure Being.

He is the Immanent Mind in Brahma and in the creature.

The Supreme Soul is seen within the soul, The Point is seen within the Supreme Soul,

And within the Point, the reflection is seen again.

Kabir is blest because he has this supreme

The great poet who has translated the one hundred poems of Kabir is himself a mystical genius, saturated with the spirit of the Upanishads. Rabindranath Tagore has kept himself open to the light which comes not "by eastern windows only", but he is loyal to his spiritual heritage. The verses of the Upanishads and the teachings of Buddha have been to him things of the spirit and therefore endowed with boundless vital growth.

He wrote the *Sadhana* in order to give Western readers an opportunity of coming in touch with the ancient Spirit of India.

Like Kabir, Tagore combines nature-mysticism and soul-mysticism. Brahma is inseparable from his creation. The same Spirit which speaks to us in nature "irradiates our minds with the light of a consciousness that moves and exists in unbroken continuity with the outer world". The *Gayatri* has been rightly fixed for daily meditation, for it helps us to realize the essential unity between nature and man. In nature, however, the Divine Spirit reveals itself in a multiplicity of forms. Spiritual unity can be realized only in the human soul, which, as the Upanishads say, is the bridge leading to immortal life. Further, the principle of unity within man is ever active in establishing relations far and wide with other selves. Humanity is also a temple of God.

"Who so steeped in untruth as to dare to call all this untrue—this great world of man, this civilization of expanding humanity, this eternal effort of man, through depths of sorrow, through heights of gladness? He who can think of this immensity of achievement as an immense fraud, can he truly believe in God who is the Truth?"

Mahatma Gandhi, like Tagore, has kept himself open to the light that comes "not by eastern windows only". He acknowledges as his masters Tolstoy and Ruskin, and is full of admiration for the *Koran* and the New Testament. But

his allegiance to the scriptures of his Motherland is unwavering. "I must tell you", he told an audience of Christian missionaries, "that Hinduism, as I know it, entirely satisfies my whole being, and I find a solace in the *Bhagavad-Gita* and the Upanishads that I miss even in the Sermon on the Mount." That the soul is the light of man (*Brihad-Aranyaka Upanishad*, IV. 3) is the central principle of his philosophical creed. *Ahimsa* or non-violence is its practical application to life. His uniform experience has convinced him that there is no other God than Truth, and that the only means for the realization of the Truth is *Ahimsa*.

"To see the universal and all-pervading Spirit of Truth face to face one must be able to love the meanest of creation as oneself. And a man who aspires after that cannot afford to keep out of any field of life. That is why my devotion to Truth has drawn me into the field of politics; and I can say without the slightest hesitation, and yet in all humility, that those who say that religion has nothing to do with politics do not know what religion means."

Gokhale said that politics must be spiritualized. Mahatma Gandhi is convinced that it is only by the steadfast application of the principle of non-violence that politics can be spiritualized.

The influence exercised by the Upanishads on Western thinkers like Schopenhauer is well known. Enough, perhaps, has been said to show that the passage of time has not impaired either the interest or the vitality of the Upanishads.

N. NARASIMHA MOORTHY

WOMEN ALONE CAN SAVE EUROPEAN CIVILISATION

[This article by Shri J. M. Ganguli, M.Sc., LL.B., is sure to win approval, strong and sincere, from many Indians, both men and women.—Ed.]

In a pamphlet on alcohol, recently issued by Dr. H. P. Dastur of the Tata Hydro-Electric Works there is a passing reference to womanhood on the significance of which I would ask all social thinkers and reformers to ponder. Dr. Dastur writes :—

One of the reasons why the ancient civilisation of India has survived many a rape on its body politic, struggling for a rational existence, is that its people, *specially its womanhood* [italics mine], have never accepted alcohol as an indispensable accessory of social intercourse.

The very survival of a race under constant social, political and cultural impacts from a dominating and self-assertive people depends to a considerable extent upon its women remaining unaffected by tendencies which trifle with moral principles and the rigidity of self-discipline. It is this quality of Hindu women in the face of all temptations and in spite of so many violent social and political upheavals, which has preserved the ancient high culture of the land. This great quality has been criticised by people who have not the wisdom to appreciate the Indian women's self-denying strength of mind and character or who have felt impatient at the slow pace of reform in the Hindu social order.

Men are impulsive. The men of India have, moreover, been subjected to the present-day system of education which gives them no scope to think for themselves. Their own traditional culture, if presented to them at all, is interpreted unfavourably in contrast to

European ideas. The men, therefore, have been easily captured in imagination and outlook, but the women have resisted the exploiting hawkers of mere modernism. The proposition that because a thing is in current taste it is to be accepted has carried no conviction; nor has the easy indulgence it may offer appealed to the heart that has learnt to control its wilfulness through ages of self-discipline. Though some weak-minded and short-sighted Indian women have lost their foothold in the clash of ideas, the generality have held their ground and barricaded the progress of so-called reform in the home.

My critics—they will be many—will disapprove my applauding the backwardness of Indian women in adopting hasty and emotional schemes for social reform. I would ask them, however, to remember that most of the reform proposals of to-day have yet to prove whether they are of lasting social value or merely subserve individual convenience. If, moreover, the steady and preservative nature of Indian women be weakened by persistent propaganda, society will lose its most necessary stabilising force.

Conservatism is a virtue innate in women and needed for the preservation of the race. Fickleness and the dominating thought for self and one's own pleasure, which generally rule the male, are contrary to what motherliness stands for. With such temperamental unsteadiness, a mother could not bring

up her children. She has to lose herself in her offspring; her interests are not self-centred but flow out spontaneously into the little living world born of her. Any change that might affect the well-being of her children she opposes with all her might, as does even the animal mother.

Good or bad, such conservatism that repels changes and is inelastic and unresponsive to new influences is necessary, though it appears to keep women out of many pleasurable pursuits. A woman, however, feels a more lasting and a higher happiness through her self-denial in pouring out love on her little ones than a man derives from pursuing selfish ends. Women's conservatism saves them not only from the drink habit but from immoral adventures as well. So long as they keep conservative in this sense, they preserve the race from deterioration.

An English student of world history has laid great stress on the strong moral character of women, pointing out that whenever there has been any lapse in this respect the race has fallen and its culture has degenerated. Closer study, however, indicates that women's moral lapse has been generally brought about through men, some no doubt actuated by compassion for what they have supposed to be the handicaps of women, but others impatient of women's restraining influence on their unthinking impulsiveness. From these two groups come the well-meaning social reformers, who often misread the significance of social conventions and overlook the implications of the natural differences between the sexes. What may be good for the one may not be the same for the other, and what may be a trifle to a man may be very serious for a woman.

The present reform tendencies, which advocate uniformity and the removal of all restrictions, legal, conventional or traditional, generally owe their inspiration to a superficial observation of these differences. A mere uniforming process is not reform, nor is the standardisation of duties and responsibilities. Difference in nature implies different purposes and calls for different treatment, different environmental conditions and even for different social restrictions.

If men would avoid the responsibility of fatherhood, why should not women shirk the exacting duties of motherhood, leaving their offspring to hired or state care? If men have this kind of education, why should women have that kind? If men insist on freedom to work and to behave as they please, why should women be asked to impose self-denial on themselves? Such arguments are based on essentially wrong postulates. If the father goes astray, the mother can bring up the child and bring it up well; but the unfortunate child deprived of the mother's devotion is as good as not born. The father's instrumentality in the birth of the child is short-lived, but the mother's continues, moulding and shaping the nature which the child owes to the parental union. The child needs the whole-minded attention of its mother and the one-directional flow of her best sentiments, purest thoughts and noblest inspiration. All the noblest men of the world have had such mothers, who imprinted on their nature the high human qualities that foam out of the spring of divine motherliness.

But in order that such motherliness may spring in the bosom of women, they should be protected rather than led into the distractions of life. Marie Corelli in *The Sorrows of Satan* points

out that while in the old days people guarded women from bad company and bad influences, in modern society they are freely exposed to them. No doubt, women possess strong natural instincts which warn them against evils and dangers, but still they need the protection of husband, parents, brothers and sons. The ancients in India realized this need, as the old legal and social systems still in vogue testify. In other countries also social and legal conventions took shape, more or less, on that realization.

But the present European civilisation has dragged women from their hearth and nursery. Men wanted the pleasure of women's company in evening recreations, at the races, on the golf course and the tennis court; and so they tempted women away from their natural home duties and into leaving the children in unsympathetic hands and the home under the care of paid servants. The subtle touch of the mother and the wife, which gave sanctity to the home, was gone. Women became street paraders, political suffragists, society entertainers, actresses, cabaret attractions, ball-room dancers, goods sellers and canvassers, office typists and anything that men wanted them to be. Their physical form was brutally exposed for trade and commercial advertisement, for window decoration and for the expression of a perverted sense of art in low-thinking people.

Worse than that, such exposition has been so artistic that it has captured the imagination of the women themselves and tickled their vanity; they have been diligently cultivating the art of exploiting their physical appearance to the best advantage by artful toilet, coquettish dress and exposing parts of the body.

The great ideals of womanhood, the

divine significance of woman's creative and preservative faculty—these they have forgotten under the intoxication of the modern European civilisation that has seen in woman little more than an object for the expression of erotic feelings; a means to self-gratification and amusement and a useful agent for trade expansion.

Whether the Western world can yet see it or not, in that outlook on womanhood lie the seeds of the gravest danger to European civilisation. The Indian sages were not wrong in discerning the divine *sakti* in woman and in deifying that *sakti* in the form of motherhood. In their literature, in their social system, in their daily life they idolised womanhood, protected it from foul external influences and raised it on the altar of the home, above the unhealthy clash of outside struggle, the demoralisation of indiscriminate social intercourse and the sordidness of commercial life. By profaning and commercialising womanhood, European civilisation has turned the womanly *sakti* in the wrong direction, in which it can do great evil; it can lower ethical principles, encourage impulsive indulgence, deaden spirituality, create causes of discontent, strife, jealousy, quarrel and war and so progressively demoralize the race.

The signs of all those evils are manifest in the culture and civilisation prevailing in the West to-day.

Some Western thinkers, alarmed at the trend of their civilisation, believe that the periodic wars, specially the present war, threaten danger; others point to capitalism as the bane of their social order; some see danger in the spirit of imperialism; economists diagnose the situation as the result of unequal distribution of the world's re-

sources among the European countries ; academicians theorise on the danger of the sovereign-state idea which entails mistrust, jealousy and clash of interests; church dignitaries lay the blame at the door of the blind materialism which is sweeping the Western world. But none of those diagnoses is correct. European culture is demonstrating its inability to maintain social and political stability, to establish a sense of security, to restrain the high-handedness of the strong and to check the increase of thoughtlessness among the common people. With all its materialistic shining successes it fails to produce master thinkers and supermen, to purify the social order and to inspire higher human evolution.

That is because it is not realized what a great part the softer sex plays, in a very subtle way, in the social order. With woman out of her place and misdirected in thought and attention, how can things be right and conditions evolve for the birth of better men and a better order? That European culture as reflected in the life of upper-class and commercial society is still surviving is because it has not yet wholly affected European mass life. Before it does so and ruins itself, let woman be released from the bondage of men who do not scruple to exploit her, body and mind,

and let her be conscious of her own dignity as the mother of man. Her modesty, her sense of honour, depends not on the attentions paid to her by men, but on the feeling of reverence with which they look up to her, on her dignified aloofness from the insensate frivolities of man's life and on her realization of divine motherliness. Of these she must repossess herself in order that she may pull back Europe from progressive deterioration.

In returning to the home from the soul-killing distractions of the outside commercial world, women would be playing a fuller part in society than by joining men on the stage and the platform.

With the earnestness of a child in distress seeking its mother's help, I appeal to the feminine heart and the motherly instinct of the women of Europe and of America to return to and to reassert themselves in their homes and, by discarding with contempt masculine tastes, tendencies and advocations, to purify and to solemnise the home and social atmosphere and so to exert a restraining influence on frail and wayward mankind. Thereby alone will European civilisation be purged of its evils and its seeds of decay and be rejuvenated into a purer, healthier and happier life.

J. M. GANGULI

NEW BOOKS AND OLD

A NOTABLE BIOGRAPHY*

This book, as the publisher says, is the result of a lifelong study by Maulana Shibli, the great Indian scholar and Orientalist. It ran into several editions in a very short period and was translated into Turkish and Persian. Written between 1894 and 1898 the original Urdu volume forms part of the Asifiah series, started at the instance of Syed Ali Belgrami, Secretary in the Public Works Department of His Exalted Highness the Nizam.

Omar was the second Pontiff (Khalifa) of Islam, Abu Bakr being the first. Omar was succeeded by Osman, and then the Pontificate (Khalifat) went to Ali, the son-in-law of Mohammad. The Sunni sect of Musalmans call Abu Bakr, Omar, Osman and Ali *Chahār Yār* (the Four Friends) and sing their praises in public processions. The Shia sect does not recognise the Pontificate of Abu Bakr, Omar or Osman, calls them usurpers, pronounces *Tabarra* (anathema) against them, and protests against the public recitation of their praises. This difference of opinion gave rise last year at Lucknow to the "Tabarra Agitation", when from April to September 1939 over 15,000 Shias courted arrest by disobeying the Government order against *Tabarra*. This controversial point the author has not touched at all; and I think he has acted rightly.

Mohammad was born in 579 A.D. He was forty when he received the first revelation as a messenger of Allah. Omar was then twenty-seven, and he embraced Islam six years later when he felt convinced that it was the True Faith.

Neither fear nor expectation of personal disadvantage prevented Mohammad from publicly preaching the new faith. In 632 A.D. he felt compelled to leave

Mecca for Medina to protect his followers from the cruel persecution of the Quraish clan who were the keepers of the Kaaba. This flight is called Hijrat; from it the Hijri Era commenced.

On Mohammad's death the burial of his body became a secondary consideration in the quarrels that arose over who should succeed him. Even those who in his lifetime had avowed their love for him did not wait to see his remains suitably interred, but hurried away to see that others did not secure the headship of the State for themselves. At a gathering at Saqufa, Omar was the first to offer allegiance to Abu Bakr, Mohammad's father-in-law, the eldest and most influential of those present. Others followed suit. The only dissentients were the Hashim clan, who were absent, having gathered at the house of Fatima, the Prophet's daughter.

Mohammad had conquered the whole of Arabia; and Abu Bakr during his Pontificate of two and a quarter years extended the Muslim Empire to Syria. Abu Bakr had an intimate personal knowledge of the valour and exceptional administrative ability of his comrade Omar; and shortly before his own death, by a testamentary document written at his dictation by Osman, he appointed Omar to succeed him as Khalifa.

There have been periods in the history of the world when the genius of a single individual has contributed more towards the formation and concentration of a nation than the combined efforts of a million not so endowed; and when a decade has showered more glory upon a country than has many an uneventful century. Omar the Great was such an individual, and the years 13 to 23 Hijri formed such a decade.

* *Al-Farooq : Life of Omar the Great, Second Caliph of Islam*, By SHAMSUL-ULEMA MAULANA SHIBLI NUMANI. Translated by MAULANA ZAFAR ALI. (Shaikh Mohammad Ashraf, Lahore)

Omar was at the same time conqueror, statesman, reformer, lawgiver and spiritual leader. Many who have been called great have had their blemishes—cruelty, corruption, pride, greed for power, licentiousness. Omar ruled over millions of men, yet carried water on his back for the meanest of his subjects ; he lived humbly, partaking of frugal fare and wearing plain garments and he shared his dromedary by turns with his slave. Simplicity and devotion to duty were his guiding principles. His charities were proportioned to the wants, not to the merits of the applicants. Impartiality, a strong sense of justice and severe discipline were the leading features of his administration. These unique traits enabled him to achieve victory after victory in quick succession against the overwhelming hordes of the Persian army, led by skilled and intrepid officers and supported by plentiful resources ; during the ten years of his rule he brought the whole of Persia and of Egypt under Muslim sway.

The words of Mughira Ibn Zarara, quoted on page 135 of this work, show the spirit and the dignified self-respect of the followers of Islam :—

....It is true that we were wretched and erring. We slew each other, and we buried our infant daughters alive. But God sent unto us a prophet who was the noblest among us as the scion of the noblest house. At first we opposed him. He spoke the truth and we believed him ; he advanced and we receded. Gradually, however, he touched a chord in our hearts.... He commanded us to offer this religion to the whole world. Those who embraced Islam, came, he told us, into possession of the same rights as enjoyed by us ; those who refused to accept the Islamic faith but agreed to pay jizyah (poll-tax) were under the protection of Islam, while those who did not acquiesce in either had to face the sword.

As an ambassador to the Court of Rustam, Mughira spoke once again in the language of a democrat :—

Like you, it is not customary among us that one individual should sit as a God, while others should bow down before him like so many slaves.

While the battle of Qadsia was at

its height, Abu Mahjan Saqfi, who had been incarcerated for indulging in wine, was watching the contest from his prison-window, and chafing like a caged lion at having been debarred from taking part in the heroic scene.

At his repeated entreaties, Salma, the wife of Saad, the Commander-in-Chief, undid his fetters with her own hands. Spear in hand he galloped off to the field of battle, and, wheeling about on his prancing steed, he dashed against the enemy with such irresistible force that all gave way before him. As evening fell, he came back to his prison, and put on the fetters himself. Salma told Saad how she had released him. Saad set him at liberty for his devotion to Islam, and Abu Mahajan cried, "By Allah ! I shall never taste wine after this."

From the commencement of the campaign of Qadsia, Omar used to go out of Medina at daybreak to watch for the messenger from the seat of war. Seeing a camel-rider speeding towards him one morning, Omar advanced towards him and ran along by the side of the camel, asking the rider the details of the fight. When on entering the city, the camel-rider heard his companion addressed as Amir-ul-Mominin, Chief of the Faithful, he trembled with fear. Omar reassured him with the words, "Do not be uneasy", and walked by the side of the camel-rider all the way to his house. After hearing the news of the victory at Qadsia Omar addressed his followers thus :—

I am not a King that it should be my desire to make you my slaves. I am myself a slave of God. I should deem myself fortunate if I served you in a manner that secured you sound and tranquil sleep in your homes, but I would be a miserable wretch if it were my desire to make you wait constantly upon me and mount guard at my portals. It is my object to instruct you not by words but by deeds.

After the fall and treaty of Jerusalem, Omar proceeded thither to meet his officers and the Christians who had been defeated. The hoofs of the horse he rode were worn to tenderness. Omar, dismounted, refused the offer of

a Turkish courser, and walked all the way on foot in his humble guise. The officers of his army came forth to bid him welcome, and brought for his use a Turkish charger and a handsome dress of valuable materials. Omar rejected such offers, observing that the honour which God had conferred upon him was that of Islam, and was enough for him. He entered Jerusalem in shabby and tattered attire.

It was Omar who introduced the observance of Azan, the call to prayers, in place of the sounding of musical instruments which had been proposed by

Mohammad and others.

Detailed descriptions of the conquest of Iraq and the battle of Bowaid are given in Chapters VII and VIII ; and Chapter IX contains an account of the battle and fall of Qadsia, the fall of Damascus and the conquest of Egypt.

Omar was assassinated at the age of fifty-two by a Persian slave, Firoz, while he was leading the prayers in a mosque at Medina. He was buried by the side of the Prophet.

The book is well-documented.

AJIT PRASADA

Dionysius Solomós. By ROMILLY JENKINS. (Cambridge University Press. 8s. 6d.)

As we turn the leaves of this book we are drawn back to the latter days of Byron, to the Romantic Period, to that time when most of Europe was intoxicated with the ideal of "liberty". Dionysius Solomós (1798-1857), a Greek nobleman of immense lineage, set out at the age of twenty-four to become the national poet of "modern" Greece, and apparently he succeeded. This was the more praiseworthy because, in common with all the native noblemen of Zante and Corfu, his customary language was Italian. However, he mastered modern Greek with the result that "as Dante had freed Italian literature from the curse of Latin and ennobled his native Tuscan speech by his expert use of it, so Solomós was in later years to fight the use of decayed Byzantinism and rescue and adorn the beggar-maid of the Greek vernacular."

He was profoundly influenced by Schiller and Byron. Indeed, Goethe termed him "the Byron of the East", and Tommaseo, gliding the lily, observed, "If you have seen Solomós, you have seen Goethe." He must, as Dr. Jenkins observes, have referred solely to the appearance of the two men, for although there is much of Schiller's turgidity and even more of Byron's rhetoric in the poems of the Greek there is nothing of "Goethe's sage mind".

We have seen, in Ireland, and Italy, that political excitement is not productive of important art or poetry ; and although it was his "Hymn to Liberty" which, as we should expect, made his contemporaries acclaim Solomós as a great poet, his early work seems not to have any more permanent value than the passionate verses which Italian poets wrote during the Risorgimento.

It is to a later phase, when the poet was less preoccupied with the dream of a liberated Greece, that we must turn to understand his continued renown. "His influence", says Dr. Jenkins "was not merely enormous, but has remained unique. Linguistically, as well as poetically, he achieved his aim, for no one has a better right to be styled the Dante of the Greek Parnassus." This may be true "linguistically", but it is rash to link so limited a poet with one of the Titans. Nevertheless, there is force in these lines :—

My heart theat turned over
And Freedom's hope was born,
And I did cry "O my country,
So marred and so forlorn";
And so stretched out, all weeping,
To her my yearning hand,
For holy are her blackened rocks
And all her barren land.

On the whole, the story which Dr. Jenkins has to tell is a sad one,—ending in drink : but he tells it with infectious enthusiasm and with the advantage of deep scholarship.

CLIFFORD BAX

The Moral Issues of the War. By the Very Rev. W. R. MATTHEWS, Dean of St. Paul's (Eyre and Spottiswoode, Ltd., London. 1s.)

This pamphlet is the best statement I have read of the attitude of the non-pacifist Christian Englishman towards the present war. Since I am not of those who believe that Christian and pacifist are synonymous terms, I consider it a valuable little book; since I count myself both a Christian and a pacifist, I disagree with it.

The impression may be due to my own peculiar interest in the matter, but it seems to me that the weakest pages in the pamphlet are those in which the Dean deals with pacifism. Instead of saying that practically no Christians claim to live their lives in complete obedience to the teaching of Jesus, he says that the teaching of Jesus does not require the rejection of war. Or rather—what is more serious—he implies this in the following sentence:—

There is no warrant in the teaching of Jesus for the assertion that war is the worst of all evils, and in particular there is no warrant for the assertion that injustice unchecked and triumphant is better than war.

In fact the teaching of Jesus is unequivocal: "Do not resist evil"; and it seems to me almost disingenuous in the Dean to conceal this. He would be giving nothing away; for, while admitting that the teaching of Jesus does unmistakably forbid recourse to war, he could quite truthfully say that there are singularly few gospel-Christians, and that the majority of those who profess to be are nothing of the kind. But if the Christian gospel does not forbid recourse to war, how comes it that by the law of Church and State Christian ministers are not required to bear arms?

But the Dean ignores the main argument of the pacifist to-day. The proportion of pacifist—indeed even of Christian pacifist—who are gospel-Christians is very small. The main argument of Christian and non-Christian pacifists alike is that the nature of modern scientific and totalitarian war is such that no real good can be defended

or achieved by it. This consideration of the diabolical nature of modern war, in which the belligerents aim at the indiscriminate destruction of the population, is an essential factor in the judgment of any Christian moralist upon the present war. The Dean ignores it altogether. Therefore he has failed to adduce a single argument against the central position of the modern pacifist.

In general, I could accept the main counts of the Dean's moral indictment of Germany. Yet, though the Dean is a moderate and fair-minded man, he minimises the injustice inflicted upon Germany by the Versailles Treaty and the post-armistice blockade. He also forgets that from the German point of view Germany was not the sole aggressor in 1914. If Germany was the aggressor in the West, Russia was the aggressor in the East. By thus minimising our original injustice to Germany, the Dean avoids what I should call a religious interpretation of the terrible situation of Europe to-day, and reaches the flattering conclusion that England and France are defending Christian civilisation against Germany. There is some truth in it, but not enough. For it seems to me self-evident that a Christian civilisation cannot be defended by the methods of modern war. And, even if we say that what the English and the French are defending is only a demi-semi-Christian civilisation, the case is not improved: for the nature of modern war is such that nothing worthy of the name of civilisation can be defended by it. Civilisation perishes in the process of defending itself by such means. The Dean is not wholly unconscious of the danger. It is the authentic Christian moralist in him which speaks in the words:—

The more formidable temptation is more subtle because so easily unnoticed—to become in ourselves the reflection of what we are fighting against, to adopt insensibly the standards of the enemy.

The pacifist says definitely that this temptation cannot be withstood. The moral degeneration caused by modern war is irresistible.

JOHN MIDDLETON MURRY

Indian Philosophy and Modern Culture. By PAUL BRUNTON. (E. P. Dutton and Co., Inc., New York City. \$1.00)

The East is mingling with the West and undergoing change, just as the West is looking to the East for inspiration for the future. Paul Brunton has qualifications for the task of interpreting the East to the West. He has spent time with yogis and sanyasins and has been a recipient of the grace of those thinkers. They indeed form the background of India; the ever-vigilant spirit of recreation is with them. Modern man has to drink from their fountains, and then, reassured, he can organize the Unity that is the Brotherhood of Man.

Nearly a decade ago H. G. Wells hailed the abolition of all barriers, material, spatial and temporal, between the East and the West. Whether mankind wills it or not, modern science has ordained that we should either swim or sink together. A separate haven for any nation or race is not to be found. The great Advaitic teaching of the Unity of Self is a fact but it is not dialectics that has brought the recognition of it. The reaction of Idealism against Science was shown to be without meaning, for science has achieved a greater exemplification of the Law of Unity in Difference or of organic unity than has the philosophical Advaita. Indeed the argument in this work seems to be overwhelmingly disproved by the methodology of Science and by modern culture which contradict the Advaitic view. The truth is the fundamental Unity of spirit; and this unity displays itself on all planes. Our conclusions are right, our reasons wrong.

Paul Brunton, however, can make anything he writes interesting; he has distinguished himself in clear and lucid exposition. He is more a poet than a philosopher; he cites Tennyson, Emerson and Carlyle as representative of the modern philosophical outlook. A causal mention of Kantian and Hegelian philosophy does not rescue the work from being written only for the layman, to whom, however, it will be very welcome.

The theme of the first essay is that

the poetic dreams of Tennyson and of Emerson, the philosophic intuition into Oneness of Hegel, the dynamic vision of Unity of Carlyle, all point to the Oneness of Spirit behind all change and difference. Conflict between the two spheres would become impossible if the Supreme Consciousness of Oneness could solve their illusive contradiction. One feels that Paul Brunton has not struck deep and full his note of Unity.

The second essay deals with Indian metaphysics of the idealistic school and traces the Buddhistic and other influences. By parallel quotations from Berkeley, Kant, Schopenhauer, Hegel and Bradley, he tries to reveal the Unity of Spirit at work in the West as in the East. Thought in the West is not different from thought in the East; the difference is that, whilst at present the East is struggling to vivify its existence on Western lines, the West is preparing itself to live the Eastern rôle. Is there no problem here for the philosopher of Advaita to solve? Obviously such a problem is beyond his simple understanding.

The quotations are interesting. To the student of comparative philosophy they are valuable, but not new. He may not admit the relevancy of quotations from the writings of Lord Russell and the humanistico-pragmatist Schiller—quotations drawn exclusively from their statements on the nature of dreams, their scepticism and their lack of any criterion regarding which does not entitle the author to place them on a par with idealists. The idealistic vein that Paul Brunton traces is not the main feature of their writings, and in other respects they are radically opposed to the absolutist view which annihilates all differences.

The work, however, shows the author's ability in placing before his readers in the briefest compass the essential unity of the teaching of Idealism East and West. The salient features are neatly covered and the book can be recommended to the lay reader. Undertaken as it was to promote Indo-European synthesis and unity, the work is a welcome addi-

tion to the literature on the subject. The world which is suffering from all kinds of conflicts, gashed by divergences and cross-purposes, might in fairness look towards the Great Healer, the One

Supreme Spirit, which is the benediction of all life and being and bliss unending. Unity must be realized ; on that peace rests.

K. C. VARADACHARI

The Two Moralities : Our Duty to God and to Society. By A. D. LINDSAY. (Eyre and Spottiswoode, Ltd., London. 3s.)

Dr. Lindsay admits that the title of his book is likely to be challenged equally by those who say : "How can there be two moralities? There is what is right over against what is wrong", and by others who say : "Why stop at two? Morality is always relative. There are not two but hundreds of moralities." In fact his whole argument is an attempt to mediate between the extremes of the absolutist and the relativist. He believes that most real moral problems are concerned with the tension between two moralities, one of which he calls the morality of "my station and its duties", the other that "of the challenge to perfection, or the morality of grace". The first of these is necessarily imperfect. Its standard as embodied in codes and laws can never be higher than the conduct that the decent average man is prepared to act up to. Its rules are relative, seldom rising above enlightened self-interest, and as such conflicting with the commands of perfect love. But in society as it exists, Dr. Lindsay argues, there is no choice between having such rules and being abandoned to lawless anarchy, the anarchy of force and violence, not of inspired love. For love of our brothers, therefore and even of our enemies we must desire that there should be such rules, however imperfect, and that they should be observed in practice.

And when he goes on to consider the other morality, his whole emphasis is on the fact that it is not merely a concept of, but a challenge to perfection,

that it has to be brought down from its absolute heights into the relative situation of our earthly existence, and that it can only be expressed in sustained creativeness, initiative and imagination. It is not something rigid and prescribed, but flexible and immediately inspired. And, as Dr. Lindsay remarks, it would be as absurd to say that there was only one thing a really good man would do as to say that "there was only one poem a poet could write in a given situation". In thus stressing the necessary relation between the relative and the absolute as a continually evolving creative process, demanding both fidelity to the inner light of truth and a sensitive submission to the material social situation in which we have got to work, Dr. Lindsay defines with much insight the essence of the moral problem. But he is less convincing when he applies it tentatively to the conflict between the two moralities which most disturb men's minds to-day. "Resist not evil" is, in his view, incompatible with loving our neighbours, because it undermines the relative rules by which society is maintained. Yet he overlooks the fact that these rules to-day ensure the very anarchy of force and violence which they are supposed to prevent. And the same disregard of actuality is reflected in his view of the Christian Church as forming a community of fellowship which is "a living, effective, and constructive witness against the evils and failures of society". The creative challenge of the morality of grace sounds as faintly in the Church to-day as in those who maintain the necessity of war in order to preserve a decaying order.

HUGH I'A FAUSSET

Letters of Swami Vivekananda.
(Swami Pavitrnananda, Advaita Asrama,
Mayavati, Almora, Himalayas, Rs. 2/4)

Unfettered by the conventionalities and inhibitions imposed by the social censor, the philosophic personality is freely projected in the private correspondence of great thinkers and teachers, not merely revealing the psychological pattern of that personality but also serving as a guide to those who would follow in the footsteps and continue the work of master minds. There is therefore no doubt that the publication, in a single and attractive volume, of the letters of Swami Vivekananda (formerly published in six parts) will be widely welcomed in India and in foreign lands where the work of Swamiji has left indelible impressions. In a brief Preface, the Editor explains that Swami Vivekananda felt that a "tremendous task" had fallen to his lot. "A Nation that seemed to have lost all self-respect and self-confidence and was apparently dead had to be roused."

The volume contains nearly three hundred letters to Indians, Europeans and Americans. In letter No. 53 Swamiji gives an account of his speech before the Parliament of Religions commencing with the words, "Sisters and Brothers of America". In letter No. 59, written to an American friend, Swami Vivekananda remarks, "I am wearied of lecturing and all that nonsense.... How I should like to become dumb for some years and not talk at all!" If only most of our modern politicians who day in and day out flood the Press with statements and counterstatements would adopt the wise policy of silence envisaged by Swamiji!

Swami Vivekananda's obsession that Advaita is the only rational world-view finds typical expression. In letter No. 140 he emphatically declares:—"In India dualistic formula are already on the wane, and Advaitas alone hold the

field in force.... Advaita will be the future religion of thinking humanity."

What was Swamiji's relation to Theosophy in those days? Let Swamiji answer. "How absurd! The Theosophical magazines saying that they prepared the way to my success! Indeed! Pure Nonsense!"

Here is Swamiji's tribute to the Americans: "On the whole the Americans are a million times nobler than the Hindus...."

Swamiji records his pleasure-trips as freely as he does philosophical discussions and discourses. "Mrs.—is quite brilliant and so are many other ladies. A very cultured lady from Detroit is going to take me to an island fifteen miles into the sea. We shall have a nice time.—has made a bathing dress for me. Bathing is splendid."

I regret to have to record that in a volume generally edited with great care there are many errors in Sanskrit citations which should have been corrected.

In conclusion, I should like to underline also that, notwithstanding the fact that Swami Vivekananda had practised Yoga extensively, he seems to have been a victim to lumbago. He wrote, "The lumbago is giving me a good deal of trouble", and again, "My lumbago is as before", and then, "The attack of lumbago, too, will not leave me on any account...."

Then Swami Vivekananda's judgment on the contents of Smritis and Puranas and on the work of Ramanuja, Shankara etc. is so prejudiced that I for one feel no hesitation in rejecting it. "The Smritis and the Puranas", he wrote, "are full of fallacies, errors, the feelings of class and malice." "Ramanuja, Shankara etc. seem to have been mere Pundits with much narrowness of heart." These remarks, however, will not affect the general excellence of the volume, on the publication of which Swami Pavitrnananda is to be sincerely congratulated.

R. NAGA RAJA SARMA

[In the preceding review a reference to Theosophy by Swamiji is quoted. The value of his task as an Interpreter of India to Europe and America is in no way minimized by recognising that the Theosophical Movement did indeed prepare the way for his success. Swami Vivekananda first visited America in 1893. The Theosophical Movement had already been in existence for eighteen years—since 1875 when it was inaugurated by Madame Blavatsky in the City of New York. Mr. William Q. Judge had organised in the U. S. A. many Theosophical centres which were active in their study and spread of the *Bhagavad-Gita*, Patanjali's *Yoga Sutras*, the *Upanishads*, etc. Mr. Judge's monthly magazine *The Path*, in which appeared many articles

on Indian philosophy, was in full circulation even among non-Theosophists from 1886 when he began its publication. Further, Mr. Judge had inaugurated an Oriental Department and was issuing special papers on Indian lore written by competent Hindus, such as Manilal Dvivedi. The value of these papers is shown by the variety of subjects handled. Thus in 1891 appeared in the U. S. A. among other good things papers on Hastamalaka, Purusha Sukta, Yagnavalkya Samhita, Samskaras, Charpatapanjarka, etc. These few facts will suffice to show that great interest in India and Indian thought already prevailed prior to Swamiji's first visit to the West.—Ed.]

The Social Value of Art. By F. R. O'NEILL. (Kegan Paul, Ltd., London. 6s.)

This closely reasoned discussion of "art" will come as a great boon to many who feel the lack of any stable standpoint for discussion. The author emphasises what we have all felt, that art criticism and discussion have too long suffered from linguistic confusion.

By treating the subject from a philosophical and psychological point of view the author is able to help us consider art in all its forms. Thus we are led to a theory that may evaluate painting, music or poetry (to mention three aspects only) whether they be "traditional" or surrealistic.

Perhaps the most important contribution in the whole study is the clear manner in which we are led to realise the supreme psychological value of art as a means of enlarging and completing human experience. Emotional starvation is one of the key-notes of modern Western civilisation; education is stressing *practical* instruction and omitting any teaching of how to *live*; the arts are almost the only means of developing human powers to their utmost.

At a time when the arts seem to be losing their direct appeal to the public, when criticism is too often caught up with vague and incomprehensible terms,

it is particularly helpful to have a sound and reasoned theory expounded so that the reasonably intelligent reader (even if he is no specialist) can grasp and apply it.

Those critics who cling to theories of "pure" art, art divorced from everyday life, art which is so abstract that it can, supposedly, have no influence on the beholder or listener, will find much to disagree with here. For here it is argued that there is no such thing as "pure" art in the sense that it has no contact with the world of reality. By logical conclusions from psychological investigations it is obvious that all mental happenings are "real"; in fact all our knowledge of so-called material facts is composed of merely mental events. Again pursuits may jib at the ethical theories involved in the author's method of criticism, but many others will welcome them as a ray of extremely helpful light, bringing what seems to be common sense to bear upon this troubled subject.

This book can be cordially recommended to all interested in the psychological and social development of today; to the educationist it should be of the utmost value, while artists and critics should be *forced* to study it for their own sakes!

ELIZABETH CROSS

CORRESPONDENCE

GANDHIANA

None among the personalities of our times has been so variously estimated as Gandhiji. The whole gamut of feeling and sentiment, varying from adulation and worship to contempt and hatred, has been expressed about the Mahatma. Readers of THE ARYAN PATH do not need to be told of the amazing variety of opinions that have been expressed about him and the perplexing problems that have to be faced by a person desiring to evaluate his life and work. Perhaps posterity, looking at him from the distance which alone can give the correct view, will assign to him the place he deserves in Indian and world history. But posterity cannot judge him aright unless we supply it with the necessary material.

Have we done anything towards collecting the available material about our greatest man, one who is our pride and glory? A student desirous of making a thorough study of Gandhi and Gandhism, of his views and utterances on the innumerable subjects he has dealt with in the course of his life, or of the significance of his activities in three continents, is dismayed by the lack of adequate facilities for such a study. There is not a library which keeps more than half a dozen volumes out of the hundreds that may have been written in a score of languages about Gandhiji. And as for the collection of opinions, there have been isolated efforts, such as the enterprise of THE ARYAN PATH in collecting the opinions of Western intellectuals about *Hind Swaraj* and about Sir. S. Radhakrishnan's seventieth-birthday volume on Mahatma Gandhi. We were also told a few days ago that the West Godavari District Board had offered to institute Gandhian Chair in

the Andhra University. But you cannot bail out a tank with tiny buckets! Our efforts should be vaster and our methods sounder.

We wish to make a few suggestions here towards the accomplishment of the great task. The first step is obviously the building up of a library which will contain every book and every article written about Gandhiji. Newspaper accounts of his day-to-day activities, which are helpful in the understanding of his personality, will also have to be collected. Secondly, every bit of the Mahatma's writings and utterances—in so far as they throw light on his personality—must be collected.

A very important and urgent step is to interview Gandhiji's schoolfellows and colleagues and co-workers in India and in Africa and to compile an authentic and continuous account of his life. It will then be necessary to undertake the publication of important books and articles by and about Gandhiji.

The last, the most important and the most comprehensive task will be to publish a Gandhi Encyclopædia which will give us exhaustive information on all that Gandhiji has said or done.

Such a work is nowhere more necessary than in India. The Hindu revels in myth-making, and the Hindu of 2240 will probably be narrating fantastic and incredible tales about the life and work of Gandhiji. Perhaps a *Gandhi Purana* will be written. We shall be serving reason and truth in compiling an accurate record of facts. Do we need a nobler motive for undertaking any task?

Dadar, Bombay.

M. N. SRINIVAS
G. N. ACHARYA

ENDS AND SAYINGS

“.....ends of verse
And sayings of philosophers.”

HUDIBRAS

Is man a free agent and therefore responsible or is he irredeemably the toy of circumstances, including his own tendencies, which, even if the result of his past actions, compel him to act now in a certain way and in no other? To this question, than which there is none more immediately practical, Shri S. S. Suryanarayana Shastri addresses himself in a discussion of “Karma and Fatalism” (*The Philosophical Quarterly*, April 1940).

Obviously fatalism carried to its logical conclusion would paralyse will and action and excuse wrongdoing as unavoidable; equally certainly, however, no man is entirely independent of circumstances, and of the results of his past choices even in his present life. Reason demands a solution which shall reconcile fate and free will without denying either its rightful rôle.

Whether fate be regarded as the arbitrary decree of an inscrutable power or as the impersonal, inescapable reaction from one's own deeds, the range of each man's choices is obviously conditioned by his outer environment, his physique, his clarity of mental vision. But within the frame of those limiting conditions, his choice is free, his reactions are within his own control. If the law of cause and effect which is seen in operation everywhere in the visible universe functions also, as seems reasonable, in the moral realm, the hopeful corollary to man's having made his present limitations is that it is in his power by his present actions to change them and to build better for the future.

Shri Suryanarayana Shastri rightly challenges the wooden interpretation of Karma, that every circumstance is the result of a specific corresponding cause, pointing out that even in the scientific

field there are many examples of the same effect proceeding from different causes. Karmic effects must logically represent rather the combination and interaction of the whole number of causes involved in their production.

And if action and reaction is the immutable law, is there no way out? The answer of the writer is that there is that in man that transcends the phenomenal which the causal law governs. He can therefore escape “the wearying round of seed and fruit” if he exerts himself and rises above it. This escape or even the longing for it might represent the apotheosis of selfishness, but Shri Suryanarayana Shastri saves it from this charge by implying that the method of this achievement is not fleeing from the actual but, recognizing the continuity of the empirical and the real, incarnating the real in the actual, in other words, being in the world but not of it.

That so young an institution as the Sri Venkateswara Oriental Institute at Tirupati in South India should have been host this spring to the Tenth All-India Oriental Conference attested the strong position which the new *Vidyālaya* has attained in the cultural life of the country. This position is further strengthened by the first (March 1940) issue of its scholarly *Annals*. Not the least hopeful feature of both the Institute and its organ is their hospitality to diverse points of view.

Of particular interest among the varied contents of this issue is a plea by Mahāmahopādhyāya Dr. Ganga Nath Jha of Allahabad for the revival of study of the *Pūrva-Mīmāṃsā*. Dr. Jha condemns the intolerant attitude which asserts that one *darshana* is the only right path and that the others are all

wrong. Specifically he claims that the two *Mīmāṃsā Śāstras*, the *Pūrva* and the *Uttara*, are mutually complementary and in no way hostile to each other.

All the *darśhanas*, and indeed every other philosophy and religion, must find the reconciliation of whatever they contain of truth in the one absolute truth. Truth must agree with truth, whatever labels men have given it. Naturally he who fondly believes that he has the great ocean in his family water-jug is intolerant of his neighbour who also fancies that he has poured the broad expanse of the sea of truth into his own particular pitcher. It is only, however, by studying the various religions and philosophies, by comparing them dispassionately and with an unbiassed mind and especially by noting their various points of agreement, that men can hope to discover what is true and what is false in each, including their own.

The demand for a "universal frame of relations" into which all observed phenomena can fit like bits in a mosaic is instinctive in the normal individual. Ralph Tyler Flewelling, Editor of *The Personalist*, analyses in "The Need and the Illusion of Absolutes" in his Spring 1940 issue the need of human thought to affirm absolutes in all realms. Scepticism in philosophy, the "principle of uncertainty" in science and agnosticism in religion are half-way houses in which the human mind cannot settle down content. It is true that paradoxes that seem to defy synthesis challenge the absolutes in all these fields, but something deeper in man than logic clings to a transcendent and unknowable spiritual Reality as the substratum and basis alike of objective phenomena and of metaphysical thought; to Law, immutable and unerring, as the mode of operation of the universe and to the ideal of moral perfection, however short of that ideal the individual may fall. The seeming contradictions, Dr. Flewelling believes, are ascribable in most cases to the effort to reduce all realities to a single standard of measurement whereas "what can be evaluated upon one plane

...refuses the measurements of another".

The illusory character in practice of "the religious man's dream of absolutely perfect moral conduct", "the scientific search for absolute reality" and "the philosophical one of absolute truth...is no evidence that they are not necessary and required".

Of one thing we may be certain, without the entertainment of as yet unachieved ideals the world would be turned back to the bestiality of the pig-sty. The lapsing of these spiritual and religious ideals is apparent in the present state of society at home and abroad. Without them all will agree there could be no true religion but it is equally true that without them there could be neither philosophy nor science....

To man alone, so far as it is given us to know, is given the rare privilege of entertaining unachieved ideals, and of holding fast to them until his dreams come true. Such capacity can be had only in a creature not quite absorbed in the temporal and material; one who is something more than the world in which he lives; one who transcends both time and matter and is himself creative.

There is nothing of greater moment than the ideal on which the mind is set.

The Rev. Dr. James Little, M. P., asked in the House of Commons on February 13th if the Prime Minister would

take the requisite steps to set apart a day when the whole nation shall be called to prayer for the Divine help to enable us to overcome the enemy and restore a just and enduring peace to the world.

He preferred the same request in slightly different terms on the 22nd of February and was again put off by the Prime Minister with an assurance that his suggestion would be given consideration at an appropriate time.

The Christian Herald, which reports the proposal and backs it with professional enthusiasm, naively includes in its account the comments by other Members when the proposal was made, some of which were, to say the least, of dubious augury for the scheme. Thus when the proposal was made on the 13th of February, Mr. Davidson asked, "Will the Prime Minister keep in mind that

the Germans are asking for Divine help too?" *The Christian Herald* may have taken this as intended to spur the Prime Minister to action, but it may equally well have been meant—and with greater credit to the questioner's intelligence—to bring out the arrogant folly of coaxing the Deity to take sides in the contest.

On February 22nd, when the proposal was reintroduced, Mr. Sorenson's challenge was commendably forthright. He asked the Prime Minister whether he would avoid taking any action which would lead to "the complacent and barbaric identification of the Deity with military victory".

Whatever defence illogicality might prompt the orthodox of any religion to bring forward for petitionary prayer with a benevolent object, no right-thinking individual in any religious fold would attempt to justify malediction and cursing. And what but cursing can one call the prayer of a nation for the destruction of its enemy's armies?

There is power in the spoken word and in the human will, whether there is or is not a God made in the image of man to hear and to respond. Incantations, even when employed in ignorance, must inevitably have their effect, though every deflection of the balance of justice achieved thereby or in any other way must ultimately be restored in suffering and pain. Surely the world has sufficient misery without arousing deliberate malevolence by a call to a national day of cursing!

Only the unthinking fancy that a moral decision is always as simple as choosing between black and white. The moral quality of an act is determined by its motive; none can judge the motive of another, and accurate analysis of one's own motives calls for an intellectual honesty and a detachment which are all too rare. And even a good motive does not insure beneficent action.

In "Conscience and Conscientious Action", a masterpiece of sound logic (*Philosophy*, April 1940), Prof. C. D. Broad, F. B. A., in flood-lighting "con-

scientious objection" to military service brings out practical points most valuable for every moral decision. Practically every sane adult, he posits, "has a conscience" in the sense that "he can form a reasonable opinion about the rightness or wrongness, goodness or badness, of various courses open to him", and that his opinions on such matters are "capable of evoking his emotions and influencing his decisions". Furthermore, there is a very important sense of "ought" in which it is true to say that a person ought always to do that alternative which he believes, at the time when he has to act, to be the most right or the least wrong of all those that are open to him.

This holds true, he writes, no matter "how ignorant or deluded the agent may be about the relevant facts, how incompetent he may be to make reasonable inferences from them, nor how crazy or perverted his judgments about right and wrong, good and evil may be". But it is equally true that "the most right or the least wrong act open to other individuals or to a society, in certain cases, may be to prevent a conscientious individual from doing certain acts which he ought, in this sense, to do", e.g., a Thug who feels an obligation to practise murder. It would be interesting to know to what source Professor Broad would trace the intuitional promptings in regard to purely ethical factors, which he seems to admit, or how he would account for individual variations in ethical sensitivity.

He analyzes ably the complex of motives which may enter into a decision, but his most practical point relates to the decision which course is the *right* one. Conscience, as the intuitive evaluation of ethical factors, is directly concerned with only one class of obligations. The other, however, is no more negligible, namely :—

to do what we can to maintain and increase the amount of good and to diminish the amount of evil, of every kind, in the lives of other persons whom we can affect appreciably by our actions.

Decision in regard to such obligations demands an intellectual process.

A person who is trying to find out what he ought to do is not using his con-

science properly if he fails to inform himself as fully and accurately as possible of all the relevant facts, or if he omits to apply his utmost care and skill to the task of forecasting the remote and the indirect consequences of the alternatives under consideration.

In deciding what one ought to do in a given situation, then, the relative urgency of the obligation of beneficence has to be weighed against such *prima facie* obligations as promise-keeping and truth-speaking, before the right course can be determined. In other words, there is no moral parthenogenesis; righteous action is the progeny of right motive *and* wisdom. As it was once aptly put, "By all means follow your conscience, but be sure that it is not the conscience of a fool!"

It is good for us to be reminded of a time when the paramountcy of the claims of duty was widely recognized and the performer of difficult duty was honoured as he or she deserved. Liu Hsiang, the famous Confucian scholar who lived just before the Christian era, immortalized such heroines in his *Lieh Nü Chuan* (Gallery of Chinese Women), some remarkable fragments from which, translated by S. F. Balfour, appear in *T'ien Hsia Monthly* for March.

They form a notable company. There is "Chiang the True", who chose to be swept away by the flood rather than break the agreement she had made with her royal husband. There is the Spartan mother of the victorious General Tzū Fa of Ch'u who, having learned that during the campaign he had enjoyed richer and more varied fare than his men, barred her door against him with the stinging rebuke:—

A general who sends people to the field of death and lives himself in luxury may be victorious, but he does not deserve it. Such a one cannot remain my son and shall not enter my door.

One of the most moving examples of putting duty above personal feelings was that of "the Virtuous Aunt of Lu". A countrywoman, fleeing before the invading army of the General of Ch'i with

two small boys, her son and her brother's son, found that she would have strength to save only one. She therefore abandoned her own son, "a private care", to be faithful to her "public charge". The attacking General was so impressed by "a woman of the hills and bogs" proving herself "so valiant in keeping to her bounden duty", that the campaign was abandoned without trying the valour of the fighting men of Lu.

Here are women after Confucius' own heart, recalling what he wrote of "the moral man" in *The Conduct of Life*:—

Finding himself in circumstances of danger and difficulty, he acts according to what is required of a man under such circumstances....The moral man can find himself in no situation in life in which he is not master of himself.

Archæological investigation at the antipodes may seem remote from the problems that beset us here and now, but the American antiquities have their message for us. Archæological research is of the greatest importance to the unravelling of the history of religion and of mythology and to the discovery of the origin, development and distribution of mankind. The verbal expression of thought is but too liable to distorted interpretation, but the concrete imagery of the early ideation is eloquent of the concepts that inspired its artificers. And the similarities discernible between the surviving records of the ancient West and of the early East bear witness to cultural contacts, the connecting links of which seem to have disappeared in the shifting of continents to which tradition points.

"The Mystery of Maya", which Wilbur Burton contributes to *T'ien Hsia Monthly* for February, deals with the remarkable Mayan culture of Central America, already past its zenith when the Spanish conquerors demolished what remained of it in the sixteenth century.

The Mayas full 2,000 years ago developed a hieratic writing equal to that of the Egyptians, attained the abstract mathe-

mathematical concept of zero, invented a positional, vigesimal (by twenties) system of writing numbers, devised a calendar that was exact to a day within a period of 374,000 years—while the Julian calendar of their Spanish conquerors was eleven days off, conceived of a five million year span of time, learned to predict eclipses, noted exactly to a day within a thousand years the orbit of Venus in relation to that of the earth, and without the use of fractions (which their mathematics lacked) they calculated the lunar year correctly over fifty-year periods—a feat involving intricate intercalation.

Their architectural remains are only less impressive, and the sculptors of their profuse bas-reliefs displayed even greater ability than the ancient Greeks in portraying facial expression. The Mayas lacked the true arch, but they had fully developed the cantilever arch, which another writer has described as "corresponding in type with the earliest monuments of the old world".

Mr. Burton makes light of the resemblances between the Mayan remains and those of other parts of the world, and of the weighty evidence of similar symbology. He admits "a very faint resemblance between the Chinese dragon and the plumed serpent of the Mayas" and he sees in the cultivation of maize among both the Mayas and the ancient Chinese a possible indication of some remote connection between Maya and ancient China. The truncated pyramids of Central America, ascending by successively smaller layers, bear, Mr. Burton writes, "only a very superficial resemblance" to the Egyptian pyramids. The pyramidal structures of the "New" World are, however, very like the Temple of Belus at Babylon, as pointed out by Alexander Humboldt in the last century.

But the tide has ebbed, leaving the ignorant and decadent remnant of the once great Mayan people "among the most backward of all the Indians of the two Americas". "The glory that was Maya" has passed with its mighty builders, unable to resist the cyclic sweep of rise and fall to which has bowed every ancient culture but that of India, which had and has

its roots in deeper soil. What line of inquiry could be more practical for the modern world than investigation of the secret of India's survival?

Those who recognize the importance to any distinctive culture of the language in which it finds its natural expression will sympathize with the stand of H. D. Lewis of the University of Bangor in an article on "Culture and National Life" (*Life and Letters To-day*, March 1940) which contains the substance of his speech made last year at the National Eisteddfod. In it he defends the use of Welsh in the courts, the publication of philosophical studies in Welsh and the translation of technical terms into that language—which recalls the attention that is being bestowed by several Indian language groups on widening their scientific and technical vocabulary. His justification of these efforts, which some claim is pointless, is as applicable to the Indian language problem as to that of Wales.

It is not possible, Mr. Lewis claims, to restrict the use of a language to poetry, the more artistic forms of prose and kindred spheres, without those activities themselves becoming dilettante and ineffective.

It is the day-to-day use of words that gives them their emotional force. When, therefore, a language ceases to be the living language of a people, the language in which they think and feel, the language of the school, the market and the home, then its culture is doomed.

There is little danger of the Indian languages falling into desuetude, but it is well to remind ourselves now and again of their great importance in our cultural pattern. Diversity of tongues is not a bar to unity, any more than a common language insures mutual harmony. Truth, nobility and brotherliness—and, alas, their opposites as well—can be expressed in any tongue. A common language, supplementary to the mother tongue, is obviously desirable for national unity, so that the already existing community of ideals and of interests may find clearer expression, but it must supplement and not displace the many

tongues in which our rich and varied culture naturally flowers.

A bequest of tremendous potential value to culture and which some patriotic Indian might well emulate is that of the late Mrs. Lucius W. Nieman, widow of the publisher of the *Milwaukee Journal* (U. S. A.). She left a million dollars to Harvard University, stipulating only that the income be used to "elevate the standards of journalism".

We may deplore the readiness of the unthinking majority to take their opinions and their attitude ready-made from their editors, as their forefathers took theirs from their priests, but take them from some one they will; only an individual here and another there assert their prerogative, as human beings, of thinking for themselves. That being the case, nothing can be much more vital to any modern civilization than the education of journalists, and especially of publicists, along broad and true lines, for action is rooted in thought and as the leader thinks to-day the masses will think—and act—to-morrow.

Left free to devise ways and means to carry out the intention of the testatrix, the University, as a start towards discharging its trust, made several fellowships available to selected men on a year's leave from the city rooms and the editorial departments of their respective papers. Not all were university graduates; one had never been in a university before. They were given unrestricted access to all the University's facilities and to all courses, without credit for a degree. From the account of one Fellow, Frank Snowden Hopkins, in *Harper's Magazine* for February, the first year seems to have amply justified the experiment in the benefits reaped by the immediate beneficiaries. The real test, of course, will come in the extent to which they are able to pass on the heightened mental keenness and the broader outlook gained to the public, whom obviously the bequest was intended chiefly to serve.

"Quest for Wisdom" is the article

in which Frank Snowden Hopkins analyzes the results of his year at Harvard University as a Nieman Fellow. It would be too much to expect that any university, under however favourable conditions, could give him ready-made, incontestable answers to any of the pressing common problems which he took with him hopefully. He came away, apparently, with more questions than he had before, but he learned much. His analysis of the results of his studies of the sociological aspects of American relief and welfare policies, for example, casts a light on problems not peculiar to the U. S. A. His study convinced him that "our national legislators and administrators, not to mention the local ones, are working to a large extent in the dark".

Doubtless all would admit the desirability of a better social order, however wide and perhaps violent the disagreement might be as to what such an order would demand and imply. But the means employed are important too. Mr. Hopkins writes:—

Aside from considerations of administrative efficiency and practical achievement. I was convinced that greater allowance must be made in the future for powerful social sentiments and inherited moral beliefs.... I came to doubt that other reformers [than the "New Dealers"] would succeed much better without a convincing emphasis on moral issues on which alone the country can be unified.

Does not the same apply to Indian unity and to the larger problem of unity between nations? Shared ideals and common ethical standards are the most powerful unifying force in the world. Society cannot be transformed by any manipulations whatsoever, whether by politicians, economists or financiers, but only by the regeneration, man by man, of the units which compose it. All genuine development has the individual as its basis and must be from within without. Convince a man or a body of men of the paramount value of purity, for example, and the conviction will find spontaneous expression in cleanliness and in integrity. The programme of Satyagraha owes its appeal less to its

recognized effectiveness as a political weapon than to the demand which it makes on all its followers individually to rise to their full moral stature, to assert their dignity as men, and to exemplify the power, meek yet irresistible, of the consecrated human will.

War is a terrible business at best but in ancient India its horrors were somewhat mitigated by a chivalrous code which would do honour to a modern peace-time council and which, tradition assures us, was not a mere formulation of pious hopes like the conventions of "civilised" warfare to-day, but was widely observed. Exceptions there doubtless were; the caste whose business was warfare was made up of human beings like ourselves; but if breaches of the code were the exception that is much.

Valour was greatly admired but the concept of *Dharma Yuddha* (righteous warfare) was deeply rooted, as Dewan Bahadur K. S. Ramaswami Sastri brought out in *THE ARYAN PATH* for October 1938. That concept found expression in many works, which forbade not only attacking non-combatants or even the retreating foe, but also taking unfair advantage of the enemy, as in attacking a man off his guard because he was eating or drinking or in coming to the aid of either party in a single-handed encounter. The use of poisoned darts was expressly forbidden; prisoners of war were to be courteously treated and wounded prisoners were to receive surgical attention. The Code of Manu, moreover, required the victors to proclaim security for the conquered territory and to respect the religion and the laws of the vanquished.

Countless generations of Indians have been brought up on the story of the magnanimity of Rama who, "when he had deprived Ravana of all his weapons and his armies and had made him giddy with fatigue, asked him to go to his palace and to return next day refreshed for the fight". This story was apparently the prototype of the action of the Maharana of Mewar in the Mediaeval Rajput wars, in freeing Aurangzeb when

the Moghul Emperor was at his mercy.

Might not the fighting forces of the "cultured West" learn perhaps with profit from the ancestors of the "savage Indians" whose presence at the front in the last great war the Germans are said to have condemned so bitterly?

Governmental efficiency is most inadequate compensation for the loss of liberty. To deny a man freedom to choose within the limits marked by the undeniable rights of others is to refuse him in so far the right to learn and to grow. In our complex modern civilization, it is doubtless not in the interest of the majority to return to the extreme *laissez-faire* policy envisaged by the Jeffersonian motto, "That Government is best which governs least", but control should go no further than necessity demands.

The parlous plight of freedom in the modern world emerges as the most significant point in Prof. A. R. Wadia's article in the April *Philosophical Quarterly*, "A Psychological Study of the Aristocratic and Democratic Principles of Social Organisation". Fascism, insisting on essential human inequality, on discipline and party loyalty, naturally has no patience with the ideal of liberty. And Communism, though it preaches equality, is no less opposed in practice to freedom than is Fascism, with the difference that Communism regards the restriction of individual freedom as a temporary expedient, dispensable if and when capitalism is completely routed.

Surveying the present conflict between equality and freedom, therefore, Professor Wadia sees a distinct swing towards the former. He believes that we cannot have both.

Freedom and equality have turned out to be two incompatible ideas within the framework of modern democracy.

This may be granted at once; human beings will always differ in mental capacity, in moral sensibility, in physical strength. It is extremely doubtful whether even economic equality, which is the aim of Communism, can be established and maintained. Professor Wadia

cites the experience of Russia to substantiate his claim that if the impetus to earn more is removed the vast majority will lapse into indifference and laziness. That is not to say, however, that the bare necessities cannot be assured to all without sacrificing incentive to effort.

And we cannot have freedom, either, unless the unreasoning demand for equality is traced to its source in man's violated sense of justice and the causes of the latter are removed. Freedom does not and cannot mean self-seeking, in callous disregard of the just demands of the many. The pitiful cry for bread that rings throughout the world unheeded must die away before the position of freedom is assured. The democracies that believe in freedom must find a way to reconcile it with a greater measure of social justice or they must go down, and freedom with them, until the dawn of a brighter age.

"The Problem Child of Europe"—under that title Miss Dorothy Thompson skilfully unravels in the April issue of *Foreign Affairs* the tangled skein of present German ideology. She knows Germany exceedingly well and brings to her analysis an understanding sympathy that lends her words the greater weight.

There is no doubt of the contribution made to the present national psychopathy by the series of shattering psychological shocks which the Germans have suffered in the last quarter century. But certain fundamental psychological characteristics persisted. Not the least significant of these are the unreconciled inner conflicts, as between national self-assertiveness and an oceanic expansiveness—a pursuit of the general and the universal. "The German mind has never been able to make itself up", even to choose between its affinities with the East and with the West. The German welcomes discipline because he cannot impose it on himself.

At loose in the cosmos he is anguished and divided; but inside four walls he is again attracted by the cosmos. The German duality of feeling accounts for the "remarkable notion of world mission, but a remarkable uncertainty of what that world mission may be".

The hopeful aspect is that "nothing so eager and paradoxical as the German mind can be wholly regimented and subdued". The opposition Germany is meeting to her sense of "illimitability" by the action of England and France, in both of which Miss Thompson sees "far more inner unity and spontaneous patriotism...than there ever was in Germany" is salutary, for "with the recognition of limits will come the possibility of making a truly organic and civilized society".

But not all the symptoms of "the problem child" are peculiar to Germany. Some of them are "twentieth century", "symptoms somewhat characteristic of all decaying middle-class society". Miss Thompson sees a great renaissance as necessary for the West to overcome the present crisis. The German belief that idealism is dead in the West, that the West is decadent, makes abortive the French and British ideological approach to the German people. Those countries can exert a drawing power upon Germany only if they find the way

simultaneously to feed men and to liberate them, to adjust the social system to the reality of social interdependency without re-establishing slavery.

In a word, they must exemplify in action the admittedly higher ethical concepts for which they stand if their words are to carry conviction. Can any one doubt that if the Allies had given an earnest of sincere resolve to apply the principles of Democracy on a world-wide scale, the Scandinavian countries would have rallied openly to their support before disaster overtook them, and the free republics of America as well?

THE ARYAN PATH

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*



VOL. XL

JULY 1940

INDIA'S NEED—A HIGHER RELIGION

Every thoughtful Indian ardently wishes to remove the curse of communalism which has been a blight upon this country, especially in these later days. While no one with a sense of history and of psychology can fail to see the curse as a result of the Divide-and-Rule Policy of a government alien to the culture of the country, no one should overlook that if Indians did not wish to be divided no foreign force could drive the wedge in the solid wall of unity. Furthermore, we do not think Indians estimate correctly the mischief done by sycophants and toadies who hang about government houses and secretariats and who become the instruments of that policy of *divide et impera*. There are honest friends of the government, but there are also cunning tools and it is necessary to distinguish between them. These latter will prove an unforeseen difficulty in the formation of any organism such as that outlined in the able article of Shri Radhakamal Mukerjee, whose years of service for the amelioration of the poverty of our countrymen is well known.

In this volume of THE ARYAN PATH

the pressing need for the creation of a body of men and women who will not only talk but act as Indians has been pointed out by more than one of our contributors. Shri Manu Subedar led the way in our January issue—"Wanted—An Anti-Communal League". In our April number Shri S. R. Kantabet took the discussion of the subject one step forward and indicated a few practical ways adopting which even a small band of patriots would successfully lay the axe to the root of the upas tree of communalism. His appeal in the matter of religious beliefs was to "respect each other's views in the religious sphere on the ground that religion is a purely personal affair". Shri Radhakamal Mukerjee goes further in the following article. In his opinion—and we must not overlook that he is an economist of the front rank and a social worker of considerable experience—the pressing need of India is a higher religion; we draw our readers' attention to his concluding paragraph.

If there is one lesson more than any other to which the long long history of our Motherland points, it is this: that physical greatness, economic prosperity

and political unity are but effects of moral stamina, religious insight and spiritual outlook. Intellectual effeminacy follows the loss of spirituality and is followed by political disunity and economic poverty. National planning requires consideration paid to the moral and religious influence in the lives of our masses. The only true Socialism is that of Gotama Buddha and Jesus Christ. In the teachings of these two giant social revolutionaries and of their peers—a few only though they be—are available principles and fundamentals for the creation of a new order. Both reformers were ardent philanthropists and practical altruists—preaching most unmistakably Socialism of the noblest and highest type, self-sacrifice to the bitter end. The teachings of both were boundless love for humanity, charity, forgiveness of injury, forgetfulness of self and pity for the deluded masses; both showed the same contempt for riches, and made no difference

between *meum* and *tuum*. Their desire was to give the ignorant and the misled, whose burden in life was too heavy for them, hope enough and an inkling into the truth sufficient to support them in their heaviest hours. But the object of both reformers was frustrated owing to excess of zeal of their later followers. Half-truths are worse than lies; partial brotherhoods worse foes of Universal Brotherhood than total absence of brotherhood; separative creeds the greatest enemies of Religion. Bearing these facts in mind true patriots should come together to plan the ushering in of a new order founded upon the principle that the One Spirit informs and energizes every man, every woman, and that therefore none should be disinherited from the enjoyment of liberty and the pursuit of happiness. "Let us have faith that right makes might; and in that faith let us dare to do our duty as we understand it."

A CALL TO INDIAN PATRIOTS

The communal situation has suddenly and profoundly deteriorated during recent years. Looking back towards the birth of Indian nationalism about the beginning of this century, with its poets of patriotism, like Tagore and Aurobindo Ghose, and its prophets of nationalism, like Gokhale, Tilak and Bepin Chandra Pal, we can still appreciate the wide-mindedness and the comprehensiveness of that national movement which touched art, literature, economics and social reform alike, and wanted to bring into its irresistible idealistic sweep men of all religions and castes without distinction. The present political movement has lost its idealistic character; it smacks too

much of bargaining and huckstering. It is permeated by this bargaining spirit as it concentrates less on the cultural and spiritual goal of Indian independence and more on concessions from the British in matters of trade, economic policy and recruitment to the All-India services. The same spirit of bargaining, based not on a deep social and ideological unity but on rational calculation of reciprocal sectional interests, underlay the Gandhi-Ali Brothers Hindu-Muslim *rapprochement* during the Khilafat agitation, which was hailed as the first India-wide cementing of Hindu and Muslim political interests. This was, however, mere strategy. There was no recognition here

of the claims of the larger loyalty of the two communities to the goal of Indian political independence or to the common spiritual message of an emancipated nation.

The deterioration of Hindu-Muslim relations has, of course, been speeded up by the Communal Award and the acceptance of separate electorates. Indian democracy, long before it has reached its goal of national self-determination and the planning of its constitution, is encumbered with a vicious principle of representation on the basis of castes and communities, a system unparalleled in the world in its opposition to the evolution of nationalism and of democracy itself. Representative government, introduced since the Communal Award, has become communal government. The welding of the two communities which had been going on silently in municipal, local and civic bodies, in educational work and in social service for the last few decades has suddenly been interrupted. Alike to Councils and to Assemblies, to Municipal and District Board meetings and to those of school committees people now come with stereotyped narrow ends and with truculent communal temper.

India's national movement is to-day unfortunately guided only by the politicians. They have tried and still are trying to check Hindu-Muslim divisiveness through pacts and bargains in the form of concessions, such as recruitment to the services on agreed communal ratios or seats in the Ministries or on Municipal and District Boards by agreements brought about through long-drawn-out astute compromises ; these pacts and compromises, however, only perpetuate and do not solve the problem. No spirit of bargaining can ever solve it. Unless the monopoly of leadership of the

politicians who have become saturated with the bargaining spirit is broken, there can be no solution.

Indian politics, still permeated by the middle-class outlook and dominated by the narrow consideration of securing a few more jobs for the middle-class unemployed among the different communities and castes in the process of Indianisation, must be superseded by the mass point of view of peasant and labourer in a national economic programme, which will cut athwart the middle-class cleavages. The communal problem obtains its leadership on the issue of educated unemployment. As soon as India concentrates on the larger and more imperative problem of the proletariat, whether Hindu or Muslim, small tenants, agricultural workers or industrial labourers, the issue will become national. The Congress should plan systematic and coördinated programmes of agrarian reform and of tenancy legislation, of debt redemption and the rehabilitation of credit, of liquidation of illiteracy and of rural uplift and for the protection and the welfare of labour. Eviction and expropriation from the land, rack-renting by the landlord and exploitation by the money-lender are the common lot of the rural masses. There is neither Hindu nor Muslim poverty. Infant mortality is not a communal but a national scourge. Thin gruel and a loin-cloth are national, not communal issues. Likewise a constructive economic programme, whether carried out by a responsible Ministry or preached in the villages, is bound to bring the two communities together on a common political platform and under a common leadership. In the Punjab and in Bengal, where the majority of Hindus are landlords and money-lenders

and the majority of the Muslims small tenants, debtors and agricultural labourers, the communal antagonism feeds the economic conflict of the classes. More imperative here is the development of a common economic front through a direct attack on the problems of permanent settlement, subletting, transfer of land, mortgages and indebtedness.

No politician can assume the leadership in this national economic programme in India unless he cherishes and develops a wide-minded social outlook. A Hindu politician cannot sincerely and successfully offer more food and raiment and better living to the Muslim peasant or the *pariah* serf unless and until he can share their poverty in their hitherto neglected social setting. Untouchability and unapproachability are curses which prevent the expansion of that social sympathy and good will, without which the economic rights of the have-not's cannot be transformed into moral rights and claims, commanding the devotion and the sacrifice of the upper directive classes for the benefit of the community.

Every educated Indian should be deemed a traitor and a rebel, who persists by word or deed in maintaining the barriers of untouchability against the depressed castes or of social separation against the Muslims. Every politician should regard it as his moral obligation not to be associated with any clubs, associations, schools, charities or services, which give preference to certain communities and castes and thus restrict civic consciousness in communal compartments. Without our politicians becoming large-minded social reformers, prepared to ride roughshod over the sacrosanct caste bias against untouchables and the ancient prejudice against family and social intercourse between Hindus

and Muslims, no economic programme of uplift can be sincerely worked out nor can it win the common allegiance of the masses.

The problem, therefore, has become too deep-rooted socially to be tackled by superficial pacts and concessions ; it needs a change of heart on the part of the politicians. That change of heart can come only from a religious idealism. Political bickerings can never disappear nor can social distrust and suspicion be set at rest unless by religion we can awaken or restore the soul of a mass politico-economic movement.

The present political crisis is similar to what faced India in the fourteenth century, when Muslim political power first consolidated itself at Delhi and many other cities and brisk conversion was going on, effected in different parts of the country by fear of the sword or by purchase. Hinduism, which had assimilated the Sakas, the Huns, and the other early immigrants into India, was now for the first time faced with a religion and a community which, because of superior political power and greater definiteness of scriptures and of ritual, successfully resisted its absorptive eclecticism.

From the twelfth to the sixteenth century, however, there arose many saints like Ramananda, Kabir and the Vaishnava leaders on the one hand and the Sufi mystics on the other, who in their ardent search for the unity of God brought together Hindus and Muhammadans, high and low castes, in a common worship of the Deity in which the context of the *Koran* and the tradition of the *Puranas* mingled on equal terms. It was an age when the inwardness of religious feeling arose above Hindu dogma and Muslim doctrine, and univer-

sal ideas, feelings and attitude were expressed by all the great popular mystics and saints of India. Kabir expressed the religious spirit of the times in the following words :—

“As in different ornaments of gold, the same gold is there, so also the different names of God—Shiva or Allah, Ram or Rahim, Karim or Keshav, Hari or Hazrat—refer to the same Being. Namaz and puja are two different aspects of the same salutation. You call upon the same God whether you have on your lips “Mahadev” or “Adam”. Inhabitants of the same soil, wherefore divide by labelling yourselves Hindus and Muslims?”

Throughout Northern India the *rapprochement* between Hinduism and Islam continued for several centuries, inspired by a series of Hindu saints and Muslim *fakirs* to whom royal princes as well as peasants owed allegiance. It was, however, in Bengal, when, under Afghan rule (the thirteenth to the sixteenth century), Pathan and Hindu both stood out against Moghul imperialism for the independence of the Prince, that religious reconciliation attained the greatest success, accompanied by the largest amount of freedom of social intercourse between upper-class Hindu and Pathan royal and noble families, and also between Hindu and Muslim rural masses. Marriages between Muslim and Hindu families were much more common in mediæval Bengal than anywhere else in India, while it is well known that the *Mahabharata* and the *Ramayana* were translated into Bengali from the Sanskrit under the authority of Nasrat Shah and Hussain Shah's General, Paragul Khan, and the *Bhagavata* at the instance of Sultan Shamsuddin Yusuf.

Many Muslims became devout Vaishnavas, beginning with Haridas, the disciple of Sri Chaitanya. It was at the

court of Hussain Shah that the strange hybrid worship of Satya-Pir was inaugurated. The worship of this “Pir” along with that of Manek Pir and Kalu Gazi is still popular in Hindu homes in Bengal. Such was the strength of the popular religious movement that even now Hindu and Muslim peasants bow to common gods and godlings presiding over famine, pestilence and flood, and there are religious sects whose gurus are Muslims or Hindus, with their following composed usually of religionists of the other community. The *Sahajiya*, *Darveshi* and other popular sects have kept alive an ardent catholicism to this day in the Bengal villages, in spite of the virus of communalism that has spread recently from the towns. It was in this catholic social and religious *milieu* that Akbar dreamed of welding India into unity through the Din Elahi.

But the acme of the search for universal religion was reached in India when Akbar, seated in the Ibadat Khana at Fatepur Sikri, made the famous proclamation of 1579, described as the Magna Charta of his reign. Before the general assembly which he had summoned he said :—

“For an empire ruled by one head it were a bad thing to have the members divided among themselves and at variance one with the other.... We ought therefore to bring all into one....not losing what is good in any religion, and each gaining from the other. So would honour be rendered to God, peace given to the peoples, and security to the Empire. Let all who are present voice their concerted opinion.”

Akbar's quest was that of the Sufis and the Hindu Sannyasis and he was encouraged in it by his friends Faizi and Abul Fazl and by that saintly recluse, Salim Chisti of Sikri. Akbar may have

gone out of his way to annoy the bigoted but he had his mystic visions off and on when he lived "behind a veil" and certainly he had the vision of a united India.

"No man was to build a mosque, or to repair those in existence; and later on mosques were actually destroyed; the slaughter of cows was forbidden, and for more than a hundred days in the year all India was to abstain from eating meat. For Akbar had accepted the Hindu doctrines of ahimsa to animals, and of the sanctity of the cow."

India did not listen to Akbar's proclamation. His dream of a unified divine faith for India was frustrated by the forces of history. In the present cultural crisis, when the political-minded Muslim is challenging the forces of modern education and democracy which have built up Indian nationhood and seeks to divide the country into innumerable Pakistans or "Ulsters" and to lead the people into interminable civil wars, we have to renew Akbar's baffled endeavours, not merely for social security and the unity of India but also for the rediscovery of the soul of religion amidst the present obscurantism and bigotry on the one hand, and superciliousness and cynicism on the other.

But the search for the divine faith which alone can deal successfully with the social and the political issue requires both individual striving and group organisation. It is essential now that all religious and semi-religious cultural and social-service associations, all institutions and units in India which believe at once

in the unity of God and the unity of the Indian people shall mobilise all their moral and material resources and come together for framing concerted plans of action. In the different focal points, whether universities or parishads, *sev-ashrams* or neighbourhood settlements, men of love and of sincerity should come together with the deliberate resolve to cleanse the ulcer of communalism and to eradicate it from the body politic and to organise a social and an economic reform movement irrespective of creeds and communities.

Where religion divides, the only antidote is a higher religion. It is difficult, however, to acquire and to practise this higher religion. But both its acquisition and its practice will become easier through the grouping of kindred sensitive and now lacerated minds, who as they deliberately practise the art of uniting themselves with fellow men, Hindus and Muslims, high caste or *harijan*, will develop the higher religion as the inspiration of patriotism, the balm of social conflict, and the *amritam* of the individual soul. I would crave the forbearance of the editor and the readers of THE ARYAN PATH for the following proposal: that they should gather together in a conference, discuss religious planning and establish a few religious and cultural units or centres comprising like-minded persons with the objectives mentioned, to grapple with what appears to be the most serious cultural as well as political crisis which has faced the country since the advent of British rule.

RADHAKAMAL MUKERJEE

"TAO TE CHING" : ITS PRACTICAL PHILOSOPHY

[Dr. Lionel Giles is a well-known authority on Chinese lore, whose numerous volumes have enriched the knowledge of the Western world about that country's ancient wisdom. A question may well be asked about our esteemed contributor's closing sentence : why should it be "hard to realize" that Lao Tzū taught what is regarded as the central message of Jesus Christ, supposed to have been delivered for the first time to humanity ? Is it not past time that Christendom shed the superstition that Jesus was the first advocate of the Golden Rule ? Not only Lao Tzū but his great contemporary the Buddha also taught the same doctrine. —Ed.]

The title which has been chosen for this article may seem strangely inapt, if not self-contradictory. For practical philosophy, if it means anything, is philosophy applied to active purposes, and we know what Lao Tzū thought of action in a general way. "Practise inaction", he said ; "occupy yourself with doing nothing. . . . Attain complete vacuity, and sedulously preserve a state of repose. . . . The Empire has ever been won by letting things take their course. He who must always be doing is unfit to obtain the Empire." However, we may evade this initial difficulty by interpreting the words less strictly as "philosophy applied to the general conduct of life". How far, then, is it possible or desirable to carry out Lao Tzū's precepts in daily life ? An answer suggests itself at once. Inasmuch as these precepts are mostly negative in character, all that is necessary is to abstain from doing things, and one cannot go far wrong. But Taoism is not quite so simple as that. In the first place, one soon discovers that the injunction to do nothing is not one that can be obeyed to the letter. Not only is it impossible to live without action, but life itself is in a certain sense synonymous with activity, while perpetual quiescence amounts to nothing else than death. Lao

Tzū was fond of coining paradoxes, but we cannot suppose he meant these to stand as universal rules of conduct. To insist on treating them as such and to go to absurd extremes in an effort to conform to the doctrine of inaction would have appeared to him just as forced and unnatural as the opposite course and therefore contrary to Tao. For, professing to base itself on the laws of Nature, Taoism must maintain an equipoise which prevents it from going too far in any direction.

What seems to have impressed Lao Tzū most forcibly when he contrasted human activities with the operation of natural laws was the excess of positive endeavour and the dearth of what Wordsworth calls "wise passiveness" in every department of life. He saw that the heavenly bodies completed their revolutions, that night followed day, that the moon waxed and waned, that plants flourished and decayed in their due seasons, without visible effort of any kind. The underlying motive power never showed itself, yet everything ran its appointed course smoothly, steadily and quietly. In human affairs, what a difference ! On every hand, violence was rife. Evil men were grasping at power and holding it by main force. Harsh laws extorted money from the

people and kept them in hopeless subjection. The death-penalty was inflicted for trifling offences, while starvation and misery stalked through the land. Even if the worst forms of cruelty were avoided, the lives of the poor were made intolerable by prying and meddling from above. All this, to Lao Tzū's thinking, sprang from man's itch to be doing something at all costs. If, as he almost came to believe, all doing was practically equivalent to wrong-doing, how much better to do nothing. If the complex machinery of civilized life and social relations could produce only widespread unhappiness, why not scrap it altogether? Away with so-called civilization! Let mankind revert to its primitive state of simplicity, following natural instincts rather than artificial laws. Government could then be reduced to a minimum, yet there need not be anarchy. So far from being eliminated entirely, the ruler plays an important part in Lao Tzū's scheme; but he must be nothing less than a Sage, whose wisdom will largely consist in keeping himself in the background and refraining from vexatious interference:—

"In the highest antiquity, the people did not know that they had rulers. In the next age, they loved and praised them. In the next, they feared them. In the next, they despised them. . . . So long as I do nothing (says the ruler), the people will work out their own reformation. So long as I love calm, the people will right themselves. If only I keep from meddling, the people will grow rich. If only I am free from desire, the people will come naturally back to simplicity."

Here we have the fundamental belief in the force of example which is so deeply ingrained in Chinese ethics, and which Lao Tzū appears to have held with the same almost pathetic intensity of conviction as Confucius himself. Al-

though the notion may have been overstressed by them, there is much more truth in it than is usually admitted by our modern theorists. It is certain, at any rate, that good government cannot in the long run be expected from bad men. Self-mastery must be attained by one who wishes to control others; self-cultivation by one who wishes to teach others.

Of course, in speaking of rulers and their subjects, Lao Tzū had in mind much smaller communities than the great and populous countries of to-day. China as he knew it had long ceased to be a unified empire; it was a congeries of more or less independent states, living uneasily side by side, and constantly encroaching on their neighbours' rights and territories. Lao Tzū's own ideal was "a little State with a small population, and not more than a hundred men available as soldiers". This clearly indicates little more than a village.

"There might still be boats and carriages, but no one would have occasion to ride in them. There might be weapons and armour, but no one would need to use them. I would have them return to the use of knotted cords (as an aid to memory, instead of writing). They should find their plain food sweet, their rough garments fine. They should be content with their homes, and happy in their simple ways."

Such a state of Arcadian innocence has been the dream of reformers and philosophers in every age, and Lao Tzū may have seen something not unlike it in the more remote village communities of China. But for the vast majority of the world's inhabitants it cannot ever have been a practicable mode of life, and every day, as time goes on, it becomes more hopeless to think of any

such return to a mythical Golden Age.

It is fairly obvious, then, that the *Tao Tê Ching* can provide us with no exact model for the conduct of life. No man can be a Taoist in the strictest sense, nor can a State be administered on purely Taoist principles. To a lesser degree this is true of most other systems of philosophy or religion; but Taoism seems to be peculiarly at variance with the facts and necessities of ordinary life. Pushed to its logical conclusion, it can but lead to stagnation more or less complete, to a paralysis of human faculties, to intellectual death. But the Chinese are remarkable for their robust common sense, and in adopting it as one of their "three religions" they never seriously contemplated the erection of a State system of quietism and *laissez-faire*. Syncretism is in their blood, and they were well content to be Confucianists, Buddhists and Taoists all at the same time. Certainly they felt that much of Lao Tzŭ's thought was too valuable to be allowed to perish.

With the gradual transformation of Taoism into a popular religion we are not concerned here. Alchemy and the quest for immortality, the practice of divination and the control of evil spirits, the canonization and worship of innumerable divinities, even the development of medical science (always closely associated with Taoism)—these things are remote indeed from the austere utterances of the *Tao Tê Ching*. In spite of the upgrowth of superstition, this treatise still remained a source of inspiration to which men might return again and again. If it did not provide a code of morals and social behaviour complete in itself, it was useful as a corrective, or an emollient, of other systems more adapted to the stern realities of a

workaday world. It supplied an element of idealism, even of poetry and romance, which was not to be found in Confucian writings, while its outlook on life was more carefree and joyous than that of Buddhism, with its insistence on suffering as the key-note of all existence.

In the course of time, Taoism tended to become identified in the popular imagination with hermits who had withdrawn from the troubles of the world to a life of stark simplicity in the mountains, or with bohemian coteries of artists and poets who, in the true Horatian spirit, filled the fleeting hours with wine and revelry. But the message of the *Tao Tê Ching* was not merely to these few. It was addressed to all who had ears to hear, and more especially to those in a position of authority. Thus, the ruler of a state is constantly reminded of his true place in the order of things. He must "make humility his base", and "wishing to be above the people, he must by his words put himself below them. For in this way, the people will not feel his weight". He must eschew luxury and self-indulgence, and make every effort to lighten his subjects' burden.

"Where the palaces are very splendid, there the fields will be very waste, and the granaries very empty.... The people starve because those above them devour too many taxes; they are difficult to govern because those above them are meddlesome; they are indifferent to death because those above them are too grossly absorbed in the pursuit of life."

The death-penalty is expressly condemned in these striking words:—

"There is always a Power that presides over the infliction of death. He who would take the place of this Power and himself inflict death is like a novice using the tools of a master-carpenter. Of those who use the tools of a master-

carpenter there are few who will not cut their own hands."

Lao Tzū lived in a period known to historians as that of "The Fighting States"; and his attitude to war is again uncompromising :—

"Weapons, however beautiful, are instruments of ill omen, hateful to all creatures. Therefore he who has Tao will have nothing to do with them.... There is no greater calamity than lightly engaging in war....Where troops have been quartered, brambles and thorns spring up. In the track of great armies there must follow lean years."

The final injunction to the ruler who successfully carries out this teaching is to seek no recognition for what he has done : "When your task is completed and fame has been achieved, then retire into the background ; for this is the way of Heaven." After he has conferred prosperity on the people, the means he has used should remain undivulged, so that they may say : "We have come to be as we are, naturally and of ourselves."

And what of the plain man who holds no official post but needs guidance too in his everyday life ? He will find in the *Tao Tê Ching* many sensible words of advice that he can accept without question, some also that may seem a little strange :—

"Be sparing of speech, and things will come right of themselves....Keep the mouth shut, close the gateways of sense, and as long as you live you will have no trouble. Open your lips and push your affairs, and you will not be safe to the end of your days....Those who know do not speak ; those who speak do not know."

We see that Lao Tzū anticipated Carlyle in preaching the gospel of si-

lence. He also set great store by the virtues of gentleness and humility :—

"Gentleness brings victory to him who attacks, and safety to him who defends. Those whom Heaven would save, it fences round with gentleness....There is nothing in the world more soft and weak than water, yet for attacking things that are hard and strong there is nothing that surpasses it....The soft overcomes the hard, the weak overcomes the strong. There is no one in the world but knows this truth, and no one who can put it into practice.... Keep behind, and you shall be put in front....He that humbles himself shall be preserved entire....Goodness strives not, and therefore it is not rebuked."

But it is in dealing with the problem of evil, and especially in his reaction to wickedness in other men, that Lao Tzū broke entirely new ground and must have incurred sharp criticism from his contemporaries. "Even if a man is bad", he said, "how can it be right to cast him off?...Requite injury with kindness." And again : "To the good I would be good ; to the not-good I would also be good, in order to make them good." In another saying, one of the most arresting in the whole of the *Tao Tê Ching*, he enlarges upon the same theme :—

"Among men, reject none ; among things, reject nothing. This is called comprehensive intelligence. The good man is the bad man's teacher ; the bad man is the material upon which the good man works. If the one does not value his teacher, if the other does not love his material, then despite their sagacity they must go far astray. This is a mystery of great import."

It is hard to realise that such words were spoken several centuries before the Christian era.

DEVOTION—MEDITATION—ACTION

[This is the seventh in the series of studies on the *Gita* by Professor D. S. Sarma, the first of which appeared in our January number.—Ed.]

It may be said that most men have no special aptitude of any kind and that their sphere of work is determined only by chance or accident. Has the gospel of Svadharma no message for them? The *Gita* makes no distinction between Svadharma and Svakarma. If nature imposes no obligations on us, habit, which is rightly called the second nature, does. What we are accustomed to doing every day in the profession we have entered—our daily round of duties in our office or our shop—may be made the basis of our Karma Yoga as easily as the special gifts of mathematical or musical genius. We shall be judged not by the work we do, but by the way in which we do the work given to us. It is better to work in a small place with a large heart than to work in a large place with a small heart. Karma Yoga can illumine a hovel as well as a palace. The smaller the place probably the more intense is the illumination. The *Gita* says in an oft-quoted verse :—

“All works with no exception culminate in Jnana.” (IV. 33)

But Karma Yoga can be satisfactorily performed only by those who cultivate the habit of contemplation and prayer and seek the help of God in controlling their desires and resisting the temptations that beset their path. The *Gita* therefore advises us to retire now and then into solitude to collect our thoughts and to concentrate our minds on the Supreme Spirit. The Dhyana Yoga that it recommends is quite simple and natural, unlike the elaborate technical Yoga later systematised by Patanjali in

his *Yoga Sutras*.

“Renouncing entirely all the desires born of imagination and restraining with his mind all the senses on every side, a man should gain tranquillity little by little and with a steadfast purpose concentrate his mind on the Spirit and think of nothing else. Whatsoever makes the wavering and fickle mind wander away—it should be withdrawn from that and brought back to the control of the Spirit. For Supreme Happiness comes to the Yogin whose mind is at rest, whose passions are composed and who is pure and has become one with God.” (VI. 24-27)

Similarly the *bhakti* or devotion to God that the *Gita* recommends is not the excessive emotionalism of the later Bhakti schools. There is no trace of exaggeration about it. It is in healthy contact with practical life and is calculated to lead the worshipper on his path to the knowledge of the Supreme Reality. Karma and Bhakti in the *Gita* supplement each other. There is no question of which is the more important of the two—the disinterested performance of duty or the seeking for the Grace of God through meditation and prayer. The two go side by side. The more we seek the Grace of God the more eager do we become to carry out His will.

Again the Bhakti that is taught in the *Gita* is a progressive feeling. With His usual catholicity Krishna recognises all forms of worship—the worship of the spirits, the worship of the gods, the worship of the personal Iswara and the worship of the impersonal Brahman. He points out that it is man's own nature or capacity that determines his particular

form of worship. All forms are acceptable to God as they are only His forms and He is behind them all. But He sends His grace in proportion to the quality of worship that is offered. The purer the worship the fuller is the Grace. As the worship of the gods and the spirits produces only limited results, Krishna calls upon all to progress towards the worship of the One Ruler of the Universe—a pure monotheistic worship. And as for the worship of God as personal Ruler or as the impersonal omnipresent Spirit, he says that it makes no difference at all, only the latter is a more difficult path for men as they are constituted in this world. The verses to be studied in this connection are these :—

“Men in whom goodness prevails worship the gods, men in whom passion prevails worship demi-gods and demons and others in whom dullness prevails worship the spirits and ghosts.” (XVII. 4)

“Those who worship the gods go to the gods, those who worship the manes go to the manes, those who worship the spirits go to the spirits and those who worship me come unto me.” (IX. 25)

“Whatever may be the form which each devotee seeks to worship with faith—in that form alone do I make his faith steadfast.

“Possessed of the faith he worships that form and his desires are fulfilled, granted in fact by me alone.” (VII. 21 and 22)

“Even those who worship the other gods and are endowed with faith worship me alone, O Arjuna, though in the wrong way.

“For I am the enjoyer and the lord of all kinds of worship. But these men do not know my real nature. Hence they fall.” (IX. 23 and 24)

“Those who have fixed their minds on me and who, ever steadfast and possessed of supreme faith, worship me—them do I consider perfect in Yoga.

“But those who worship the Imperishable, the Ineffable, the Unmanifested, the Incomprehensible... they also come to me.

“The difficulty of those whose minds are set on the Unmanifested is greater, for the goal of the Unmanifested is harder for the embodied to reach.” (XII. 2-5)

Having thus fixed the best form of worship, the *Gita* points out the successive steps by which one can reach the goal of Bhakti, namely, life in God. In the following verses the goal is given in the first verse and the way is then traced backwards to the early stage of Karma Yoga :—

“Fix thy mind on me alone, let thy thoughts rest in me. And in me alone wilt thou live hereafter. Of this there is no doubt.

“If thou art not able to fix thy mind on me, O Arjuna, then seek to reach me by the practice of concentration.

“If thou art not able even to practise concentration of mind then devote thyself to my service. For even by doing service to me thou canst reach perfection. If thou art not able to do even this, then give up the fruit of all thy actions, seeking refuge in me, with thy mind subdued.” (XII. 8-11)

In other words, the ordinary duties of life discharged in a selfless spirit, religious works of devotion, exercises in meditation and unwavering concentration are the steps that lead one to the fullness of spiritual life in God. To those who try to tread this path and seek his help Krishna gives an assurance in resounding verses which have been a source of consolation to many a humble traveller through all the ages :—

“Even if the most sinful man worships me and worships no other he must be regarded as righteous, for he has decided aright.

“He soon becomes righteous and obtains lasting peace. Proclaim it

boldly, O Arjuna, that my devotee never perishes." (IX. 30 and 31)

This assurance is given to one and all without any distinction. The only qualification that is required is an attempt on the part of men to turn towards God and seek His help. The moment this is done He whom the *Gita* describes as the Lord of all the worlds and the Friend of all creatures comes to dwell in their hearts out of His infinite compassion and "dispels the darkness born of ignorance by the shining lamp of wisdom". These are not empty words. Every one who has made the attempt knows how mysteriously and in what strange ways light has come to him. He knows how often in his ignorance he has asked for a stone and bread has been given to him. He knows how the Helper has taken him by the hand ever since he trusted Him and has led him safely through the difficult and anxious moments in life; how sometimes he ungratefully forgot Him when he emerged out of the darkness, but soon memory stung him and he fell prostrate on the earth; and a thousand other things which make him say from his own experience that the following words of Krishna are literally true :—

"Fixing thy thought on me thou shalt surmount every difficulty by my grace." (XVIII. 58)

Grace is open to all. There are no distinctions here of caste or creed or sex. It is one of the glories of the Bhagavata theism founded by Krishna that it does away with all the old restrictions enforced by the orthodox teachers of the Veda. Speaking particularly of caste and sex disqualifications the Teacher says :—

"Those who take refuge in me, O Arjuna, though they are of the lowest birth for their past sins—be they women or Vaisyas or Sudras—even they attain to the highest state." (IX. 32)

It is not according to caste or creed or sex that Krishna classifies his worshippers, but according to the aims of their worship :—

"Four types of righteous men worship me, O Arjuna—the man in distress, the man who wishes to learn, the man who has an object to gain and the man of knowledge.

"Of these the man of knowledge who has his devotion centred in One and who is ever attuned is the best. For supremely dear am I to the man of knowledge and he is dear to me.

"Great indeed are all of them. But the man of knowledge—I deem him to be myself. For being perfectly poised in mind he resorts to me alone as the highest way." (VII. 16-18)

Thus according to Krishna the man of the highest knowledge is also the man of the highest devotion. There is no distinction between the highest Jnana and the highest Bhakti. In the lower stages they strengthen one another, but in the end they form one ineffable experience. Accordingly the Master never belittles Jnana as some of the later teachers of Bhakti do. On the other hand, though the final word in the *Gita* is, as we shall see, one of Bhakti and Prapatti, that is, love and self-surrender, Krishna repeatedly says that Bhakti leads to Jnana, that Love of God leads to a vision of Him :—

"By devotion he knows me, knows me in truth, what I am and who I am. Then having known me in truth he forthwith enters into me." (XVIII. 55)

And after the miraculous transfiguration, in which Arjuna was privileged to see Krishna not as his friend and charioteer but as a cosmic being enveloping all creation as an awful dispenser of life and death, Krishna says :—

"Neither by the Vedas, nor by austerities, nor by alms-giving nor yet by sacrifice can I be seen in the form in which thou hast seen me now.

"But by devotion to me alone may I thus be known, truly seen and entered into, O Arjuna." (XI. 53 and 54)

D. S. SARMA

HISTORY AND THE PRESENT

A THEOSOPHICAL SURVEY OF HISTORIOGRAPHY

[Gordon H. Clough graduated from the University of California last year, specialising in Historiography. In this article he surveys the field in the light of Theosophy.—Ed.]

Why do men study history? It is because they seek something in knowledge of the past that may be useful in the present. There are scholars for whom the study of ancient civilizations and customs is a pleasing intellectual hobby; others search the political and economic events of previous times as verification for pre-selected principles designed to guide the present social order. Most modern historians belong to one of these two groups, and herein, perhaps, lies the secret of a declining interest in history on the part of the general public. Few but book-worms care to read "original research" on the fish-hooks used by Easter Islanders in the tenth century. Few have any confidence in the conclusions of economic and political historians whose predictions for the immediate present have woefully miscarried; nor is there much help to the vital experiences of daily living in such treatises. A growing suspicion is afloat—a suspicion that history is not of much use after all.

It is not fair, however, to place the blame upon "history" itself, for if in its broadest sense history comprehends the sum total of human experience, an unfolded present, all values must fall within its scope. The fault lies, not in the irrelevance of past to present, but in the way we study the past—in the limitations of our present perspectives and abilities. What we see in past history reflects our present bias. As Carl Becker has said, "The specious

present is always with us." Our selection of the historical problems which we think should be studied reveals our present scales of values—the kind of things we think important—and hence discloses philosophical positions as well. In the words of John Dewey, "all history is necessarily written from the standpoint of the present, and is in an inescapable sense the history not only of the present, but of that which is contemporaneously judged to be important in the present."

And what is judged important in the present? A study of environment on the assumption that man's present nature is due to natural and economic conditions and changes, rather than to self-induced moral or spiritual change. The historian who preaches environmental determinism is a philosophical materialist. What he has to say of spiritual and moral values is entirely superficial, since as a philosopher he gives priority to matter. His conclusions should be valid only for those who share his philosophical position, yet the pressure of popular materialism has convinced many that judgments in matters of the spirit and of morals are the work of the scientific historian.

Modern historians, while subject to this prejudicial view, have none the less tried to make history more meaningful. It is as though they had asked the question, "What does history mean to be about?" and then attempted to launch it upon a more profitable career. These workers have sought to discover the

"sociological forces" which mould the external forms of social, economic, and political institutions; digging deeper than their predecessors into the process of historical causation, they announce that the culture, the literature, and the way of living of the common man have been the fundamental causes behind human events. This movement has been loosely called "the new history", a term made popular by James Harvey Robinson. It is a scholarly reaction to the view of the English historian Seeley, who remarked that "history is nothing but past politics". Crane Brinton, writing in *The American Scholar* (Spring 1939), thus explains what may be termed the philosophical background of many of the "new historians":—

"Robinson, his friends and disciples were all 'progressives', greatly influenced by the hopeful liberal socialism of such pre-war figures as H. G. Wells and Bernard Shaw. They were in our native phrase good Jeffersonians and came naturally by their interest in the common man. But they also held that if you could somehow get to understand the *whole* of the past of a society like ours, learn just how all the stupidities, the superstitions, the inequalities and the other defects we see all about us came to be, you could then take sensible measures to improve matters."

Two elements have emerged from this approach to history, first, a recognition of the importance of the culture of the masses in determining the development of civilization, and second, an emphasis upon the economic factors in this development. Here the followers of Robinson join hands with the economic determinists. Both reflect and express the frame of reference of empirical science. Hence it is impossible for such scholars to understand the "whole" of the past when they emphasize economic and en-

vironmental factors at the expense of those which are more vitally important—moral and spiritual values.

Perhaps the most valuable discovery of the new historians has been the fact that in a given period prevailing beliefs determine the ideas of all but the most exceptional thinkers. And this, indeed, is no new "discovery". Hegel, a historian of quite other views, remarked that "every philosophy belongs to its age, and is subject to its limitations." Modern appreciation of this truth is expressed in the popularity of the phrase "climate of opinion", which received its latest currency at the hands of Alfred North Whitehead, the eminent philosopher and mathematician. But Dr. Whitehead did not invent the phrase; he borrowed it from John Glanvil, an English writer of the seventeenth century, friend and admirer of Dr. Henry More, the Cambridge Platonist. In *The Vanity of Dogmatizing*, a noble appeal for free thought, for intellectual humility and for experimental science, Glanvil wrote:—

"... they that never peep'd beyond the common belief in which their ease understandings were at first indoctrinated, are indubitably assur'd of the Truth, and comparative excellency of their receptions... the larger Souls, that have travail'd the divers *Climates of Opinions*, are more cautious in their resolves, and more sparing to determine."

The clear perspective of a "mystical" writer, it seems, becomes acceptable only when echoed by a "scientific" philosopher.

The "scientific" historian is limited by his philosophical environment, the "climate of opinion", which suggests that all problems of ethics must be dealt with as problems of habit and custom. "He consistently evades the historical fact

that the moral problem—that of evaluating conduct as good or evil—is the vital issue of every age. As W. MacNeale Dixon says in *The Human Situation*, "We know more than ever was known, and are convinced that we know nothing of what we most wish to know." "Scientific" sociologists and historians ignore the questions about which we "most wish to know".

Another example of the inadequacy of the materialistic interpretation of history is available in the recent writings of Harry Elmer Barnes. Dr. Barnes has been producing bulky volumes on the slightest provocation for many years. In his latest volumes, *Social Thought from Lore to Science* and *Society in Transition*, Dr. Barnes lays the blame for the precarious condition of modern civilization on our general failure to view the life of human beings realistically, which means, in his view, materialistically. R. L. Duffus, reviewing *Society in Transition* for the *New York Times*, exposes Dr. Barnes's faith in the materialistic conceptions of popular science :—

"He (Barnes) traces the effect of the industrial revolution, and the rise of scientific thinking, briefly but competently. The statement of the theme reveals our author as accepting the mechanistic implications of modern biology, dispensing with the doctrine of 'free-will', concerned with the 'social lag' which keeps our thinking and our institutions so far behind our knowledge."

In *Social Thought from Lore to Science* Dr. Barnes presents the view that once we are well rid of philosophical speculation, or "lore", realistic thinking will produce answers to our social questions. He places his trust in "analytical discursive reasoning". Yet as Arthur Salz says in a comment on this work in *The Philosophical Review* (May 1939) :—

"Men seem to be prompted by examples and patterns rather than by argument and advocacy. The ferment of mysticism seems to be indispensable for making the social dough rise."

Now we come to the practical crux of the question : Whence this "mysticism" ? If there is more to man than matter—if there is a man of mind and spirit evolving through the physical, then the forces behind the development of history must be dominantly intellectual and spiritual—a possibility which materialism refuses to consider. Further, if this is a metaphysical rather than a physical world, only knowledge transcending physical experience can answer the question : "What constitutes true morality ?" If man be known as a spiritual being, then his actions can be evaluated in terms of their consonance with the objective of soul evolution.

Philosophers are not oblivious to the need for a moral standard in critical history, but feel this must be sought in compilations of tribal custom and similar anthropological and sociological research. This involves history in a relativistic circle. Ernest Troeltsch, foremost of recent German historiographers, speaks of the limitations of empirical studies of morals :—

"The great obstacle to this procedure lies in the fact that ethics itself must derive its knowledge of values from the facts of history, and can furnish nothing more than a critical delimitation and adjustment of those values. We are thus confronted with a logical circle : we must interpret history by the degree in which it approximates to ethical values, and at the same time we must derive those ethical values from history."

The only escape from this "circle" lies in recognition of the fact that history must take its ethical principles from moral philosophy, and not hope to dis-

cover them by induction. Then to have ethical value, history must illuminate right principles of conduct by specific examples. In the words of Fontenelle, a historian and philosopher of the eighteenth century :—

“History is good for nothing if it be not united to morality.... It is certain that one may know all that man did and still be ignorant of man himself.”

Two years ago Dr. Hutchins of the University of Chicago pointed to the need of drawing moral conclusions from historical research. This is also the view of Dr. Arthur O. Lovejoy. In a recent issue of the *Journal of Philosophy* (August 31, 1939) he says :—

“Historiography in general is, and should be relevant to *one* present problem, but to one that is present only in the sense that it is perennial. The historian's, and especially the intellectual historian's, general and perennial problem is the problem of human nature and human behaviour.”

Appreciation of the moral content of history leads naturally to the search for a standard. To know which are the “good” circumstances and events, we need a measure of goodness. There is only one desideratum agreed upon by all those who are concerned with the moral aspects of history, and that is the general welfare. What, then, is “good” for mankind?

According to scientific materialism, the “good things of life” are to be found principally in satisfying the variable combinations of urges for sex, food and shelter. Each individual is adapted to seek his enjoyment differently, and often at the expense of some one else, because of a law called the struggle for survival. From this standpoint, how unjust, even stupid, to pass moral judgments on biological automatons who have fought

bloody wars to satisfy natural urges, or because, perhaps, nature short-changed them in the matter of a certain gland secretion! No moral interpretation of history is possible from such a basis. However well-intentioned, historical writers can but sketch the framework of what moral history must include, for they cannot write it until they adopt a fundamentally different attitude concerning the nature of man and the enduring significance of his acts in the moral development of soul. For instance, there can be no physical explanation for the forgetfulness of self that betokens true altruism and brings the greatest benefits to humanity. How can there be any real history while scientific method ignores what materialism fails to explain? The sociological historians hope that individuals may be brought to act in behalf of the “total situation”—the whole of mankind—but on what ground do they expect a purely physical creature to strive for this spiritual ideal?

Let us turn to a less barren source than doctrinaire materialism. Surely some historians have realized that there are other forces than the physical in the drama of human destiny! Hegel, despite short-sighted applications of his principles, saw the law of cyclic change working in the development of civilizations; and while the full import of Karma remained for him “dark and inscrutable”, since he recognized but one aspect of this law, he nevertheless found in *Spirit* or *Idea* the primal cause which unfolds its potentialities through changing forms. This idea is further developed by Ernest Troeltsch :—

“Each historical phenomenon is to be estimated by reference only to that degree of approximation to the Idea which is set before it and is possible to it. In

this way every epoch has a relative justification, though it must, at the same time, be judged in the light of an absolute end. This shows the necessary relativity of the philosophy of history, and yet makes it possible that the relative shall appear to be included in the movement towards the absolute. The absolute *is* the relative, yet not fully and finally in it, but always pressing towards fresh forms of self-expression, and so effecting the mutual criticism of its relative individualizations—such is the last word of the philosophy of history.”

The Theosophical view of history follows naturally from such a formulation. The Absolute in man is spirit, pressing to fresh forms of self-expression through the mental nature, the psychical nature and the physical. Every intelligent form of whatever degree contains the essence of this same spirit, which is simply the power to unfold. The purpose of evolution on earth is the acquirement of soul experience—an ever deeper awakening to the interdependence of all sentient life. Through his various instruments, man may contact all degrees of manifested intelligence and influence them to a higher evolution of their own. When this continuing spiritual being, far older than any form he may temporarily inhabit, realizes his responsibility to the whole of evolution, he becomes one of those great lovers of humanity whose unselfish achievements mark the path of history. It is indeed philosophical ideas that have been the rulers of the world. Economic, political and social difficulties are all

traceable to the egocentricity of human beings. Man is influenced to act according to his concept of self, and by the extent of his perception of interrelationship with other selves. Recognition of physical brotherhood must spring from the perception of the identity of spirit, wherever present, and the nature of its unfoldment through an infinite evolution governed by the inherent law of interdependence. The Theosophist points to Karma and Reincarnation as the truly “revolutionary ideas” that may stem the present destruction of men, nations and ideals. In the words of a great Theosophist, William Q. Judge, “The self-compelling basis for right ethics is found in these and no other doctrines.”

Theosophy, under whatever guise presented, has been behind all movements that have been conceived to help the development of spiritual man. The future course of human events depends primarily on recognition by an enduring man of an enduring universe, in which he is the causative agent. To recognize those bases of action that have worked detriment in the past, to understand something of that vast sweep which the whole of history represents, means devotion to philosophy. This philosophy may rule the world or it may continue to be subordinate to the level of contemporary prejudice. The choice is with those who possess the knowledge of *all* the forces in history.

GORDON H. CLOUGH

FREUD ON THE FUTURE OF RELIGION

[Dr. Satishchandra Chatterjee, M. A., Ph. D., is lecturer in philosophy at the Calcutta University.—Ed.]

Of all the attempts made to discredit religion in modern times that of the late Professor Sigmund Freud was the most subtle and astounding. The science of psychoanalysis, primarily meant for the cure of neurotic patients, he brought to bear on religion in the attempt to expose it as an illusion. By religion Professor Freud meant monotheism as it was established among the Jewish people and continued into Christianity. It was in totemism that he found the earliest appearance of religion in the history of mankind. From this earliest form religion had developed into polytheism with its belief in many gods, and the next step in its development had led to monotheism. This had been brought about by the concentration of the many gods of antiquity into the one Divine Being. Religion thus consisted of the dogmas that God was an omnipotent and omniscient being, the creator and the moral governor of the world, and that he in the end ordered everything for good. The dogmas of religion had no foundation in experience and reason. Yet religion had a powerful sway over mankind. Religious ideas were just those which fulfilled the oldest and strongest wishes of mankind. The sense of infantile helplessness aroused the need for protection which the father provided; the helplessness of the human race before the pitiless forces of nature made it necessary to cling to belief in the existence of an Almighty Father. Religion was an illusion in the sense that wish-fulfilment was the main factor in its motivation. Further, the

Omnipotent God developed was a revival of the one and only Father Deity worshipped by primitive races. Religion was a return of the repressed or forgotten past. Like every memory returning from the forgotten past, religion produced the strongest influence on mankind and put forward an irresistible claim to belief. Religion was thus an obsessional neurosis of mankind, a delusion of humanity. It would pass away in time with the establishment of the reign of reason in man's life.¹

With due respect to Professor Freud I must say that he was a bold but false prophet of religion. His prophecy about the future of religion was based on certain false assumptions and vitiated by a fundamental misconception. He arbitrarily took religion to consist of certain dogmas or doctrines of Christian theology and identified it with monotheism. But it is by no means true to say that all religions are monotheistic in his sense of the word. There are some religions which are not theistic in any sense, e.g., Buddhism, Jainism and Advaita-Vedāntism. So far as these godless religions are concerned, Professor Freud's theory has no application, since none of them can be characterised as a Father religion or a Son religion. None the less they are religions, because they represent an attitude to life which is distinct from all other attitudes, moral, æsthetic or secular.

Further, when by religion Professor Freud understood certain dogmas, he ignored the very essence of religion. Re-

¹ See Freud's *The Future of an Illusion* and *Moses and Monotheism*.

ligion is not so much a way of believing as a way of living and experiencing. To be religious is not to hold certain views about external or internal reality, but to experience and to live the life of the spirit in us. All religions of the world agree in holding fast to the belief in spirit. Even totemism is no exception. The totem is an object of worship because the ancestor is believed to live in it as the protecting spirit of the clan. As Dr. Bowman has pointed out, "Totemism acquires its significance entirely from a belief in the spirits of the totemic object".¹

How the belief in spirit could arise in the life of primitive peoples Professor Freud has not explained; rather he has seemed to take it for granted. The belief in spirit can be properly explained only if we admit some experience of spiritual reality in the life of primitive man, however vague and imperfect it may be. Given the belief in and, by implication, the experience of spirit, we can understand the development of religion from totemism or animism through polytheism to monotheism. That in the course of this development man made gods or God in his own image and to fulfil his strongest wishes we need not deny. It was the most natural thing for man to do. Some trace of anthropomorphism may be found in all the spheres of man's intellectual activity. The natural sciences had their beginning in what we now call magic, and even to-day they continue to be inspired by man's hopes and aspirations. It may even be that nature itself is made by man to meet the needs of his practical life. It is no wonder, therefore, that different religious ideas should reflect different human motives and serve different human interests.

All these, however, constitute not the essence but the accidents of religion; they belong to its outer garb and not to its inner life. Religious dogmas and doctrines, rites and ceremonies, customs and institutions may change, cease to function, and eventually cease to be. Man may outgrow the necessity of a theistic or monotheistic religion with its Father God, Mother God or Son God. But the religion of spirit, which arises out of the experience of spiritual reality, may be expected to survive particular forms of religion like totemism, polytheism and monotheism. It was not man's helplessness and selfish desire of protection that first impelled him to fabricate a world of religious illusions. Rather, it is the belief in spirit as the inspiring principle of the body that is the real source of all religion.

With the imperfect knowledge about self and the world with which it began its career in prehistoric times, the human race was apt to confuse the spirit with physical things and living bodies. Even at the present day ordinary science and philosophy have not enabled man to unravel the mystery of spiritual life and to demonstrate the existence of spirit as a superphysical reality. They either leave us in doubt about the reality of spirit or offer certain misleading conceptions of it as identical with body, brain or mind. What is necessary for the attainment of indubitable knowledge about spiritual reality is direct experience of it, just as sense experience is necessary for certain knowledge about physical reality. But direct experience of spiritual reality is possible only for those who are sufficiently determined and prepared to undergo the necessary discipline of mind and

¹ See A. A. Bowman, *Studies in the Philosophy of Religion*, Vol. 1, p. 99.

body. It is easy to see that a religion based on the difficult course of self-purification and self-control must be limited to a small number of gifted individuals who are pure in heart and penetrating in insight. A critical and comprehensive study of religious history seems to show that the development of religion is in

the direction of an individualistic religion of spirit. Possibly the future of religion will be some kind of mysticism which is securely based on the bed-rock of genuine spiritual experience and is free alike from the ordinary dogmas of religion and the bitter conflicts of religious creeds.

S. C. CHATTERJEE

RESCUE THE PERISHING

Through the waiting-room of the Grand
Central Station

A shabby little Negro walked whistling.

His hat was shapeless, his coat was ragged
and stained, one shoulder was lower
than the other.

The slanting rays of the late afternoon
sun streamed through the great
windows in huge bars of gold.

All around him was the glory of science,
the splendour of wealth, the
grandeur of power.

He was whistling :

"Rescue the perishing,
Care for the dying."

Perishing ?

A people who can build swift trains
And railway stations like cathedrals—
but far more wonderful ?

Dying ?

Here is life,
Movement, straining forward, tension,
work, and the proof of achievement.

But the science that built the trains and
the station

And all the other wonders of the city
Has built cannon and high explosive shells
That would make the whole city in a few
minutes a mass of crumbled
masonry and twisted steel

And blood and agony ;

And gas that can choke soldiers and
workers, fathers and mothers, and
even little babies.

That isn't something far away,
Something that can never happen to us.
It may leap upon us any day.

"Rescue the perishing,
Care for the dying.
Tell them of Jesus
The mighty to save."

Did the shabby little Negro know a secret
That was not built into the Grand Central
Station,

That scientists and politicians, financiers,
smart writers, and big shots of
every kind have missed ?

WILLIAM H. ROBERTS

ESCAPISM

[In this article Miss R. E. Bruce, author of *How to Live Vitrally*, makes an appeal for the restoration of harmony to a discordant world. The only "escape" lies through knowledge and understanding. Readers familiar with the Eastern doctrine of Karma will recognize it in the solution Miss Bruce has suggested.—Ed.]

The majority of mankind seem to spend most of their lives in trying to escape from evil. During the last few years this tendency has become much more marked. In academic terms, it is called "the philosophy of escapism".

The crisis of September 1938 drove millions to drink, to drugs, to theatres, to the cinema and, in many cases, to suicide. The evil thing was too big for them. They sought escape.

But there is no escape. Evil will find man out no matter where he is, if his conduct has been such as to bring evil upon him. For the world is made up of these two opposites, good and evil—not of good alone, as some idealists think, nor of evil alone, as some cynics believe—and man attracts to himself the one or the other as the magnet attracts the needle. But this does not mean that man should endure evil. The choice of good or evil lies in his own hands, to choose at his own discretion. For it is he himself who makes his destiny and not the malignant or kind fate of his fancy.

When man meets the difficulties of life—whether these difficulties be personal or universal—by running away from them, they accumulate at greater speed and with more disastrous force.

It was the policy of escapism on the part of those who rule which brought about the crisis of 1938. For escapism and defeatism are synonymous terms. If man will but face up to his present problems, however difficult they may be, and do his best to solve them, the future

must and will become progressively easier to meet. But if, as so conspicuously in world policies of recent years, he shelves the difficulty in the senile, cowardly hope that events will finally sort themselves out successfully, he is merely trying to escape from his troubles and leaving them to the hopeless prospect of a degenerative fate.

For whether man likes it or not, the laws of nature cannot be changed, and one such law is that an eternal inertia lies at the root of inanimate things, which living matter, and man especially, alone has power to move. This inertia is of an evil nature, because it is lacking in vitality and vibration. It is, in fact, negative and "dead". Among material things, all dead matter putrefies and becomes nauseous and inimical to life, and the process is the same with immaterial things. That which is inert is dead, and that which is dead becomes putrid and kills life.

A situation which is not faced and solved with courage and decision, however skilfully the avoidance of it may be hidden, becomes first negative and inert, then "dead", and finally active in a negative and destructive way and so poisonous to human life.

That which does not grow deteriorates. That which is not constructively active above, becomes destructively active below.

"Fortune favours the brave", holds a deep and subtle truth beneath its casual phrasing. The servant who feared

to lose his talent and so to incur displeasure and punishment tied it up in a napkin and eventually met his master's wrath. Those who had the courage to go to meet the dangers of the world and who used their talents to the utmost advantage received praise and reward.

Man is only now beginning to realise fully that he reaps exactly as he sows. The knowledge of this affrights him, without always leading him to a solution. But the call to "live dangerously" was never more clear and insistent than it is to-day. "Safety First" has become the most dangerous of slogans, the most murderous and suicidal of policies, a thousand times more so than in the ordinary eventless days that now seem so incredibly remote.

Man attracts to himself the positive (good) side of the world or the negative (evil) side of life by his own courage or cowardice.

Physical courage is at once the most spectacular and the most widespread, but, as its name implies, it is courage on the lowest of the three planes of being. Mental and spiritual courage is at once less ostentatious and infinitely more rare. The latter is the courage that is never daunted by a situation and never runs away from it, "hoping for the best"—as if "the best" could possibly come about from inert matter in a neutral condition without some help from man! It is that contrary state of active being and acting which brings the best into manifestation. The stream of evil is deflected from man's path so that even he himself is astonished at his escape.

Alternatively, if through previous mistakes and wrong-doing of his own, the evil materialises into its negative, putrid expression, man can minimise the shock of its advance by facing up to it fear-

lessly. He can rise above it, as though he were in a great flood in which, if he stood firmly on a rock, the rushing waters would merely bathe his feet. Then, as the flood recedes, he can wend his way back to the safety of the shore. The floods are beaten. But he has had to face them first, to stand up to all the violence of their assault, before that violence could be subdued and overcome.

The first essential towards overcoming evil is for man to believe, in the profoundest depths of his mind and heart, that no harm can by any possibility come to him, because all things come from God, and God creates good alone.

By believing in evil man creates it and endows it with fictitious power. For we must never lose sight of the fact that all evil is of man's own making. No evil creation is possible to God. But nothing good is impossible to God. It is only man who sets limitations to His power, and by believing in evil, first causes and then increases it.

To conquer evil, man must first understand its fundamental cause and nature. Evil is the result of ignorance of and opposition to natural laws. The way of escape is not through ignorance, but through knowledge and understanding.

Piscean man, that is, man in his material state, can comprehend the light of good only by passing through the darkness of evil. It is for him to make that period of darkness long or short, as he wills.

The relation of the above remarks to the present world situation is obvious. It is only when man understands the reason for his sorrows that he can rise above them into the clearer, purer air of happiness. There are many signs to-day that man at last appreciates, to a great extent, the reason for all the great accen-

tuation of evils that has come upon him. He begins to realize, however dimly, that the selfish, personal attitude is not the right one, not only towards others, but also towards himself. Success in that direction could last only for a short time, and that time has already passed. He is crushed down by the evil results of his own self-seeking, and his realization of that fact is the first step towards improvement in his conditions.

All suffering, whether of nations or of individuals, is brought about by the breaking of natural laws. Man suffers from racial wrongs as well as for individual ones. Of this the Great War was a striking example. The fate of every nation is carved out by its predominant thoughts and actions. Where the balance

is greatly depressed on the side of destructive thought and attachment to material things, these evils, when grown to maturity, bring about wholesale catastrophe, in which the seemingly innocent are apparently sacrificed with the guilty.

To restore harmony to a discordant world, no more is needed than to think and to act harmoniously in every single thing, and to inspire others to do the same; to stand up and support that which we know to be right, no matter how great are the odds against us, and to help others to do likewise. This is to "live dangerously", for at times it requires a greater courage than it seems we could possibly possess. But it is the only way towards a conquest of our national and universal difficulties.

R. E. BRUCE

A twenty-year-old coloured man named Frederick O'Corra, by trade a riveter, and living at 26, Fernleaf Street, Moss Side, Manchester, told the Lancashire Conscientious Objectors' Tribunal in Manchester yesterday that he had had a hard struggle to gain the job he was now in owing to the colour bar. He did not wish to take any part in military service. He was not allowed to join in times of peace. "What would I be fighting for?" he asked. "I will always have to go through with this bar, never getting the right I am entitled to."

Mr. A. Roberts: There are some of us in this country who believe all men are equal, irrespective of colour. If you felt, as the result of this war, that you would be treated as an equal would it alter your opinion?

Applicant: There is no freedom for the coloured man, whatever you say. We do not get treated as equals. In reply to Judge E. C. Burgis he said that had he been treated as an equal he would have fought.

Judge Burgis said O'Corra had favourably impressed the Tribunal by his frankness and honesty, and he had not tried to clothe his ideas in "mysterious words". He said that as in times of peace he was the victim of prejudice and had not an equal chance with the white man, he did not see why, in time of war, his services should be sought. But the Tribunal was satisfied that conscience did not prevent applicant joining the Army, and his name would be removed from the register without qualification.

—*The Manchester Guardian*, 3rd April, 1940.

NEW BOOKS AND OLD

THE PROBLEM OF NATIONALISM*

Nationalism is to-day the world's key political problem, and one as fascinating as it is complicated and difficult. This is primarily because everywhere the term has meaning, and everywhere it means something different. Hardly anywhere do we find two nationalisms quite alike, partly though far from wholly because hardly anywhere are they in precisely the same stage of development. Eastern Europe must in this matter be sharply differentiated from Western Europe, Scandinavia from Mediterranean, while the Americas, Asia and Africa, not to add Australasia, all demand separation into other and subdivided categories. Here is proof, if proof be needed, of nationalism's organic nature, of its potential capacity to satisfy, at any rate temporarily, certain basic human hopes and desires, even if by no means always the highest. It moves across the world like water poured over an uneven surface, never failing to fit itself to each irregularity, taking on the shape and colour of that which is below it, reflecting that which is above it, changed by but also changing everything with which it comes into contact.

These local differences, these gradations, have been described and compared, together with analyses of a number of more general aspects of the subject, in a capable and valuable volume prepared by a study group of members of the Royal Institute of International Affairs and issued under the auspices of that body. The membership of the study group was, needless to say, distinguished, but even more so was the list of experts in many relevant fields who consented to criticise and comment upon the material from their various points of view, and the result is a book sometimes uneven,

often too closely packed, but always full of fact and penetrating comment, and as a whole indispensable to any student of nationalism regarded either historically or (even more) in its contemporary manifestations. Unlike many such academic studies it is well, or at least livingly, written, stimulated perhaps by the urgency implicit in its origin, having been undertaken, it tells us, "because contemporary developments of nationalism appear to threaten the very future of civilisation".

There we touch the root of the matter. "The nation is the political group, and nationalism the political group loyalty, of the present phase of civilisation." Yet it would seem that it may destroy that civilisation if the latter cannot escape its toils. Must this be, and, if so, why must it be, and how has it come about? Why should men offer their loyalty to that which threatens them with destruction? There is one very simple general answer which indicates the more particular and immediate one. It is that in every human and therefore finite formulation of reality there is a truth which releases to life, and also a limitation which sooner or later must reveal its strangling noose to draw its blinder adherents to death. Every great religion, every great philosophy, every great historical development (and most minor ones too) have had this truth, and all have also had this limitation. The wise man, it has been said, is he who knows when to change horses, and few truer words have been spoken in jest.

Here we see the importance of understanding nationalism—and indeed everything else—historically. First we must appreciate quite clearly its relatively recent origin; it may be a natural

**Nationalism*: A Report by a Study Group of Members of the Royal Institute of International Affairs. (Humphrey Milford, Oxford University Press. 12s. 6d.).

growth, but it is, however much some may wish to suppose otherwise, hardly in the nature of things. Racial or tribal or other more or less local cultures have existed throughout all human history, but nationalism, as a *conscious* and *political* loyalty, spreading from land to land and from continent to continent, belongs clearly to the last five hundred and some would even say to the last two hundred years. In Europe, where it first arose and where to this day it flourishes most vigorously and most variously, the localism of mediæval feudalism had by the period of the Renaissance and the Reformation outstayed its welcome. The immediate, practical loyalty to one's near-by overlord, the larger vaguer loyalty to the Emperor or the Church, had worked well enough in a world where travel and trade were confined to the relatively few. But when the faltering of belief in these older obligations coincided with the rise of a merchant class making and exchanging products over ever-wider areas, and as gradually improving communications made these larger movements ever easier, a new focus for loyalty became necessary. Men found it in the nation, which afforded, to the degree that the king's or other central authority's rule was effective, the desired more extensive administrative areas, within which men could move freely and know themselves still amongst their fellows and under the governing power which accorded them whatever rights they might possess. It was a release, an added security, an enrichment, for men to know themselves and to be able to act as Englishmen and Frenchmen. They walked out of the mediæval prison (as it had become) into a new free world.

Nationalism was—is, in some parts of the world—in that degree a necessary forward step. But conditions, especially in the modern world, outpace ideas. To-day, when men can talk together from opposite sides of the earth, when motor-car, railway, steamship and aeroplane increasingly diminish distances, when events in any one country are apt

to have immediate and often serious repercussions in many others, the nation is too often not a liberating but a limiting unit. Moreover, conditions make it not only limiting but actively dangerous. From a variety of causes, well explored in the volume referred to above, "the nation-state became in the eighteenth and nineteenth centuries the standard economic unit. Whether the existence of the nation created the economic unit, or whether the existence of a natural economic unit created the nation, is a question which permits of no dogmatic and uniform answer. In all cases, there was probably interaction between the two factors." But it is the characteristic of a capitalist economic nationalism never to stand still, but to seek a constant expansion; it turns naturally to an imperialism ever absorbing new territories for exploitation. When such territories, or the best of them, have all been absorbed—which is what has happened to-day—imperialisms must clash. The fear of conquest or indirect domination by others infects empires and smaller nations alike. Each, in natural consequence of such fear, begins to bristle with armaments and threats which in the nature of things sooner or later lead inevitably to war. That is, in simple terms, why nationalism, which a century ago seemed a progressive, liberalising force, is to-day widely regarded as reactionary and menacing over most of Europe and a very great deal of Asia.

What then are we to do about it? Must we denounce nationalism, and then turn our backs upon it in the march to some newer and better goal? That would be one way out, but it appears completely impracticable. Nationalism is no spent thing, but a still-growing power, increasing rather than relaxing its hold in all continents and on all classes. Different parts of the world are in different stages of political development, and what is here the withered, rotting husk may be there the ripening, nourishing fruit. In this matter of nationalism, as in too many others, it is all

too likely that we Europeans take too narrowly local a view, that we tend to see the problem from the European angle only, and forget or pass over with inattention the position and possibilities of the other continents. For this there is in this case, I think frankly, more excuse than in many others. Modern nationalism is, it has been indicated, a recent and Western growth, and it has been from Europe and primarily on European lines (though with ever-increasing local differences) that it has spread to the rest of the world. Japan has adopted many Western ways without very notably improving upon them, and this is a case in point. Modern Chinese nationalism is still in the making, unfortunately almost continuously under the worst possible conditions. It may well be held that the accounts of these and of Indian nationalism in the Institute volume are far too superficial and perfunctory, but, shy as any Englishman must be to express himself on this or any similar subject, it is hard not to feel that a strong case is made out for the origination of Indian nationalism in ideas and in impulses essentially European, and even harder not to find in the moving contribution by Shri Manu Subedar to the January issue of *THE ARYAN PATH*¹ a tragic confirmation that such nationalism tends to rest all too often upon negative anti-English feeling, and that unless the inner unity for which he pleads is attained, it can, as he says, "only produce a feeble copy of the West".

The point about these, as about nationalisms in the other newer continents, is that they give all too clearly the appearance of presenting little more than earlier phases of European nationalism. Where they seem calmer, more creative, more hopeful in all respects, the dread doubt comes whether they are not so principally because they have not *yet* been subjected to the same intensive strains. Their time will no less surely come, unless they can find at some prior point some new and distinctive line of development. I do not

doubt that they are seeking it. Meanwhile, Europe remains the plague-spot, or even more aptly the powder-magazine, of exacerbated nationalism, already in process of explosion. Could a solution be found there, where the evil is at its worst, the rest of the world would also benefit, (a) in the promise of a more peaceful world, (b) in the evidence of a way out of this seeming blind alley, and (c) in the fact that any abolition of competitive nationalism would necessitate an equal doing away with imperialistic exploitation.

The abolition of nationalism itself, I have already implied, is hardly to be looked for; therefore it is the hostile, excluding, hate-creating competitive element we must seek to extirpate. Nations must find some way of standing on their own feet and yet in friendly and not antagonistic relation to other nations. It seems axiomatic to many nationalists and even to many nationalisms that conflict and external pressure are necessary to national unity. But that was not the originating spirit of nationalism, and it cannot produce anything creative, since creation is always liberation, while enmity as infallibly imprisons.

What is the way? The development of the British Dominions suggests one possible solution, for here we have an increasing series of separate nationalisms loosely yet apparently strongly linked in a wider loyalty. But the case is clearly a special one, and even within its limits has hardly yet been fully tested; could India be given, and take, her equal place in the circle, the proof would be infinitely stronger. Even then the problem would remain how far the circle could be extended. Another suggestion is that nationalism should be "de-politicised", as religion has so largely tended to be. But that is an effect rather than a cause, and can come about only when nations consent to a considerable mutual diminution of their sovereign rights and powers.

¹ "Wanted—An Anti-Communal League."

Basically, it is a change of spirit that is needed here as in everything else, the attainment of an attitude at once practical and religious, accepting the plain fact that the average Frenchman differs, if only in all his cultural upbringing from the average Russian, the average Indian from the average Englishman, and yet knowing quite clearly and surely that in the ultimate perspective all men are brothers. The ancient Chinese in their best period came very near to the ideal, cultivating a strong national cultural pride and tradition which pitied perhaps but did not hate the foreigner. It was too aloof admittedly—one needs a pride not only in one's own heritage but rather

in all the world's—but it was infinitely better than the stark greed and fear and hate of modern nationalism.

Nationalism is like a motor-car which goes where you drive it. Europe has had plenty of it and has found in it not peace but catastrophic war. It may well be in India's proper destiny that her next creative step should be towards a self-uniting nationalism, healing those inner divisions Shri Manu Subedar so plainly indicates. But nationalism *of itself* will achieve no miracles, for the wrong spirit can work its havoc as readily through one form as through any other.

GEOFFREY WEST

PROFESSOR JOAD LOOKS AHEAD*

This is a great book, relentless in its logic and courageous in its daring to defy the idols of the market-place and to be hopeful on the whole about *homo sapiens*. The introductory chapter strikes the key-note of the entire work. What the modern world needs is a high and noble philosophy of life. Unlike science, philosophy will have no concrete results to show, but she can teach a new sense of values and a new way of life. Mr. Joad says well: "Philosophy is concerned not so much with producing as with understanding." Science has given us wonderful power but we have not grown in wisdom so as to use such power for good purposes. We starve in the midst of plenty; we have the power of broadcasting but we broadcast rubbish; the outer distance has vanished but the inner distance has increased; the aeroplane girdles the earth but it is a girdle of death. Life has become mechanised. As Mr. Joad says,

We live a press-the-button existence; we no longer walk; we go out in the car. We no longer climb; we go up in a lift. We no longer converse; we turn on the radio. We no longer sing or make music; we put on a record.

Even sport is enjoyed vicariously. We can fly in the air like birds and swim in the sea like fish but we do not know how to live like men and women on the earth. We are "without creed or code, standards or values". Life has no meaning whatever. The old scheme of rewards and punishments elsewhere has tumbled down like a house of cards. Freudism has discovered and deified the Unconscious; the old controls are asserted to be impossible and have gone out apparently never to return. We are but a theatre where blind forces strut—a crater through which volcanic forces rush up and jet forth to spread devastation! We are even told that the best way to avoid temptation is to yield to it! *Libido* is the new Divinity and Indulgence is the only prophet!

* *Philosophy for Our Times*. By C. E. M. JOAD. (Thomas Nelson and Sons, Ltd., London. 7s. 6d.)

War and unemployment cast a shadow over the young and make them disinclined for anything but a short-term view of life, which, taking pleasures as they come, places all pleasures on an equal footing.

We live in an age of disenchantment. Even Communism, which seemed to promise a new heaven and a new earth, is westerling and about to set. Russia is as imperialistic as Germany. Marxism was once a revelation but is now a convention and a fashion. Low-browism is displacing high-browism. "The snobbery of culture has been replaced by a snobbery of anti-culture." Mr. Joad says with bitter truth :—

Here, then, is an age which is without beliefs in religion, without standards in morals, without convictions in politics, without values in art....[We live] a bored and boring life.

And yet the urge to know the purpose and the meaning and the value of things is in us and is irresistible. Beauty and Goodness and Truth are real and ultimate values to-day as ever before. We should not mistake means for ends, or the ordinary ends for the Supreme End. Science itself has emasculated matter and materialism. As Balfour said once, matter has not only been explained but explained away. It has become almost as elusive as spirit. It is to-day but "a wave of probability, undulating into nothingness". Let the light of the Spirit shine through the new transparency !

The first part of the work is critical and the second constructive. But Mr. Joad's criticism is itself constructive, and his construction critical. He pictures first of all the world of common sense and then the world of science. In modern times men disagree about ends as well as means. But they think that they are sure about the material universe ! Are they correct in thinking so ? What we really know are only sensations—*Nāma Rūpa* (name and form), as Indian philosophy says. But do these sensations prove the being of Matter ? Heat is but the energy of motion of molecules ; sound is deter-

mined by the length, the frequency and the mode of vibration of atmospheric waves ; and light "is caused by wavelengths of frequencies falling within certain limits in the electro-magnetic spectrum". Matter is but electricity. Whence and how do the sensations of heat and sound and light come ? Are they mental in their origin ? Are they, as Eddington says, our footprints on the sands of time ? Professor Whitehead says :—

Nature gets credit which should in truth be reserved for ourselves ; the rose for its scent, the nightingale for his song, and the sun for his radiance.

The world of science is but the world of common sense, for science is only organized common sense. But the laws of science, of which science is so proud, explain only the *how*, and not the *why*, of things. Mr. Joad says : "Science assumes a world of matter in motion without providing any reason why the matter should move as it does." The scientific scheme excludes purpose and value. Further, as Professor Whitehead points out, "sense perception does not provide the data for its own interpretation." It is the mind that works up such sense data into an orderly world. How does the mind build up its interpretation of objects ? What is mind ? To the scientist the universe is "a gigantic piece of machinery." But is the mind also a machine ? When a man runs a race, the scientist would explain the phenomenon as an affair of afferent and efferent nerves ! What place has the runner's purpose of winning the goal in his scheme of explanation ? The mind has a teleological purpose and calculates means and ends. Mind and matter are two different orders of being. Sri Sankara says in his famous commentary on the *Brahma Sutras* that Self and Not-Self, Subject and Object, are as contrary as Light and Darkness.

Indian Philosophy has analysed Self and Mind and Matter with far greater thoroughness and certitude than Western Science or Western Philosophy. It

agrees with science in calling Mind subtle Matter, but it refuses to consider it a by-product of matter. It says that Mind is an earlier and subtler evolution from the primal energy. It is conscious of purpose and meaning and it controls and moulds matter for its own ends, though such plastic power is of a limited character. Science omits the values of life—truth, goodness, beauty and happiness. These are immeasurable, whereas Science can deal only with the measurable aspects of phenomena. Physics deals with a closed world, the boundaries of which are quantitative and measurable aspects of things. Colour may be waves and sound may be vibrations, but they are values as well. The body may be only five bucketfuls of water and a bag of salts. But the eternal values of life belong to a different grade and order and level of being. Human personality is unique and cannot be interpreted by science.

But is Mr. Joad's constructive philosophy as wise and convincing as his critical philosophy? Science says that the values of life are purely subjective and are mere figments. It suggests that an honest God is the noblest work of man. It finds life meaningless and predicts its annihilation. Morality is but a convention, and beauty has no real being in the thing but is only a subjective fiction. But these values of life are real and objective, says Mr. Joad. He does not, however, tell us the philosophy behind his views.

Here again it is Indian Philosophy that comes to our aid. Elsewhere we have a welter of mere affirmations either way. The eternal *Atman*, which is beauty and bliss and love and consciousness, shines everywhere through different veils of different colours and different densities. There is thus an objective element as well as a subjective element in our estimate of values. Mr. Joad says well that the existence of temperature does not depend on thermometers though thermometers are necessary to register it. Our judgments of beauty

may be due to environment and to heredity and also to *Karmic Vāsanas* (tendencies due to actions in previous births), which Mr. Joad does not affirm and perhaps would not admit. But beauty is real and is of the texture of things. Even so are goodness and truth and happiness. The word "God" sums up these values, and hence life is an increasing realization of these values and its goal is the perfect realization of God in union and identity.

If we subject modernity to such tests, where do we stand? We rush to save time and we waste the time saved. Mr. Joad says with mordant wit :—

Trains and motor cars enable us to travel rapidly from one place to another ; but of what advantage is this unless we put to some good use the time which we have saved to spend in the place to which we have so rapidly travelled?

Nay, we not only "lack the ethical wisdom to use for valuable ends the time which machines have won", but we lack also "the political wisdom to distribute for valuable ends the commodities which machines have won". We have confused means and ends. Leisure, comfort and wealth are not ultimate values but are intermediate values. They are utilitarian and have only a survival value ; they are concerned with quantity and not with quality. But in the real values of life we attain an integration and an elevation of our personality. In them we feel a release from our lower nature, and we never tire of them. There is also a note of immediacy about them. In short, a sense of values implies the soul in action. Pleasure is absorption in self while happiness is absorption in the super-self. In the case of pleasure there is a preëxistence of want ; but happiness is positive. Pleasure results in more and more effort to get less and less satisfaction. Happiness being a release of soul-force is natural and equitable.

The concluding portion of Mr. Joad's book deals with the State. To-day we are told that man is made for the State

—not that the State is made for Man. It is true that the General Will is more than the sum of the individual wills and implies a Personality. But the idea of the State being an organism is overdone to-day. The organs of an organism have no wills or purposes of their own, whereas individual members of the State have their own wills and purposes. They cannot live apart from the organism. But individuals can live apart from the State though it cannot live apart from them : a human society is not a mere ant-hill or a beehive. Nay, the State itself will be transcended in the Super-State. Probably it may disappear when all are virtuous and happy.

Further, we belong to religions which are bigger than States. Thus, the State is but one of the means of the good life, and there should be no mystical exaltation of it. The State should promote the good life, not proscribe it. The Hitlerian theory that man exists for the State and that a woman's highest privilege is to breed children and send them to war is as incorrect as it is irreligious. Even the tyranny of Plato's philosopher-Kings would be intolerable. Mr. Joad says well, "It is better to be free to go wrong than to be compelled to go right."

States tend to pass into empires. Development of colonies has always a sinister meaning. Lord Acton has said :—"All power corrupts and absolute power corrupts absolutely. . . . All great men are bad." Wealth and military efficiency tend to become the ends of the State. The greatness of a State should be tested by the distribution of wealth rather than by its over-production or its stagnation in the hands of a few. Ours is a generation which confuses means and ends. Liberty and Democracy also are only means of the good life.

Similarly with the economic justice which modern Russia praises. Economic justice is a canvas on which can be painted the

picture of the good life ; yet it is not itself the picture.

It is here that philosophy comes in. India has never divorced philosophy from science, but to-day she is fast divorcing them as the West has done. Mr. Joad says :—

We need to-day a development of the philosophy which is concerned with ends commensurate with the development of the science which is concerned with means.

Mr. Joad has done his best to make us keep our highest loyalties.

The most curious feature about his book is that its postscript demolishes its thesis. His "Values" dangle in mid-air. Beauty, Truth, Goodness, Happiness are all mere abstractions unless they are realized as inhering in some Personality or some Supra-Personal Being. Are they interrelated or disconnected ? Where do they exist ? How does *homo sapiens* visualise them as values unless they are inherent in him, the innermost and eternal portion of his being ? Is it not a case of deep calling unto deep ? Is not Mr. Joad's philosophy itself a mere figment—a soap-bubble finer than those of science ? He is a doubting Thomas. He has no abiding faith in Christianity or, for the matter of that, in any religion or even in God. In answer to the query about the Person standing behind the values, in the sense in which a person's character is revealed in the expression of his face and shines forth in the glance of his eyes, Mr. Joad replies, "All this, I say, may well be so, I do not wish to deny that it is so, but equally I do not wish to affirm that it is so." His is a refined and bloodless sceptic pessimism. He says :—

I am as yet totally unable to see how a good God can be the author of this world of evil and suffering. . . . Thus, while a God who is the unity behind the values seems to me to be possible, He can, as I see it, have no part in the creation of man and man's world.

LIGHT WITHOUT HEAT*

The sinews of war are Men, Materials, Money and Morale, all indispensable; but the greatest of these is Morale. The Oxford University Press is making a direct contribution to England's War Chest by this growing series of pamphlets presenting the ideas on which a sound national morale can rest. There is remarkably little flag-waving in them and less vituperation; altogether a refreshing absence of attitudinizing. Disinterestedness in their writers would be a miracle—and there are no miracles—but if these pamphlets be propaganda, would that such propaganda were a little more common! They inspire confidence that their writers are trying to present for the reader's uncoerced judgment the facts as they see them; more cannot be expected of them. That some of the facts are depressing and many discreditable to Nazism is hardly the writers' fault.

They are all well worth reading, pithy and vivid, whether Mr. Julian Huxley in No. 5 is demolishing the racialism myth or Sir William Beveridge in No. 24 is discussing *Blockade and the Civilian Population*, in which he justifies the blockade as an inevitable war measure and holds that if German civilians are condemned to hunger it will be because their Government refuses to divert from war purposes a sufficient portion of their available resources.

One of the most arresting pamphlets is No. 1, *The Prospects of Civilization*, by Sir Alfred Zimmern, published last July. He views the moral problem in international relations as more important than the economic and the political problems, though less urgent. The industrial revolution has brought mankind power, abundance and interdependence. The recognition of the last, which alone would give to all the benefits of the first two, is held up by the "small-scale man in a large-scale world". Such

men there are in all countries, but Sir Alfred names the "political immaturity of the German people" as the chief hindrance to international co-operation. Granting that his summary of Nazi ideology is a caricature, would not the resemblance be obvious in any context?

Power for them still means the power of man over man rather than the power of man over Nature. A neighbour for them is still a potential enemy, spying for an opportunity of loot.... Countries endowed with natural resources which their inhabitants are only too anxious to sell in the world-market are stores of treasure jealously withheld from a hungry warrior tribe.

Propaganda in International Politics by Prof. E. H. Carr (Pamphlet No. 16), admits fairly that democracies "are not altogether innocent of the arts of moulding and directing mass opinion". His acceptance of the drift towards centralized control as inevitable is as disquieting as his assertion that "the success of propaganda in international politics cannot be separated from the successful use of other instruments of power". But he does recognize two limitations on power over opinion: conformity with facts and "the inherent strain of idealism in human nature". "No national policy", he frankly concedes, "is disinterested", but those nations that

in the pursuit of their ends show more consideration than others for the rights and interests of the rest of the world... are entitled to claim that their policy is more moral; and their international propaganda, resting on this basis, is likely to prove more effective.

Mr. R. C. K. Ensor's pamphlets, *Mein Kampf* and *Who Hitler Is* (Nos. 3 and 20), and Mr. J. W. Jones's *The Nazi Conception of Law* (No. 21) bring out what the democracies are facing and in how far wrong thinking is responsible for the war. Mr. Ensor considers it folly to ignore the cards which Hitler with cynical frankness laid face up in *Mein*

* *The Oxford Pamphlets on World Affairs*. Nos. 1 to 26. (The Oxford University Press. 3d. each).

Kampf and has since been playing. Annexation of territory, for example, is there urged as a duty incumbent upon a superior race which needs to expand. His recipes for domination are diabolically clever, as proved in application. What Sir John Hope Simpson well calls in Pamphlet 13, *The Refugee Question*, "one of the saddest pages of history"—"the story of the persecution of the Jew and of the so-called 'non-Aryan' in Germany, Austria and Czechoslovakia since its annexation" is incomprehensible without the clue furnished by Hitler's "Aryan" race obsession and the spirit of ruthlessness here brought out. Hitler's life story describes but leaves still unexplained his meteoric rise to power and his hypnotic hold upon his followers, unless the explanation lies in the intense idealism which consorts so oddly with his savage opportunism.

That the Nazi conception of law is essentially fluidic has been demonstrated in international relations. Domestic contracts, it appears, are equally undependable, with "impossibility of performance" as "the corner-stone of the law of obligations". The aim of Nazi punishment is revenge, not reform. The accused is guilty until proved innocent and even when acquitted may be taken into "protective custody" in a concentration camp.

The latest pamphlets, "Paying for the War" and "The Naval Role in Modern Warfare", are by Mr. Geoffrey Crowther

and Admiral Sir Herbert Richmond, respectively. The former makes dry-as-dust facts absorbingly interesting. The latter, while bringing out a number of interesting points on international law, seems perhaps to fall somewhat short of the admirable objectivity of the series as a whole.

While the presentation of facts in these pamphlets is necessarily *ex parte*, the enemy view-point is come across indirectly, as in the mention in Pamphlet No. 21 of the German view that the League's failure to attempt to apply Article 19 of the Covenant, which provides for the peaceful revision of treaties or of conditions which have become inapplicable or dangerous to peace, left them no alternative to alteration by force. Even this indirect presentation is valuable and shows an advance in open-mindedness over the last war. The publishers are rendering a real service to democracy, for when democracy goes wrong it is due to unenlightened opinion and the lack of a sound basis for judgment. Voting, as often at present, by the raising of hands must be superseded by the voting of *heads*, which political education will make possible.

Some such work is very necessary in India. We should welcome the issuing by some enterprising publishers of pamphlets as well-informed and as unbiased as these, on the various problems affecting India.

E. M. H.

Japan, Her Cultural Development. By RYŪICHI KAJI. (Kokusai Bunka Shinkokai, The Society for International Cultural Relations, Tokyo.)

Mr. Ryūichi Kaji has undertaken an almost impossible task in endeavouring to compress within this little volume the various cultural experiences of Japan from the remotest past down to our present day.

"The fundamental principle which has run through the cultural life of the Japanese people from ancient times is to receive all foreigners and

their cultures with open arms, raising no barriers against them but rather ensuring them a place to live, and to bring those new cultures to perfection by infusing into them the peculiar characteristics of both the land and the traditional culture of Japan." Thus Japan has become "a treasure-house of world cultures."

Perhaps no foreign culture has modified and enriched the culture of Japan to such a great extent as the Chinese culture, but the influence of Indian, Persian, Babylonian, Assyrian, Hellenic and

European cultures has decidedly left its mark. This is interestingly brought out in the attractive illustrations.

The exquisite wooden statue of "Maitreya" in the Buddhist nunnery of Chûgû-ji, as well as the majestic "Great Buddha" at Kamakura, shows a strong Chinese element, whereas the work of "The Bodhisattva in the Golden Hall" of the Hôryû-ji Temple at Nara bears a remarkable resemblance to the mural paintings of Ajanta, and again the delightful musical instruments, water jar and chess-board shown in the work bear a stamp of Persian and Greek culture. How the art of miniature gardening, tray landscape and dwarf-tree culture, so characteristic of pure Japanese culture, came into existence, is also interestingly described by the author.

And to-day Japan continues to absorb and assimilate foreign culture, but having turned her back on ancient and

honourable China and on the spiritual influence of India she is busy importing the scientific and mechanical civilization of the Western world. And the result? The illustrations at the end of the book, depicting the cultural expressions of present-day Japan, give a graphic answer to the query, for they picture the mass production of machines and aeroplanes, not masterpieces of Buddhas and Bodhisattvas!

Mr. Ryûichi Kaji seems to be proud of the fact that to-day Japan ranks as one "among the Three or Five Great Powers" of the world. We do not share his enthusiasm about modern Western civilization but feel rather sad to learn from these pages that the sons and daughters of present-day Japan have been caught in the maelstrom of modernization to such an extent that they seem to have forgotten their glorious culture of the past.

M. L.

Sandhya Meditations at the Christukula Ashram. By C. F. ANDREWS. (G. A. Natesan and Co., Madras. Re. 1/-)

Sandhya Meditations are, as the name suggests, short informal talks given by Mr. Andrews during the quiet hour of evening meditation. They breathe a spirit of peace and radiant faith which those who knew him tell us characterised Mr. Andrews and placed him in vivid contrast to the crowds in which he laboured. Through the ashram he found that spiritual refuge of the soul so sorely lacking in these turbulent days.

Andrews, though an adopted son of the Great Mother, India, whom he loved and lived to serve, was essentially a Christian in that he regarded Jesus as unique among Teachers. Recognition of

the Fatherhood of God [he finds] is the unique privilege of holding the Christian faith. We look at the other living faiths of mankind with the deepest reverence and respect...but in Jesus Christ that Light [which shines in darkness] became fully visible and focused in a single character which was able to reveal not a partial image of the invisible God, but the one true image which we...could recognize and accept.

To the end of his life he remained staunch to the belief that "All these different words of God to man were taken up and united in the One Word, Jesus Christ."

But the man Andrews must have been as far in advance of his expressed faith as many of us are laggards behind our professions. In no other way can the deep love he inspired be explained.

This little volume will prove a solace to many who will seek the continued inspiration of the late C. F. Andrews.

D. C. T.

Bhāṣā-Pariccheda with *Siddhānta-Muklāvāli*. Translated by SWAMI MĀDHAVĀNANDA with an Introduction by Dr. SATKARI MOOKERJEE. (Advaita Ashrama, Mayavati, Almora, Himalayas. Rs. 2/8.)

The author of the Sanskrit original is the well-known Visvanatha Nyayapanchanana Bhattacharya, a great Naiyayika of Nadiya, Bengal. The work is an introduction to the hybrid Nyaya-Vaisheshika school. The Nyaya was originally a system of logic and the Vaisheshika a system of metaphysics, the former dealing with the nature of thinking and the latter with that of being. But as pure logic which does not discuss the ultimate presuppositions of thought, the Nyaya found the pluralism of the Vaisheshika congenial and assimilated it. So *Bhāṣāpariccheda* forms an introduction not only to the Nyaya but also to the Vaisheshika school.

It is an introduction not only to logic but also to metaphysics. Further, its study is essential for an understanding not only of Indian pluralism but also of idealism. That is why every student of the Vedānta, whether the Advaita, the Viśiṣṭādvaita, the Dvaitādvaita or the Dvaita, has to study it. The higher conceptions of monism are built upon an examination of the concepts of pluralism; and so, unless one understands pluralism well, one's understanding of monism will be shallow. That is why even *sanyasins* or recluses, who have renounced everything and have nothing worldly to gain by a study of the Nyaya-Vaisheshika, take seriously to it. And the Nyaya-Vaisheshika, especially the neo-Nyaya, is one of the most systematically developed pluralist realisms the world has ever seen. Coming into conflict with its rival schools which tried to pick out contradictions in its concepts, it tried to develop them so minutely and with such hair-splitting distinctions that one feels suffocated before he can stretch his thought from the beginning to the end of the definition of any concept. This line of definition-formulating went to such abnormal lengths that the definition

of an idea and its explanation came to form a small treatise by themselves. And we have works like *Avachchedakatvanirukti* etc. This school, we may say, is the expression at its highest of the logical spirit of Sanskrit. It is to such a school of thought that *Bhāṣāpariccheda* forms an introduction. Its importance therefore cannot be overrated.

The translation of this work has really been a long-felt want. Those who have only an elementary knowledge of Sanskrit and no opportunities to study with a specialist will find the book very useful. The translation is neither too free nor too literal and so will neither mislead nor obscure. This is practically the first of its kind in the field, the previous translation of Dr. Roer having long been out of print. The translation of some passages is certainly not easy, and to make the translation intelligible is still less so. For instance, the *Karika* on *vyapti*, which may be freely translated as the inductive general proposition, is an example of the neo-Nyaya style of definition. One can easily perceive the difficulty in understanding it and the greater difficulty in translating it. The translation is indeed one of the best conceivable, and can be understood with the help of the commentary and the footnotes. The passage gives a taste of what neo-Nyaya is, and it is meant for the beginner. One may imagine how complicated both the style and the thought would be, which a specialist would be expected to read and to understand.

This book may suitably be prescribed for undergraduate classes in Indian logic and philosophy, but the addition of an introduction or appendices in which the nature of the Nyaya and the Vaisheshika, their relation to other systems, their categories etc., were discussed fairly systematically would add to the value of this translation as a text-book. Even for those who are not college or university students but want to read and to understand by themselves the Nyaya and the Vaisheshika the addition would be of immense help.

P. T. RAJU

The Persian Mystics: The Invocations of Sheikh 'Abdullāh Ansāri of Herat. Translated by SIR JOGENDRA SINGH with a Foreword by MAHATMA GANDHI. (John Murray, London. 2s. 6d.)

This small volume in the Wisdom of the East Series contains an English rendering of the *Munājāt* of Sheikh 'Abdullāh Ansāri of Herat, the celebrated mystic poet of Persia whose fame mainly rests on his supplications and his quatrains.

Through his numerous half-mystical half-ethical writings, which he composed sometimes in prose, sometimes in prose mingled with actual *ghazals* and *rubā'is* [he] contributed more than any one else to the gradual fusion of mystical and didactic poetry and prepared the way for great Sana'i.

The object of the present work, as Mahatmaji says, "in these days when irreligion masquerades as religion", is twofold. First to bring the best in Oriental thought to the Western mind and secondly to cultivate a Universal

fellowship between the different religions of the world so that they may approach each other in the spirit of mutual good will. Mysticism in the higher stages of the realisation of Truth is a medium to such *rapprochement*. In this sense, as Sir Jogendra Singh remarks,

Sufism is not a system really. It is a way of life. It is beyond the range of reason. It cannot be comprehended but it can be realised. . . . The mystics pass like shooting stars, giving light to those who are ready to receive it and disturbing others, who close their eyes lest they may be dazzled by its brilliance.

The Invocations of Sheikh 'Abdullāh Ansāri are deeply saturated with devotional mysticism. Though taken together they lack homogeneity of thought, that lack is compensated by their emotional sincerity and deep-rooted faith in the Truth :—

Then I took the road that leads to Him ;
And became a slave at His gate ;
Then the duality disappeared
And I became absorbed in Ilīm.

BIKRAMA JIT HASRAT

Mohamed in Ancient Scriptures. By U. ALI. (S. R. and Brothers, New Kotwali, Agra)

This little book is a typical example of theological dialectics. The author seeks to prove that the Prophet of Islam was "Maitreya Buddha". He compares passages from the Buddhist scriptures with similar texts from the *Quran* and the *Abadis*, the sayings of Mohamed. Then he takes what he considers to have been the teachings of Jesus and of Shankara or opinions about their teachings and summarily concludes that neither of these could have been "Maitreya Buddha" !

Devotion to one's Teacher is an excellent quality but it loses its merit when it prompts one to belittle other Teachers. What is of importance is the fact of the long line of "Prophets" taught in Islam, as in other religions, and that all these Prophets have taught an identical Doctrine, as a comparative study of religions, conducted impartially

and intelligently, demonstrates.

It is interesting to note the parallel teachings quoted by the author from the *Quran* and the Buddhist Scriptures on such important truths as that Teachers can but warn and point the way ; each man has to work out his own salvation.

Mohamed preached the same plan of salvation as the Buddha Gautama.

How can a true Muslim, then, claim that his religion is unique ?

But just as in Islam there are many wrangling sects, each giving its own interpretation to the teachings of Mohamed, so theologians and priests in other religions have hid under the dust and trash of dogmas the truths taught by their respective Teachers.

Our reverence and gratitude must go to all the Teachers. The only way in which we can express this gratitude is by brushing away the dust of the dogmas and so uncovering the shining truths They taught, and then by living up to those truths.

M. ABDUL BARI KHAN

The Illusion of National Character. By HAMILTON FYFE. (C. A. Watts and Co., Ltd., London. 8s. 6d.)

Mr. Fyfe's book comes very aptly at the present time as a calmly reasoned examination of the facts underlying all the foolish clamour about National aspirations and National honour. The first two-thirds of the book presents an analysis of the grounds for the familiar claim which we all seem to recognise, that there is a representative national character, and that if we take the average man of any race we shall find in him the special qualities and tendencies of that race.

Now, no one would deny that we can describe certain traits which to a greater or less degree appear typical of the national character. Even within the small limits of the British Isles, we can differentiate between the character of the English, Welsh, Scottish and Irish peoples. And if we grouped them together under the specific label of Britons, allying them in this relation with the Northern Europeans, we should be able to distinguish between the character of the average of such a group and that of, say, the Japanese. This is true enough, though there might be a wide variation of opinion between different observers as to the exact nature of the distinguishing qualities in question. But what Mr. Fyfe sets out to prove in this book is that none of these characteristic qualities is in any sense fundamental, that they arise, in fact, not from innate differences but from those imposed by education, by climate (an important factor)

and in general, from the mass suggestions developed by race habits of thought and methods of government. A test of this contention might be made by taking, say, a Japanese and educating him from birth in the beliefs and principles of an English middle-class family; for who could doubt that we should find him, as the result of such an experiment, far more nearly English than Japanese as regards those traits which we believe to typify national character?

The last third of the book deals with the unhappy results consequent upon this conception of innate and incurable differences in national thought and tendency, the inevitable outcome of which is found in a foolish national pride evidenced as patriotism.

Mr. Fyfe is peculiarly well qualified to write such a book as this. As war-correspondent and journalist he has lived in many parts of the world, and is a singularly acute observer. But he does not reach out to the extension of his own argument by any examination of those underlying truths which demonstrate so clearly that in whatever country a man may be born, it is his spiritual development that ultimately determines his character. Mr. Fyfe has correctly interpreted the phenomena with which he is here dealing, realising that the differences in tendency and temperament between one nation and another are superficial and ephemeral. But he has not deduced from that conclusion the concept of our spiritual unity.

J. D. BERESFORD

My Friends the Baboons. By EUGÈNE N. MARAIS. (Methuen and Co. Ltd., London. 5s.)

Those who do not share the late author's apparent view that evolution is a fortuitous process without intelligent guidance will not attach undue weight to his forebodings lest the *genus homo* may die out due to increasing divergence from type. His apprehensions were not quite valueless if, as is implied, they furnished the motive for this fascinating

study of what he calls "twilight souls".

The outstanding impression which his account leaves is of the essential unity of life, in spite of the handicaps which the less developed forms lay on its expression.

The great current is beyond doubt the same in kind, however much it may differ in volume and intensity.

Certainly there are valuable lessons which man, for all his pride of reason, may learn from these humble ones; if

every man obeyed his conscience as each baboon his instinct we might find general such willing subordination of the individual wish to the good of the group ; a similar delicacy is avoiding the giving of embarrassment to others ; a like self-forgetful courage in defence of the helpless, not restricted to offspring or mate.

Not the least interesting feature of the book, however, is the corroboration which it brings to the ancient Hindu explanation that the ape represents a retrogressive departure from the human type. The author does not go so far as to attribute with the Hindus a partly human ancestry to the ape, but, basing his thesis largely on foetal development as an indication of the evolutionary history of the species, he remarks that "the development of the foetus of our baboon shows a great retrogression".

"The baboon foetus and the baby baboon prove that the animal is descended from a race which was more closely allied to the anthropoid apes and man than the full-grown baboon of to-day... The prehistoric baboon was much more erect than his descendant. It was pro-

bably more erect even than the present African anthropoid apes."

He believes that the baboon has sprung from a branch of the gorilla species, but he observes that, although the skull of the full-grown baboon is reminiscent of the gorilla skull both in general conformation and in the ridge of bone across the back of both, the skull of the little baboon lacks altogether that "gorilla 'comb'" and possesses a round protruding forehead.

In this respect the little baboon is surprisingly "human"—much more human than any of the existing anthropoid apes ; and the human-likeness of the face and skull is even more noticeable in the unborn baboon than in the fairly developed individual.

"The surprising difference of character between individuals" is also significant. "In this respect", the author remarks, "there is no other animal of which the baboon reminds one so much as of man."

In short, *My Friends the Baboons* is a valuable addition to the arsenal of opponents of the theory of the animal ancestry of man.

PH. D.

Bâhârânî. By KHAN BAHADUR MIRZA JAFAR ALI KHAN, M.B.E. ("Asar"). (Nizami Press, Lucknow, Rs. 3/-.)

Mirza Jafar Ali Khan ("Asar") is one of the well-known ghazal writers of the Lucknow school of poetry. His first collection *Asaristan*, which was published a few years ago, put him in the front rank of Urdu poets. In his choice of words, purity of language and use of musical metres he is a typical Lucknowi ; but unlike most Lucknow poets, he is gay, vivacious and always optimistic. The very-often-met morbidity of thought which is one of the weaknesses of the Lucknow school is marked by its absence from "Asar's" ghazals.

"Asar" has been influenced by that foremost of Urdu poets, "Mir", whose classical ghazals have served as models for many aspirants. In his choice of long and short metres "Asar" closely follows "Mir". "Asar's" romantic

lyrics are always couched in musical, sweet-sounding words. A translation would give some idea of the romantic spirit of his ghazals, though not of his musical expression.

Her Narcissus (eyes) were drowsy with sleep ;

her lips stained with red wine.

Musk-scented tresses were scattered on her shoulders

and her bodice smelled of rose-water.

Her face wet with drops of perspiration due to excessive modesty

looked like a flower drenched with rose-water.

When she cast a glance on me, alas, it looked like frowning.

But, Asar, I still cherish the memory of that look,

angry and frowning though it was.

A selection from his first collection *Asaristan* is given at the end of this volume. All those interested in Urdu ghazals should not fail to read this attractive collection, *Bâhârânî*.

NURUL HASAN HASIIMI

India's Sacred Shrines and Cities. (G. A. Natesan and Co., Madras. Rs. 3/-)

The publication of this book marks a step in the direction of fulfilling a long-felt need : an intelligent guide to some of the places of pilgrimage of India. Travellers are at a loss as yet to find any volume that will give them not only the information supplied by the well-known red-backed *Baedekers* of the West, but in addition some historical background of both fact and tradition, without which a visit to almost any of these shrines must remain at best an emotional experience more or less pleasurable, but dependent largely on what is seen.

The author of this volume lays more stress on the religious and historical significance of the shrines considered than on the practical information often essential to the traveller in India, where

the question of hotel or dak bungalow accommodation, means of conveyance etc. may be the deciding factors in the planning of a trip. These items cannot be said to have received any practical consideration.

The treatment of the temples is very uneven. Some, such as Dwarka and Pindara are considered in a good deal of detail historically, and the religious stories connected with them are related in considerable detail. Contrasted with these are chapters on Madura and Elephanta which tell us little or nothing of value, though Elephanta, especially, is a shrine of paramount interest. These are but random examples.

This volume, however, seems to contain the seed for future effort when we may hope to have an adequate and a comprehensive guide that will meet our devotional as well as our intellectual and our practical needs.

D. C. T.

From a School Window. By N. K. VENKATESWARAN. (B. V. Book Depot, Trivandrum. Re. 1/-)

Here is a small but significant collection of essays on education and student psychology which should be in the hands of parents and teachers alike. It is written with a contagious enthusiasm by one who regards his profession as an opportunity to offer soul-service. Our mechanistic educational system based on a quantitative rather than a qualitative standard is the inevitable result of materialistic conceptions of life. Because our schools view the child as so much molten lead to be moulded by unimaginative and unenthusiastic schoolmasters according to prescribed designs in which mind and body have no essential relationship and in which the brain must at any cost be crammed with useless, inappropriate and often false knowledge by hidebound curricula, they deform rather than form ; they fill but do not kindle the mind. Mr. Venkateswaran has for years witnessed our failure to produce integrated men and women in whom mind and body co-

operate to develop an individual whose academic learning serves but as a vehicle of soul culture.

He puts his finger on many of the more dangerous because less glaring faults of our pedagogical system, and while he suggests reform measures in terms of universal principles, he leaves the detailed application to the ingenuity of the individual.

Mr. Venkateswaran lays no claim to originality. The grand security of finding himself accomplice with the world of teaching more than compensates the limitations involved. The roots of our difficulty are nourished by our failure to view children as unfolding souls and the purpose of education as the development of their already latent powers. We ignore the fact that while education is an admirable thing, nothing that is worth knowing can be taught, and that education should mean a co-operative process of spontaneous and happily balanced unfolding of the budding perceptions in which the teacher's rôle is merely that of adjuster and guide.

D. C. T.

A Primer of Higher Space: The Fourth Dimension, to which is added *Man the Square: A Higher Space Parable*. By CLAUDE BRAGDON. (Andrew Dakers Ltd., London. 5s.)

This book holds a rude shock in store for the unsuspecting reader who picks it up for mental relaxation and expects the author as usual to do all the work. It is not beyond the grasp of any intelligent person, but it demands close attention and calls into play intellectual muscles which in the average modern man, with his spectator mentality, are stiff from want of exercise. The mathematical reasoning on which much of the argument rests is rather steep going, but the vista from the height is worth the climb; it gives a generous stretch to the mind. Mr. J. B. Priestley, who introduces warmly this new English edition of a study which apparently he, like the reviewer, had read with interest years ago, believes that "to not a few people it may represent the beginning of an entirely new and extremely valuable conception of the nature of human life and destiny".

Popular common sense rebels, and justly, against the idea of another actual dimension correlative to length, breadth and thickness, but whether we call the expansion of consciousness which Mr. Bragdon visualizes "the fourth dimension" and so adopt yet another misnomer is less important than whether we grasp the idea behind the expression.

In "Man the Square" Mr. Bragdon allegorizes fancifully the suggestive passage from Madame H. P. Blavatsky's *The Secret Doctrine* with which his volume closes. He symbolizes the universe as a crystal cube divided midway by an iridescent film which represents the phenomenal world. Each man is a micro-

cosm, a small cube moving about within the great one. The continuous but changing cross-section made by any cube in its periodic passage through the filmy plane represents one physical incarnation. The gradual passage of the cube through the film accounts for the phenomena visible on this plane as growth, maximum and decline. Each cross-section's contour, symmetrical or otherwise, is determined by the angle at which the cube involved encounters the plane; the cross-section representing the personality and the cube of which it is a projection representing the individuality or higher consciousness. Uniting the two and taking the right attitude to life the personality changes its contour and, becoming a perfect square, attains to philosophic calm and a serene existence. The allegory is not quite free from touches both of Christian orthodoxy and of pseudo-theosophical teaching, but it is not, of course, intended to be taken literally and it does provoke thought along the lines suggested in the author's citation from *The Secret Doctrine*. The closing portion of that citation reads in the original edition:—

No one could say that a bar of metal dropped into the sea came into existence as it left the air, and ceased to exist as it entered the water, and that the bar itself consisted only of that cross-section thereof which at any given moment coincided with the mathematical plane that separates, and, at the same time, joins, the atmosphere and the ocean. Even so of persons and things, which, dropping out of the to-be into the has-been, out of the future into the past, present momentarily to our senses a cross-section, as it were, of their total selves, as they pass through time and space (as matter) on their way from one eternity to another: and these two constitute that "duration" in which alone anything has true existence, were our senses but able to cognize it there.

PH. D.

ENDS AND SAYINGS

".....ends of verse
And sayings of philosophers."

HUDIBRAS

There are few developments in present-day India to compare in potential significance with the labours of the National Planning Committee which is trying to see, as parts of a co-ordinated whole, the many different subjects which enter into the problem of a sound national economy for India. Pandit Jawaharlal Nehru, at the close of the Committee's May sessions, appealed to the public for criticism or suggestions. He wrote :--

Perhaps one of the most important and desirable consequences of our work is to make people think of planned work and a co-operative society. This thinking has been too rare in the past.

Naturally we know little as yet as to the Committee's deliberations and shall await with interest the promised report of their conclusions in book form. Meantime all must recognize the desirability of not leaving India's future to hit-or-miss development. Indians have to realize their unity and their interdependence and must find ways and means to give maximum effect to that realization. Agreement upon the goal is the first requirement for steering a straight course.

In determining that goal, however, we hope the Committee have not taken as an exemplar the economic or social structure of any Western nation. More, have the Committee done the very necessary thinking about the causes of the obvious failure of Western civilization? The West has had many of the things usually deemed the elements of a flourishing civilization; and yet they have failed to insure either security or happiness. The West has had highly organized industrial, commercial and banking arrangements and yet exploita-

tion has been rampant and unemployment widespread. The West has had universal education and expert scientific knowledge, but education has not quickened the social conscience sufficiently and much of the power of science has been turned into destructive channels, producing mines and bombing-planes, machine-guns and tanks. The West has had mass production which could have fed the hungry but, alas, has not. California's fruits have been allowed to rot that prices might not fall; Brazil has dumped its "surplus" coffee into the sea; examples could be multiplied. *Cui bono*, then? The West has had well-organized religion, especially in the Roman Catholic Church, but the failure of organized religion is writ large upon our time. The Church has not been capable of moving Hitler's little finger and its prayers have gone unheard. The West has had high culture, great poetry, music, art, but none of these has mellowed the people's hearts. Why not?

Pandit Nehru referred in his appeal to the absorbing and oppressing international happenings of our day, but is their lesson duly weighed? He hopes that the Planning Committee

will lay the foundation of the planned India of the future. The superstructure will inevitably come later, but if even the foundation is laid in men's minds, a great national task will have been done.

Ideas rule the world, and correct ideas at this time are of the greatest importance, that the foundations of the planned India may be laid true and straight. Not economics or finance, not industry or trade, but moral principles should be the Soul of future Indian development.

Electrophysiology is over a hundred years old. Half a century ago science had established that the production of electricity was going on in all the tissues of the living body and that all cerebration and brain activity were accompanied by electrical phenomena.

In an article in *Science and Culture* for May on "Electrical Rhythm from the Human Brain", Shri Basu Kumar Bagchi describes some recent experiments at the Bose Research Institute on the action potentials of peripheral nerves, the new method of recording brain potentials being known as encephalography. The new technique, it is claimed, will be practically useful in locating brain tumours and in the study of nervous and mental diseases, but the findings have also more general implications.

The article is as unsensational as only a strictly scientific report can be, but it makes such interesting points as the claim that a man's brain waves are as characteristic of him as is his voice, and are as still when death has overtaken him. Other significant findings from experiments in this field are that the rhythm of the brain waves is affected not only by objective stimuli but also by concentrated thinking, by strong emotion and by sleep. It is found that all parts of the brain do not go to sleep at the same time.

It is interesting also to note that the brain rhythm can get accustomed or adapted more or less, to a continuous stimulus attack.... An unexpected loud call of the subject's name at first disturbs his alpha rhythm and... after the 16th call, and particularly after the 36th, his brain waves remain apparently unaffected by the call.

The analogies suggest themselves of the blunting of sensibility by the continual bludgeoning with horrors to which the war reports subject our consciousness and of the progressive moral anaesthesia produced by persistent ignoring of the promptings of conscience.

Shri Bagchi admits that "even to-day it cannot be said that our knowledge of the electrical response of the brain has made more than just a beginning.

In the recognition of the human brain as a dynamo, a generator of force, may lie the clue to many phenomena, psychic and physical. For example, the electro-magnetic emanations thrown off by a crowd labouring under intense mental excitement may well account for the extravagances of an evangelical revival or the comparable frenzy of a lynching mob. And who can say that the aggregate force so generated and released by the emotional outbursts of individuals in all parts of the world may not bring about actual physical cataclysms?

Are the forces we know of—electricity *inter alia*—what they seem or are they but the phenomenal manifestations of realities we know nothing about—but which were known to the ancients and—by them worshipped? May there, in other words, be a higher form of electricity than the physical one known to the experimenters? And, if so, who can tell where end its possibilities?

Mental tests, which are the pride and joy of modern psychology, are under fire, it seems, from more than one quarter. Prof. T. H. Pear of Manchester University, in an article cited in these columns for March, found them inadequate. Dr. James L. Mursell of the Teachers' College of Columbia University contributes "Mental Testing: A Protest" to the April issue of *Harper's Magazine*. He believes that some good and useful work has been done and that such carefully standardized tests of general intelligence as the Binet scale, while not sufficiently accurate to be used as the sole basis for guidance, can "anticipate common-sense judgments which take a long time to form". But he maintains that a snapshot of a moving mind is as apt to be a parody as is a snapshot of a moving person. He is particularly scornful of the claims to measure accurately by "scientific" tests social or moral aptitudes or this or that specific characteristic. Far too much of such testing, he writes,

is on the plane of palm reading, bump feeling, and the casting of horoscopes. The

public has been regaled with ballyhoo about the "uncanny accuracy" with which "science" can measure this or that mental characteristic and predict the potentialities of young children, when often tea leaves would be a safer guide.

Wide currency has been given to doctrines about the inheritance of mental traits and the distinguishing marks of races and individuals, all elaborately "proved" by mathematics from test results, and lacking just one needful thing—a foundation.

"It is a sorry spectacle," he declares, "of science gone to seed."

Another happy hunting ground for large and brave interpretations of test results is the comparison of different races. . . . Racial differences in mentality may indeed exist, but a critical survey of the work done compels us to conclude that tests have revealed very little that is practically important about them.

Would Rousseau have repented of his *Emile* if he could have foreseen the extravagances to which, a century and a half later, the logical development of its educational theories has led? For there can be little doubt that it was his application to education of the doctrines of naturalism, banishing as they did strenuous exertion from the educational sphere, that started the ball rolling which has grown into the Progressive Education movement in the U. S. A., claimed to be the strongest movement in present-day education in that country.

Ann L. Crockett, a high-school teacher, contributes to *The Saturday Evening Post* for 16th March an article on "Lollipops vs. Learning" which is no less serious for being in a popular style. She admits that the Progressivists have done much to humanize the schools and to adapt them to the children's needs, but she thinks things have gone too far when a superintendent says of a boy who is failing in history, "But if Joe doesn't like to read history, why should he? Find something to strike his fancy." She challenges the substitution of "falderal for subject-matter, and self-indulgence for discipline", and the Progressive schools' rewarding of intention as generously as accomplishment.

I accuse many Progressive educators of preparing their charges for the grim realities of modern life on a diet of lollipops. . . . Parents wonder why young people take so long to grow up nowadays, why they are often so half-baked and trivial-minded. I'm sure one cause is the Progressivist tendency to make everything easy and turn all learning into a game.

It is a positive disservice to the child to try to make his progress through school as nearly effortless as possible. No hocus-pocus can do away with the necessity for positive endeavour. Something for nothing is a glittering mirage. As Emerson has truly written :—

The law of nature is, Do the thing, and you shall have the power : but they who do not the thing have not the power. . . . Everything has its price ; and if that price is not paid, not that thing, but something else, is obtained.

Life is an honest mercer ; it gives us what we pay for and not a half-inch more. Each child should learn that lesson before he gets through school.

The dispute between empiricists and rationalists as to whether the mind is the source of any positive knowledge is analyzed briefly by W. H. Walsh in "Two Functions of the Intellect" in *Mind* for April 1940. The empiricist takes the materialistic position that all truths depend ultimately upon sense data and introspection, whereas the rationalist claims that certain very important propositions can be apprehended by thought and thought alone. Both, Mr. Walsh argues, must admit the logical activity of the mind because universals are indispensable to organized knowledge and even to language and "we cannot see universals or apprehend them by any sense activity."

It may be plausibly argued that even in the propositions of mathematics the logical faculty can be exercised independently of sense data, but it is upon the existence of a higher power of the mind than the reason, an intuitive faculty which makes possible an instantaneous insight into truth, that the dispute really turns. The Leibnizian school maintained the possibility "of

knowing certain factual propositions about a sphere wholly transcendent of the world of sense experience", and there is far too large a body of testimony to the transcendental realization of the Western mystic, the Muslim Sūfī and the Hindu Yogi to be brushed aside as fiction or phantasy.

But the "spiritual knowledge" of the *Bhagavad-Gita*, which is said to spring up spontaneously in the devotee in the progress of time does not relate only to supersensuous worlds, nor does the fact of its existence depend entirely upon the testimony of the relatively few who have realized it in its fulness. This faculty can penetrate more deeply than sense data and their interpretation permit the reasoning faculty to do, into the true nature of any object or subject pertaining to the world of sense. Indian philosophy from very ancient times has maintained that the mind is capable of, as it were, alighting upon a subject or object, of putting itself down into it and of so identifying itself with it that it is able to draw out everything that is in it or that pertains to it, and so to experience full illumination regarding that thing.

To every spiritual-minded man there come occasional prescience, fleeting intimations, faint adumbrations of the possibilities of full spiritual knowledge. To how many scientists have valuable hypotheses, verified by subsequent research, come as a sudden flash of intuition! There is hardly an individual in fact, who cannot find in his own experience evidence of the rudiments of such an inner sense. Decidedly the burden of proof rests on the empiricists.

Any who think philosophy and idealism impractical and who know of the solid achievements of the late Irish poet, Æ (George William Russell), for the co-operative movement in Ireland will do well to read the extracts from his early letters to Mrs. Coates appearing in the last two quarterly issues of *The Dublin Magazine*. For they reveal the springs of his inspiration.

Æ, more perhaps than any other Western poet, had his roots in India, to which he referred in a letter in our hands written the 17th of October, 1922, as "a country which I regard as a kind of spiritual fatherland and whose influence on the thought of the world must, I think, grow greater because in no literature is there such a reservoir of divine truth as in the Indian".

In these letters he is full of the universal truths which he has uncovered partly through his intuition and partly through his reading. Again and again he reverts to the inspiration of the *Bhagavad-Gita*, of which he declares, "I think the wisdom of the earth is summed up in it" and again, "I would rather have this one small book than the varied productions of centuries of European thought and imagination."

We have space for only a few citations but they will give the flavour of the letters and make our readers welcome with us the hope held out in *The Dublin Magazine* that the entire correspondence may be published by the Orwell Press. Æ writes:—

You ask about Nature. To me all external forms are only symbols of thought and life. They are little for themselves but much for what they suggest. The old Hermetic proverb says "As above so below," all things were taken from one thing by adaptation. God is at the centre of the universe, that centre is everywhere, and all these visible appearances, stars, clouds, trees, air, men, plants, are but phases externalized of That which runs its cyclic course in spaces invisible and times inconceivable by us....

I believe in the grand doctrine of the transmigration of souls from man to man and that our situation in the world is the result of our actions in a past existence, that every intellect commences the struggle where it left off before, that if I fill myself with poetry at present, in my next life I shall be a poet, that my mystical ideas are the outcome of my thoughts in my last existence....

There is nothing I find better than this—trust in the universe.... Do what is right and beautiful and trust to the justice of Nature; the laws are inevitable.

Protestant Christianity's change of attitude towards psychical research, which is clearly indicated by the recent

address of the Very Reverend W. R. Matthews, Dean of St. Paul's, on "Psychical Research and Theology" (*Proceedings of the Society for Psychical Research*, March 1940) is the reflection of a more fundamental change of front which bodes ill for rigid ecclesiastical orthodoxy. The Church for long looked askance at supernormal happenings, not because it doubted their occurrence but because, as Dean Matthews says, it ascribed them to "evil spirits". Is it fancy that sees a weakening of orthodoxy in this very evasion, under a collective grouping, of even mentioning the mediæval theologian's honest Christian Devil in the singular, complete with horns and tail?

That facts established by psychical research might serve to buttress theological dogmas would have been unthinkable to the blind believers of a few generations ago. The need of dogmas for extraneous support from any source would have been vehemently denied by any churchman. If science had by then retreated from its position that psychical research was disreputable—one of the few points on which science openly agreed with religion—and had adopted the waif as a respectable member of the family of sciences as it now seems to be almost on the point of doing, religion would but have held back the more.

The conflict between religion and science is largely responsible for the arbitrary division of life into sacred and secular and for the attempt, which has wrought such havoc, to repudiate in practical living the ethical obligations upon which religion insists. The illusion arose from considering science as synonymous with materialism and interpreting religion as superstition. Between superstition and materialism, one devouring the intellects, the other the souls of men, there can of course be no understanding. But true spiritual religion, however labelled, is as much the light of truth as is true science. They must necessarily complement one another.

It is therefore hopeful that the "borderland science" of psychical re-

search—the designation is apt in more senses than one—should seem to promise a reconciliation. Many of the "scientific" hypotheses to account for the phenomena are untrustworthy, but it is no longer the fashion among orthodox scientists to deny their very possibility, and Dean Matthews assures us, on the strength of recent evidence, that a number of people have "found in psychical research a confirmation of their Christian faith and even a way from agnosticism to belief".

Orthodox exclusiveness speaks much the same language everywhere and generally goes unchallenged. The extravagant claims of a British Churchman for the superiority of Christianity over Eastern religions are, however, countered, temperately but effectively, in the April issue of *Religions*. The Society for the Study of Religions invited answers for its quarterly organ to an article contributed last January to *The Sunday Times* by Bishop Hensley Henson, sometime Bishop of Durham, under the title "The Religion of the Future: Which Is It to Be?", the Bishop's answer being, of course, Christianity. His article ignored Hinduism completely, and confined its comparison of Christianity to Buddhism and Muhammedanism. It included these astonishing statements:—

If the inquiry be carried from the credenda of the religions to their practical effects in politics, in society, and in personal morality, the conclusion can hardly be avoided, that Christianity alone carries the promise of universal acceptance....

The great religions of Asia are visibly disintegrating before the contact with Western civilization. They cannot survive the corrosive action of science, nor satisfy the rising standard of morality. (*sic*)

The distinguished Pali scholar, Mrs. C. A. F. Rhys-Davids, and Abdul Majid, Imam of the Shah Jehan Mosque at Woking, were invited to reply. The latter makes his most telling point when he writes:—

How far the teaching of Jesus has affected the life of Europe is a point and claim which need not be laboured. One has to

cast a cursory look around and to form one's own judgment on the matter.

Mrs. Rhys-Davids denies that world uniformity in religion can ever be desirable and reminds us that

it was not to found churches or chapels that the great Helpers came to men. It was to help each man in his own way towards the Goal. At their best this is what the great religions do, being at that best a great Fellowship rather than singly a Monopoly that is to be.

Dr. R. P. Paranjpye has rendered a distinct service to the country by drafting a Bill on the subject of religious proselytism. *The Indian Social Reformer* (18th May) comments :—

The object of his Bill is to prevent and to punish conversions by fraud or force, conversions of minors and mass conversions. The right of an individual to change his faith is conceded and confirmed but safeguards are provided against advantage being taken of a person's poverty, ill-health or mental weakness to induce him to change his religion. The Bill prohibits mass conversions which a devout Indian Christian has aptly described as soul-hunting. The Bill is intended to be passed by the Bombay Legislature as its application is limited to this Province.

The proselyters, almost all of whom are Christian missionaries, are engaged in a task which is immoral. Mass proselytism may well be described as trafficking in human souls, and this form of activity carried on by missionary bodies is condemned by most, including many true Christians. Dr. Paranjpye has suitably provided in his Bill for freedom to any individual who desires to change his religion.

The Bill requires every conversion to be registered before a Magistrate who will satisfy himself that it is prompted by genuine religious motives and that the convert understands what he is about.

No one would object to any religious organization, Christian or other, trying to present its own case for consideration before the bar of human reason. For such work only Indian cities are at present suitable. The Christian missionaries have resorted to non-urban areas because they have signally failed to make any impress on the urban mind in favour of

their illogical and absurd claims; and only in non-urban areas can they carry on their immoral work by the irreligious method of mass-proselytism. They have *not*, however, abandoned their aim of proselytism in cities, where, under the guise of educational and medical work, in an indirect and subtle manner, they labour to inoculate their virus into the minds of Indians. Many Indians do not perceive this danger and so make use of missionary schools, etc., to the detriment of Indian nationalism and Indian culture.

Dr. Paranjpye's draft Bill should be taken up seriously by Indian legislators; Egypt is setting India a good example as the following news item by Reuters from Cairo indicates :—

Prayers reflecting great apprehension at the proposed legislation under which missionaries' activities in Egypt will be almost completely curtailed were said in Cairo Cathedral to-night.

In an address printed in the quarterly *Journal of the American Oriental Society* for March 1940, Mr. Gustave von Grunbaum of the School for Iranian Studies traces "The Early Development of Islamic Religious Poetry". During the Prophet's lifetime there were stray verses inspired by a purely religious emotion but these were not accepted as models and for over a hundred years after Muhammed's death religious feeling turned but rarely to poetry for its expression. The fact has been veiled by the existence of numerous political poems which employ religiously coloured slogans but are not therefore religious poetry, any more than is "praise conferred on the prophet, enumerating his spiritual attributes and his temporal achievements, if it is done in the same mechanical way in which more worldly epithets were used when the poet was confronted with his ordinary task of hailing a generous grandseigneur."

The essence of religion is enlightened reason which evokes heart devotion and recognizes the Divine Reality behind all forms. The rise of Muslim religious poetry seems to have paralleled "the

gradual spiritualization of Islam during its first 200 years, and...the ever stronger hold that it obtained on the souls of its adherents". It is perhaps significant that many of the early religious poets of Islam "were suspect as to the orthodoxy of their views". It seems natural that the same intensity of concern with the things of the spirit which produces the heretic should find expression in poetry.

Poetry as the natural expression of religious feeling began in popular writings not classed as "literature". It rose then to spontaneous verse "only vaguely dependent upon the rigorous tradition of classical poetry" and only gradually did the new impulse make itself felt in standard literature. The first outstanding work of an exclusively religious trend was the *Zuhdiyyāt* of Abū'l-Atāhiya at the end of the eighth century of the Christian era. "The stream of religious poetry never again dried up."...Islam had laid the foundations of a religious poetry which remained productive for several centuries, often attaining a high degree of beauty", e.g., in the mystical inspiration of the Sūfī mystics, some of whose verses antedated even the *Zuhdiyyāt*.

Is Western medical theory coming closer to the age-old position of the *Ayurveda* on the major importance of the patient's constitution in his susceptibility to disease? It would seem so from the article recently contributed by George W. Gray to *Harper's Magazine*. He recalls the dictum of the second-century Greek physician Galen "that no cause can be efficient without an aptitude of the body" and quotes the wise words of a relatively modern clinician, "old Parry of Bath", that it is "more important to know what sort of patient has a disease than to know what sort of disease a patient has". Experiments on the susceptibility of animals to infection and observation in the case of human beings leave in no doubt the wide differences in reaction between individuals equally exposed to disease. In one

the germs remain dormant and harmless; in another they develop with a virulence which may be fatal to the organism.

In another direction medical experimentation has been following with interesting results a lead given by Hippocrates in the fourth century B.C. as to the correlation between the shape of the body and its susceptibility to certain diseases.

It is known that certain diseases are selective in terms of the sex of the patient, more men than women, for example, suffering from peptic ulcer and more women than men from gall-bladder disturbances. Experimenters in the U. S. A., by applying an elaborate technique of body measurement have found that many sufferers from diseases to which individuals of their own sex are normally less susceptible show marked resemblances to the opposite sex in their build. Incidentally, the tests are claimed to establish that every individual in his constitutional pattern is an "androgynous mosaic".

Apparently there is no such creature as a 100 per cent male or a 100 per cent female, every individual being a blend in varying degrees of both maleness and femaleness.

This will be a shock to the defenders of an eternally constituted difference between the sexes, which they generally interpret as being in favour of their own. Granting, however, that this finding may be true and admitting also that even psychically there is a blend of male and female qualities in many if not in most, still we must recognize that one or the other sex does predominate in every normal and balanced individual as an expression of the universal polarity of positive and negative forces, that the feminine character with its tendency towards the concrete is essentially different from the masculine, whose tendency is towards the abstract, and that they complement each other. The human soul must obviously be above sex as above all the distinctions of race, of creed and of nation, but in incarnation and at this stage of man's evolutionary journey, his bodily garment must conform in the main to one of the two

fixed patterns. Deviation from the norm by an individual of either sex, these experiments seem to indicate, but widens the range of susceptibility to include ills from which the majority of that sex are exempt.

Shri O. C. Gangoly draws our attention to his article in the *Journal of the Greater India Society*, Vol. VII, No. 1, in which he brings together evidence from a number of sources for the transplanting in ancient times of Indian cultural influence beyond the seas.

He deals chiefly with the amazing and fruitful spread of Indian culture to the East and to the Malay Archipelago. Texts as ancient as the *Ramayana*, the *Mahabharata* and the Tamil epics, *Manimekhalai* and *Silappadikaram*, mention the brisk trade between India and Indonesia, but he is less concerned with the debatable chronology of the Indianization of such overseas areas than with the extraordinary relationship of the "colonial" Indian culture with its parent stem. A striking fact in that connection is the exceptionally high type of cultural ambassadors sent out from India, "the finest types of Indian intellectual and spiritual giants".

It is general to-day to regard colonial cultures as inferior to the parental culture in its place of origin, on the assumption that it is the surplus population that finds its way to distant colonies. In the expansion of Indian culture across the Indian Ocean there was apparently none of the modern imperialistic powers' *de haut en bas* attitude towards colonial cultures.

The nine islands of Greater India were regarded as integral parts of Bhārata-varṣa, and an equal sanctity attached to the component parts of Island-India, as strongholds of national Indian culture... and they were looked upon as suitable areas for their cultural activity (*karma-bhūmi*) on an equal footing with any part of India Proper.

The outlying territories of Greater India carried both architecture and the plastic arts, for example, to unexcelled

levels, "a logical, a natural, and a continuous development of the ideals and principles of Indian art".

Something can be judged of the vitality of the Indian cultural impulse from Shri Gangoly's claim.

A book written nearly fifty years ago against the folly of race prejudice is recalled and analyzed by Fritz Gross in *The Contemporary Review* for May. It is *Anti-Semitism*, an "International Interview", opinions collected by Hermann Bahr and published by Fischer of Berlin in 1894.

Bhar's own prescription for the sufferers from anti-Semitic prejudice who "because they cannot find help in this woebegone age... lap up the narcotic of hate" was that "one ought to seek a new ideal for them". But the new ideal, when found, must prove to be a very old ideal indeed, for the only possible antidote to the poison of prejudice, racial or other, is acceptance of the fact of human brotherhood and refusal to harbour thoughts which feed the delusion of separateness.

Perhaps the most constructive suggestion made by any of the people interviewed was that of the Nobel prizewinner, jurist and historian, Theodor Mommsen, who died in 1903; this may still be worth attempting after the smoke of battle between nations has lifted, and before the old shameful peace-time antagonisms of race and of creed once more arise to darken life. This was Mommsen's plan :—

If one would draw up a short protest against Anti-Semitism that should repeat in a few sentences the best-known principles and be signed by all the most important persons of Europe, by the intellectual noblemen of all countries and peoples— that could not miss its effect. That might surely after all bring one or other person to his senses and would at least save our honour with posterity if we could bequeath a document to them that would show that the good of all peoples are in league against the most disgraceful disease of our time.

THE ARYAN PATH

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

VOL. XI

SEPTEMBER 1940

No. 9

THE INFLUENCE OF LITERATURE

In this issue we publish three articles which discuss the influence of the novel, of the drama and of poetry on the mind of the race. Though all of our three esteemed contributors are Britishers, each of them possesses an international outlook and what they say about the power and the influence of English prose and verse on the mind of the English-reading public can be applied to the literatures of other European languages.

Between great and immortal creations and those that live for a season the difference is this: the former possess a message for all humanity and inspire generations of readers to a better understanding of life—their own and that of the race to which they belong. The stuff itself of these creations is particular: it is heart-substance and appeals to the heart of man and is both eternal and universal. The sayings of Jesus, the sermons of Gautama, the philosophy of Krishna are perfect specimens of immortal literature—their appeal is universal and will last as long as man lives. Even their translations in alien tongues convey the soul behind their original words.

Great literature, like true religion, transcends the barriers of nationality, the boundaries of country, the thorny fence of creeds. The apex of such literature is prophetic and these words of John Donne are applicable to the style and the form of all of them:—

"The Holy Ghost is an eloquent Author, a vehement, and an abundant Author, but yet not luxuriant; he is far from a penurious, but as far from a superfluous style."

One of the errors of thought of our modern civilization has been to look at the words of the prophets not as literature; here too a division has been made—words of prophets are called spiritual and sacred; those of poets and dramatists secular. A double disadvantage is the result: religious bigotry debars a person from reading the words of prophets other than his own; also, the spiritual instruction available in literature dubbed secular is missed by many.

At this hour the world, especially our India, needs the unifying influence of world literature. National problems of any country, social problems of any nation, however different in shape and in

size, are fundamentally rooted in the soil of human nature, which is identical in all latitudes. Idlers and liars exist everywhere ; ambition activates men and women everywhere ; kindness, unselfishness and charity are to be found everywhere ; men and women of every clime aspire to ascend spiritual altitudes by purifying their minds and acquiring heart-wisdom.

Literature created by prophets is ever the Soul of racial and national literatures. If all our modern tongues have sprung from a common root-language, all our modern thoughts have as their soul and basis the immortal ideas of immortal men. But just as narrow minds have made divisions between the self-same messages of all prophets, so also racial pride and nationalistic prejudices have stood in the way of the beneficent work of national literatures. Any national literature is the mirror of that nation's past evolution, present status, future possibilities. Ancient myths or modern novels are better indices to the nation's past and present than so-called histories written with a purpose.

Here in India most people know their own provincial literature and many among these are familiar also with works written in the English language. A Tamilian, for example, admires and enjoys old and modern Tamil books, but exceedingly rarely is he capable of reading and benefiting from, say, Gujarati or Assamese volumes. Again, a graduate of our universities is familiar with the plays of Shakespeare, the poems of Keats, the novels of Dickens ; but ask him about the Finnish *Kalevala*—not, of course, expecting him to have read it in the original, but—has he read its English translation ? We know of Hindu graduates who have not read the Koran ; of Parsi graduates who have not read a single Upanishad ; Jain graduates who have not read the Bible ; Muslim graduates who have not read the Gathas. It would be more than an interesting enquiry to ascertain the num-

ber of English-knowing Indians who have read even translations of the works of Kalidasa, of Bhasa, of Jalal-ud-din Rumi.

The spiritual roots of a nation are in its literature—spiritual as well as secular, if we must adhere to this division. In the coming days we in India will need to remember that nations are not made great by fields and factories alone. The prosperity of the village as of the city depends upon right education, in which literature does play and always will play a very important part. Over fifty years ago the great American James Russell Lowell spoke these words which we need to remember in the India of to-day :—

“ I am not insensible to the wonder and exhilaration of a material growth without example in rapidity and expansion, but I am also not insensible to the grave perils latent in any civilization which allows its chief energies and interests to be wholly absorbed in the pursuit of a mundane prosperity . . .

“ I admire our energy, our enterprise, our inventiveness, our multiplicity of resource, no man more ; but it is by less visibly remunerative virtues. I persist in thinking, that nations chiefly live and feel the higher meaning of their lives. Prosperous we may be in other ways, contented with more specious successes, but that nation is a mere horde supplying figures to the census which does not acknowledge a truer prosperity and a richer contentment in the things of the mind. Railways and telegraphs reckoned by the thousand miles are excellent things in their way, but I doubt whether it be of their poles and sleepers that the rounds are made of that ladder by which men or nations scale the cliffs whose inspiring obstacle interposes itself between them and the fulfilment of their highest purpose and function.”

It is for our Indian readers especially that we have secured the three contributions which follow ; not that they have no meaning and message for our Occidental readers, but to our Indian readers they will prove of special significance.

THE NOVEL IN THE MOULDING OF SOCIAL OPINION

[Miss Stella Gibbons, the well-known novelist whose *Cold Comfort Farm* won the Femina Vie Heureuse Prize for 1933, deals here with the important topic of the influence of the English and American novel upon Society. Her appeal to the writer is for greater tenderness and reverence, patience and compassion for Man. For humanity she advocates the path of reunion with God. To plan effectively Man must seek to understand God's Nature.—Ed.]

Until the Four Years War, Western Man was rightly suspicious of attempts to influence him by propaganda in works of art, and he showed his suspiciousness by refusing to read novels which displayed too plainly the glitter of the axe they had to grind.

But since the Four Years War and the rapid crumbling of tradition and security which has followed it, Western Man has developed an active social conscience, and is now rather too ready to welcome novels which expose social disgraces and suggest political remedies. Once, it was the pure propagandist who was made to feel guilty of a crime against art ; to-day it is the pure artist who is made to feel guilty because he does not write about contemporary social problems.

The growth of the sociological novel in the West is partly due, of course, to the fact that social questions are burning in men's minds as they have not burned for a hundred years. Novelists often catch up, and express in fiction, themes which are agitating the minds of the great mass of people. The Russian Revolution, the struggle between Government control and private enterprise in the United States, the problem of permanent unemployment in Great Britain and Europe, the poverty and struggles for self-government in India, the gigantic cataclysm in China—all these immense themes have been pre-

sented to the public by the new messenger : wireless. It has not been possible for an intelligent and imaginative man, any more than for a warm-hearted and ignorant one, to ignore them. They have swept through the mind and heart of mankind in the West, and the novelists have obediently written their novels about them.

Nevertheless, despite the immensity of the themes with which the modern sociological novelist deals, the *great* English sociological novel, which shall rank with those of Dickens, has not yet been written. In America a novel called *The Grapes of Wrath* has been written by John Steinbeck which is almost as great as *Uncle Tom's Cabin* ; almost, but not quite.

It may be interesting, perhaps, to try to discover why the great English sociological novel of the twentieth century remains, so far, unborn.

The crumbling of an old system of security and the confusion brought about by the agonizing birth of the new must, of course, be reflected in novels, if only indirectly. A proper novel is a mirror of its time. But there still exist what Carlyle called *The Immensities* and *The Eternities* ; and the weakness of the contemporary sociological novel in England and America is that it bends these vast facts—parenthood and compassion, tyranny and tenderness, misery and

delight—to the use of propaganda.

The sociological facts, which should be woven into the story as an unbreakable part of it, are put before the story : indeed, the story is subdued to them, and so are the characters.

The influence of the novel as an instrument of social reform is indirect, like the effect of the Gulf Stream upon the climate of the British Isles. There is still enough of "propaganda sales-resistance" in most ordinary readers to prevent them from relishing and taking into their hearts a novel which flourishes its axe too fiercely ; in which the people are conventional propaganda types—the Capitalist, the Worker, the Worker's Woman, the Decadent Capitalist Woman, etc., etc. ; and in which the situations do not arise naturally but are devised in order to show up some disgraceful flaw in the social structure.

The common reader still likes to have his heart touched and his imagination fired, as he always has done ; and the indirect yet vast effect of such novels as *Oliver Twist* and *All Quiet on the Western Front* is vast precisely because they do these things.

But the modern novel reader has one taste which the propaganda novelist (who finds it difficult to imagine and invent) can easily satisfy : he likes technical details. He may be too lazy to read a text-book about bridge-building or stocking manufacture, and he is therefore pleased when he finds a novel in which these processes are described as part of a story ; a thin and shrill story, but nevertheless a story.

The propaganda novelist falls eagerly upon this taste. It gives him a chance to describe in detail the work of his hero (or rather, his propaganda-peg) and it saves him the trouble of imagining and

inventing... (or rather, of trying to imagine and invent).

It is true that the Victorian sociological novelists used technical details to give life and body to their tales. Mrs. Gaskell's *Mary Barton* has details about the work of weavers and Mrs. Henry Wood's *Mrs. Halliburton's Troubles* contains minute descriptions of the working life of women glove-makers in a country town. Charles Kingsley's *Alton Locke* presents a picture of the sweated labour in the underground clothing manufactories of the 1840's.

But in all these novels the technical details are subdued and worked into the texture of the story. The humanity of the people in the tale is never overlaid by propaganda. The comic and nightmare horror of *Dotheboys Hall* is not emphasized by minute accounts of Mr. Squeers' book-keeping or violent attacks on the educational system that permitted such schools to exist. Condemnation is implied, not stated. Yet every skinny boyish limb, every rag, every drop of grease from Miss Squeers' candle, is charged with the unlikeliest yet magnificently convincing life that only the greatest creative imaginations can bestow.

Towards the middle of the last century, with the gradual but steady improvement in the social conditions of the poor in England, the sociological novel lost its first drive, and fell into a novel of manners, preferring to deal with the rich and arrived rather than with the poor and aspiring. The novelists whose creed was "Art for Art's sake" enjoyed a heyday which they have never enjoyed since, and may not enjoy again before the dawn of the Golden Age. Anthony Hope wrote perfect romances that would now be described as "escapist", and the early scientific

romances of H. G. Wells were delighting an educated public which had hardly yet begun to realise what wonders "Science" could perform.

I am an unshaken and obstinate believer in the novelist as artist rather than the novelist as propagandist, and I often, very often wish that Mr. Wells had suffered some sort of creative death after writing the last words of his last great scientific romance.

In these superb stories the hero is Man, standing naked upon the splendid home which God (but Mr. Wells does not say God, of course) has given him. The vision is poetically presented and the technical scientific details, instead of blurring the scene, reinforce and clarify it. They are wonderfully worked into the human background and we see a novelist of genius working with complete control of his material. The reader is at once awed, charmed and convinced. Had Mr. Wells written sociological novels in this vein, he would have written the greatest sociological novels ever penned and their influence would have been world-wide.

Unfortunately, something happened to Mr. Wells. He became impatient with the human race. In all his later books the reader hears his voice saying impatiently to his hero, Man: "But it's so *easy*! All you've got to do to get out of the muddle is to *plan*."

But Man has not yet learned to plan, because he cannot plan (as Mr. Wells wants him to) alone. He must plan with God, so far as he can understand God's Nature, or he will continue in a muddle. Mr. Wells will not admit this. *He* continues to preach impatiently; and the result of this is that his later novels are not novels at all; they are—politico-sociological—prophetical—panoramas is

the nearest I can get to a name for them.

Lack of tenderness and reverence in a writer of sociological novels brings its own punishment: the reader is not convinced and his social conscience remains unmoved. We are sorry for Mr. Polly with indigestion, and vaguely feel that there must be something wrong with a social system which lets Mr. Polly suffer. We do not mind at all what happens to Crystal and Sungold ("Names like race-horses" as some one unkindly said), the Utopians in *Men Like Gods*. Nor (a more important point) do we wish to be like them or to see our friends and relations and the little man who keeps the shoe-mending shop down the hill thus transformed. We like Mr. Squeers to be punished, or to reform and be a better Mr. Squeers; in the sense that his nobler qualities (if any) shall grow and his baser ones shall wither. We do not wish to see Mr. Squeers transformed by his own Will's planning into a tall, superior, cultured being in a white robe. Such is the quality of human nature that we feel annoyed with such beings, not inspired by them.

In my opinion Mr. Wells is the greatest of living English writers. He sits on the top of a glorious mountain range of work; an Andes of achievement, a Himalayas of the imagination. But because his sociological novels lack tenderness, patience and compassion for Man, they will not live.

The American novel *The Grapes of Wrath*, mentioned earlier in this paper, well illustrates the weaknesses and strength of the modern sociological novel.

It is about the luckless "Okies" or farmers of Oklahoma in the Middle West of America, who have been forced by the engulfing of their farms in the Dust Bowl and by the slump in farming to

trail down into California to look for work and new land.

The power of this novel is in its breadth and tenderness. It is about a contemporary problem and thus has the freshness (if not the balanced view) and the passion that is possessed only by novels written by eye-witnesses of the facts they describe. The people in it are types rather than characters, but they are types which are found all over the world and they are loved by their interpreter. His love for them reaches out to the reader and makes their miseries real, and felt. The situations in the story admirably display the injustices which exist all over the world wherever some people are too rich and others too poor. The theme is local; its implications are world-wide. This doubles the indirect but mighty influence which the book is bound to have.

The weakness in *The Grapes of Wrath* is the description of the Wicked Rich. They are overdrawn and therefore weak and unconvincing. There are descriptions of the Capitalist Woman (although I cannot remember that the writer uses the term) which are merely feeble-forcible.

But when problems are terrible, a writer *must* resort to simplification in order to impress the heart of his reader. When the imaginative fire is strong enough, as it is in *Uncle Tom's Cabin*, the intellect eagerly bathes in it and overlooks the simplification which, in a cooler moment, it might find absurd. In *The Grapes of Wrath* the imaginative fire is not as strong as the humanitarian fire and therefore the simplifications are not intellectually accepted. Mr. Steinbeck is an excellent reporter rather than a creator. But his book should live, because he loves the poor and suffers with them.

We have not yet produced in England a novel as great as *The Grapes of Wrath* dealing with our own greatest curse, unemployment. Many novels have been written in the past ten years about our economic problems but unhappily they have been written chiefly by persons whose private lives were ill-adjusted in various ways, and who therefore worked off some of their own frustrations and discontents and grudges against Society (and Life itself) by writing peevish books. Tenderness is deliberately rejected in such novels; but this brings, as usual, its own punishment. No tenderness, no readers.

(When I say "no" readers I mean only a few thousand readers, who have no influence upon the tastes of the huge mass of inarticulate people who read and love the great, tender masters.)

The late D. H. Lawrence, a miner's son turned novelist from the North of England, wrote books about the English poor but they cannot strictly be described as sociological novels. Something is very wrong with the poor here, but much of it is a reflection of the torments in Lawrence's own mind and heart. The background in which the characters in *Sons and Lovers* move is that which has produced some of the world's greatest men: "decent" poverty. The dour, ambitious North of England character seems to be stimulated by lack of comfort and security. And in their spiritual lives the people in Lawrence's novels *have all that matters*: passion, the power that Jesus had to draw beauty from the commonest things; the deep sense, felt by the furthest-advanced Buddhists, of sharing life with a horse, a rose, a field of corn. It would be an insult to pity such people because they lack modern plumbing. If they are pitied it must be

for the sorrows which have always afflicted Man.

Lawrence never says that they are unfortunate because they are poor, but he does imply a deep discontent *somewhere*; a feeling that the educated people have failed the poor as protectors and guides, a passionate hatred and fear of machines. Much of this, as I said above, may be a reflection of Lawrence's own attitude but there is no doubt that he, as a working-class man of genius, spoke for the huge mass of working-class people who are unhappy and afraid. *Something* is wrong. Lawrence saw the remedy in a return to a simpler and more instinctive life, especially in love matters. I would add to this the need for reunion with God. This is a terribly difficult

Path. The European war may force us to tread it and we may find true peace at the end.

The sociological novelist must *feel*, even if he does not *know*, that God made Man in His own image and therefore it is useless to write scathingly or impatiently or coldly of Man's sufferings in the faulty social scheme. All must be subdued to the twin-powers of compassion and tenderness: when this is fully achieved the novel goes out into the world and fully does its subtle yet powerful work.

(Cynical Afternote: The most depressing novel I have ever read in my life is Aldous Huxley's *Brave New World*, in which all the social problems are solved!)

STELLA GIBBONS

THE THEATRE AND THE COMMUNITY

[Hermon Ould, dramatist and critic, is the General Secretary of the International P. E. N. Club. An ardent believer in the theatre as an instrument for the attainment of enlightenment, he has written numerous plays, including several meant for the younger folk. In this article he deals with his subject against the background of the theatre in London at the present hour.—ED.]

The Theatre seems to have fallen on evil days; and this is not only because the pestilence of war is raging throughout the greater part of the world. It may be assumed that all cultural manifestations will inevitably be affected by war, and we must not be surprised if the theatre shares the common fate. But what is surprising is that the theatre seems to be suffering more acutely than other cultural activities, and the fact that this is so seems to indicate a lack of health in the institution itself, a kind of debility which prevents it from adapt-

ing itself to adverse circumstances. The art that is most closely related to the art of the theatre, the cinema, appears to have escaped some of the worse effects of war-time conditions. Not only is the cinema as popular to-day as it was before war broke out: it seems to have gathered increased prestige. Films are being made all the time, hampered only by economic considerations; the picture theatres are eagerly visited; and furthermore, the value of the cinema is recognised by the States. The governments engaged in war, alive to the importance

of a medium which communicates with many millions of people of all classes all over the surface of the globe, are not slow to use it to stimulate the morale of the public, to spread the knowledge of their aims and to instruct the neutrals.

Music, too, although it has inevitably suffered from the loss of personnel, from the reduction in the spending capacity of the public, and from restrictions on travelling, is nevertheless by no means neglected. No music-lover need be starved of music in war-time. In Britain—and I believe in most other European countries—concerts of good music are frequent and well-attended; in every radio programme, moreover, one can count on at least a certain percentage of first-class music.

But what is happening in the theatre? In London the theatres are open much as usual, but the choice of programmes is on a considerably lower cultural level than in peace-time. Revues and light entertainments are more popular than ever; the classics are scarcely to be seen at all. An analysis of the theatrical programmes advertised in to-day's *Times* discloses some interesting, and, for the theatre-lover, rather depressing facts. There are twenty-nine entertainments announced; of these, eighteen are revues and light musical shows; two are farces; two are light comedies; one is a thriller; three are straight plays; the other three come within the category of "classics". It is something to be thankful for that the classics have a showing at all in these times, and in the case of one of them—Shakespeare's *King Lear*, with John Gielgud in the rôle of Lear—the choice seems altogether admirable. If there is any truth in the doctrine that suffering and a disordered mind are purged by the contemplation

of high tragedy, then *King Lear* is the right physic for these disturbed and diseased times. I wish it were possible to be as sure of the medicinal value of the other two classics to be seen in London to-day. One of them is John Gay's *The Beggars' Opera*, that entertaining eighteenth-century ballad opera, whose delightful music and cynical wit make palatable, but cannot disguise, a very sordid plot; the other is a Restoration comedy, Wycherley's masterpiece *The Country Wife*, again famous for its wit and technical brilliance, but notorious also for the bawdiness of its plot.

It will be agreed that one Shakespeare tragedy and two bawdy comedies are a poor ration of classic fare for a country like England, which can boast the finest dramatic literature in the world. Even our modern masterpieces are not being exploited: there is no Shaw, no Galsworthy, no Granville-Barker, no Pinero; and of course no foreign plays either.

Scarcely less disquieting is the condition of the amateur dramatic movement. Since the last war the amateur movement has developed so rapidly and so intelligently, that it had become one of the most reassuring and healthy of social phenomena in Great Britain. There are literally thousands of groups, linked up to all manner of movements—religious, social, trades union, artistic, professional—offering a vehicle to all classes of society for self-expression. People everywhere have found themselves drawn together by a love of drama, and every year some of them have engaged in friendly festivals in which the team spirit has found an unforced expression. Now the war has come like a blight and our Jeremiahs declare that this apparently healthy growth is in

danger of being irreparably damaged. That I do not believe. My faith in the theatre is proof against even the assaults made upon it by totalitarian warfare. For I believe that the human spirit needs artistic expression as surely as it needs bread and drink ; I believe that for the great majority that need is best served by drama and music, and as a corollary to these beliefs, I hold the faith that so long as mankind exists on the earth, one of the instruments by which it will attain enlightenment is the theatre.

The æsthetics of drama and theatrical presentation is a vast subject, upon which many and contradictory views are held. It is not my present purpose to enter this controversial field where I have already cut many a caper, beyond expressing my conviction that, important as æsthetics is, ethics is even more important, and if it could be shown that the theatre is a subversive art, undermining the ethical sense of the people, all the skill of all the æstheticians would not justify it. It has been argued that because the theatre is dependent on the ability to deceive it is therefore immoral. I need hardly say that I do not share that view, which I believe to be based on a fallacy. The illusion which the theatre seeks to create is not an illusion calculated to deceive. The audience in the theatre is not asked to accept as reality the thing presented ; it is asked to enter into a collaboration with the artists, and accept, for the time being, a presentation of truth translated into terms of theatrical art. A great play greatly presented will enhance the awareness of those who see it and thus increase their consciousness of absolute truth.

This is rating the art of the theatre at its highest. Not often does it attain

such heights ; but in considering an art it is only fair to base one's estimates on its ultimate aims, and not on inadequate approximations to those aims.

I have no doubt that the dramatic impulse is a healthy and natural one. It exists in the infant in arms, who crows and gurgles to the delight of parents and other adoring onlookers ; and in every stage of human development the impulse ought to find an outlet. The outlet chosen is sometimes an unpleasant one, but the suppression of the impulse would be likely to lead to something even less agreeable. Modern psychologists seem to have strayed away from the truth in some of their pronouncements, but they have earned our gratitude by their insistence on the unhealthiness of suppression. To suppress is not to destroy. To suppress is to divert a force from one channel to another. The business of the artist, and particularly of the theatrical artist, is to provide the right channel for the expression of a normal healthy instinct, rather than allow it to descend into that mysterious subconscious where it may work all manner of mischief. A thwarted instinct is not only out of sight, it is also out of the conscious mind and is allowed to pursue a course of its own. It may find what is called in the jargon of the psychologists an "adaptation" ; that is to say, having failed to discover a natural outlet for its dramatic urge, it will find some other means of securing attention and appearing in the limelight in some foolish display. This is a comparatively harmless development. But it is just as likely to secure the attention of which it feels itself frustrated by performing some offensive act, sufficiently spectacular in character to attract notice. Crimes for which there

is superficially no "motive" may often be traced to the overpowering need to cut a figure in society. Journalists reporting some so-called "crime drama" are unconsciously employing a word which in many cases reveals a fact not commonly recognised. The principal actor in the "drama" may well have been driven to commit crime in order to satisfy an instinct which craved the dramatic expression which it had been denied.

If what I have written here is true, it is clear that the theatre occupies an extremely important place in the social order, and that purveyors of theatrical fare have a great responsibility; and I am afraid it cannot be said that the typical theatrical manager is aware of either the one or the other. If we were to look to the commercial theatre to fulfil its high function, we should look in vain. The most we can expect of it is that it should occasionally become aware that good plays are sometimes profitable and therefore worthy of its consideration, and that it should unintentionally mirror the times and thereby earn the thanks of students of the contemporary scene.

It cannot be said that the theatre to-day in any way reflects the times in which we live. This is probably the most momentous and critical period in the history of Western civilisation. Nations are engaged in a struggle so desperate that it is commonly asserted that our very existence depends on the outcome. Our standards and beliefs are

being challenged. The lives of millions of citizens are in imminent danger; the wheels of progress are arrested; the bases of our lives are disturbed as never before. The classes are being shuffled, families split up, communities uprooted. Religions and ideologies are on trial. Whatever may be the outcome of the struggle, life in Europe will never be quite the same again. Most of us are aware of these facts; most of us are facing up to them, with some degree of calm, without hysteria, but with due regard to their importance. Some of us may be fortified by a belief in a pervading Divine Principle in the universe that accounts for and justifies the baffling conflict which seems to be ravaging mankind; others may see in the present disorder convincing evidence that God is punishing us for having departed from his ways; others are bewildered and in despair, finding no clue to the problem; none of us are indifferent.

But what of all this is revealed by the contemporary theatre? Nothing at all. It is assumed that the purpose of the theatre in war-time is to entertain, to divert our thoughts from the things that matter to the things that don't. So far from reflecting the seriousness and high purpose which inspire men and women to-day, it seems to have become the mouthpiece of the inconsequent, the cynical and the banal. In a word, the theatre has fallen from its former eminence. Can it be raised again? I have faith that it can.

HERMON OULD

THE VALUE OF POETRY IN THE SOCIAL ORDER

[John Middleton Murry is the author of numerous works, among which are *Aspects of Literature, Keats and Shakespeare, Studies in Keats and William Blake*. In this article he shows how the most important function of poetry in society is to keep alive the flame of prophetic religion. To-day, alas, religion in Europe has become static and the spirit of true poetry is absent.--Ed.]

There is a famous and ancient saying to the effect that he who would shape the inmost life of a society may let others make the laws, but he must make the songs. But it is an ancient saying, belonging to the time before the masses of the Western nations had become literate, and long before the days of universal, cosmopolitan jazz by radio. The wise man of the past was thinking of folk-poetry: the poetry handed down and about from lips to ear, which was the solace and stimulus of the weaver at the loom, the spinster at the wheel, the ploughman in the furrow, and whatever companies of men and women might gather together when the work of the day was done. The deeds that were celebrated, the sorrows that were lamented, the attitude towards life and death that was expressed in such poetry shaped the soul of the people from which it sprang.

But those days are past in the Western world; and probably they are doomed all the world over. The machine-civilization sooner or later spells death to the primitive societies in which alone folk-poetry can live. In so far as it is treasured to-day, it is treasured not by the simple member of society but by the educated minority. It is like the common objects of bygone use which are preserved and admired in our museums. The beauty for which we now admire

them was not the purpose for which they were made; it descended upon them, like a supernatural grace, because they were created for human purposes by human hands, and because traditional skills, transmitted from father to son, from master to apprentice, down the centuries, were embodied in them.

Only upon this relatively small educated class can anything that may be called poetry be said to have any influence at all to-day. And probably even for the majority of these poetry is only a refined pleasure of the senses. There is no harm in that; indeed, much good: for it is important that our pleasures shall be refined. But the kind of poetry which gives a refined pleasure to a small educated class in an industrial society is quite incapable of achieving the wide popularity of the folk-song or the ballad. The modern counterpart of these is the music-hall or radio "hit" of the moment--vacuous, but "catchy" like the measles. It is, essentially, a cheap manufactured article, produced to capture the market; it neither springs out of the people's soul nor sustains it, except in so far as any rhythmical pattern of dulled words may lull a mind too tired to discriminate. Thus, during the war of 1914-1918, the British troops marched to "Tipperary"--a tawdry and maudlin piece of artificial sentiment; which has nevertheless justly acquired a certain

sanctity in the national memory. But the contrast between the quality of the song and the heroism of the soldiers who had nothing better to inspire them, is in itself a fearful condemnation of the civilization which produced it.

Seeing that there is no popular poetry at all in a machine-society we have only to consider the function of poetry in the small educated class which reads and attaches value to poetry. For the members of this class it is in the main a refined pleasure of the senses, as music or the fine arts are to them; but for a few of them poetry has a deeper significance. It is, at its highest, and in the forms in which they most value it, an expression of, or a means of approach to, religious truth. Thus, for example, the great tragedies of Shakespeare effect in the responsive soul a reconciliation with human destiny such as is achieved in other modes of religion by meditation. Contemplating a Shakespeare tragedy, we are touched to the depths by "what may quiet us in a death so noble". This is of course preëminently the function of the tragic drama, which has a definitely religious origin; but a kindred effect is achieved by other forms of poetry. The same quiet reconciliation of our rebellious humanity with the limitations of mortality is accomplished by Milton's sonnet upon his blindness, or Keats' "Ode on a Grecian Urn". And it is for this reason that the eminent French Catholic critic, the late Henri Bremond, likened the method and the function of poetry to that of meditative prayer; just as, to reverse the comparison, Aristotle's famous definition of the purpose of tragedy: to effect "a purgation of the soul through pity and terror", could be applied directly to the story of the life and death of Jesus which is the central object

of the Christian religion.

But this religious function of poetry, precious though it is, cannot adequately replace within a whole society the function of a genuine religion: for obviously poetry which is read and valued only by the few for its religious significance cannot fulfil the primary sociological function of religion, which is to promote the cohesion of society. Hence it is that, in a time when we have in Europe only the débris of a "universal" religion, the function of religion which is not fulfilled by poetry or music, is fulfilled, disastrously, by a religious devotion to the nation itself. The national society itself is deified, which is intolerable. It is, or was, tolerable that a primitive society should deify itself through the worship of a merely tribal god, for it was veritably isolated: it was, in no sense, dependent upon its neighbour. But in a civilization of which mutual dependence is characteristic, the substitution of nationalism for a "universal" religion is purely retrogressive.

From this angle the peculiar position of poetry in a modern Western society—where the cultivation of poetry is intense in proportion as it is restricted to the few—is the mark of a social decadence. And it is notable that the florescence of European poetry was the accompaniment of the first outburst of nationalist sentiment—in England, in the age of Elizabeth; in France in the reign of Louis XIV, in Germany at the end of the eighteenth century. That is to say, the rise of poetry to its position of eminence in cultural esteem in Western civilization was consequent upon the disruption of the "universal" religion of Europe. That is particularly clear in the case of England, where the mystery-play of religion suddenly developed into the

secular poetic drama. Much of the religious sentiment had become as it were detached from the ancestral religion, which had lost much of its authority and its mystery ; it now sought new and secular forms of expression, in poetry. Or, more truly, the former "universal" religion separated itself into poetry on the one hand, and nationalism on the other.

Poetry, at its highest, may be regarded as an exquisite expression of personal religion. In it is embodied, with all the nuances of individual sentiment, the attitude of the poet towards the mystery of existence, or God ; and the reader chooses among these manifold expressions those which are most congenial to his own experience and habit of feeling. In a universal religion, on the other hand, the form of expression, credal or ritual, is fixed in scriptures and in liturgy, and the individual mode of feeling receives no emphasis. Poetry itself, in so far as it is practised in such a period, is subservient to religion : and is, in the main, an addendum to the liturgical offering of worship to God, in the form of hymns. At least this is true of written poetry, which is the poetry of the educated class. Folk-poetry has a life of its own.

No doubt these generalisations, like all generalisations, are not to be pressed too hard. But in the main it is true that the rightful position of poetry in the social order is ancillary to religion. The poetry which the Western world is agreed to regard as marking the highest point of its poetical achievement : namely, the Attic drama of the Greeks, was definitely conceived as an act of religious worship, and performed at a religious festival. And there is the evidence of the age-old association of poet and prophet which is expressed in the Latin word

which served for both : *vates*. The association seems natural enough among peoples whose scriptures contain poetry of a high order.

But there are, as M. Bergson has lately emphasised, two kinds of religion, though both kinds are generally found blended in any particular form of high religion. One of these is the reverence paid to the moral laws which are necessary to the preservation of the community as a whole. These laws are supposed to be of divine origin. This form of religion is more evidently social in its purpose than the other, which may be called the prophetic kind of religion. This prophetic religion is primarily the creation of individual minds and consists in a discovery of the divine nature. Thus the Hebrew prophets meditated on the bitter experiences of "the chosen people" in defeat and captivity, and, beginning with Amos, achieved the intuition that God was demanding of them a much higher and deeper morality than that of the existing moral and religious law. The word of the Lord to Amos is : "I desire mercy and not sacrifice." And these Hebrew prophets displayed a high order of impassioned and poetic imagination, very naturally, because precisely this imaginative quality of mind or soul was demanded by their effort to discover where "the chosen people" had gone radically wrong. Moreover, since it was an intensely individual intuition, whereby a single man proclaimed, in the face of the inertia and hostility of the nation, the divine and revolutionary truth which he had discovered, the sense of an immediate relation with God was inevitable. He was "inspired".

Whereas of these two elements of religion the religion of custom and the law

is the more obviously social, it is also static. Inspirational and prophetic religion is dynamic, and is thus social in a higher sense. It urges the community forward to ascend to a higher level of morality and religion. And this appears to be the most important function of poetry in society. That delighted astonishment of the mind by a new aspect of beauty and a new aspect of truth, which the late Dr. Bridges singled out as the characteristic quality of great poetry, is essentially a religious revelation—the evidence and opportunity of a new insight into the divine nature. By this means poetry has served again and again to deepen and revivify the institutional religion of society. If it is not obviously performing that function in Western society to-day, that is because institutional Christianity is in a condition of advanced decay; but wherever it remains at the level of a high and real religion, it is safe to say that it has been immeasurably enriched by the truth and beauty of the insights of poetry. Moreover, since the specifically religious prophet is now an infrequent phenomenon in Europe, and when he does appear he is not very impressive, it is hardly an exaggeration to say that it is chiefly poetry—in the comprehensive sense of the word, including impassioned and

imaginative prose—which keeps the flame of prophetic religion alive.

That is a function of supreme social importance; but unfortunately we have to remember that the fact that it is the secular poet who fulfils it is a sign of social decay. For he speaks to a tiny minority, and outside the framework of institutional religion. The real reason for this is that institutional religion has lost its hold on the unrooted masses of a machine-civilization, and is no longer the expression of the soul, or the unity, of such a society. The two phenomena are complementary: the desertion of religion by the masses, and the assumption of secular forms by the spirit of prophetic religion. There is no common symbol, no common allegiance, and no common idiom of thought at a religious level in a European nation to-day. The nation itself is the only symbol which attracts men to social unity, and that is sub-religious. Plenty of nationalist poetry is being manufactured in Germany to-day: but it is most certainly atavistic, retrogressive and a degradation of the spirit of poetry. That degradation is part of the grim tragedy of our proud but religiously empty Western civilization, on which nemesis has now descended.

JOHN MIDDLETON MURRY

PREPARATION FOR CITIZENSHIP

I.—DEMOCRACY, A SPIRITUAL PRINCIPLE

[This first of a series of three Mysore University Extension Lectures was delivered by Sophia Wadia at Bangalore on the 7th of September, 1937, under the presidency of Shri N. S. Subba Rao, Vice-Chancellor of the University. The lectures were extempore, but the excellent stenographic reports of Shri K. S. Ramaswamy, B.A., B.L., have made this reproduction possible.—Ed.]

Friends,

To-day and on the following two afternoons we are going to study together an important subject. These three talks are neither sermons of a preacher, nor lectures of a professor; we are all students trying to aid each other, and if the task of speaking falls to my Karma, that of responding with attention and with sympathy falls to yours; and as the relation between what is said and what is heard will continue for a while, so at least, I hope, you will use what you hear in your thought and in your speech; and even if you reject what I have to say and to submit, it will have set the current of your thought in motion. For this opportunity allow me to offer a word of thanks to the Council of your University and especially to your Vice-Chancellor, Shri N. S. Subba Rao.

It is a commonplace to-day to say that we live in an age when stupendous changes are taking place in every country of the world. People are talking of the decay of Western civilization, of the death of Europe. Pious optimists quote the Victorian Poet Laureate, Tennyson :—

The old order changeth yielding place to new,
And God fulfils himself in many ways.

But they fail to tell us why God produced such a catastrophe as the war of 1914-1918, and who that God is who,

after fulfilling Himself through the carnage, the bloodshed and the immorality of those tragic years, is now fulfilling Himself through unemployment, tyranny and political robbery of the kind we saw some time ago in Abyssinia, a robbery blessed by the Pope himself !

Now there is no doubt that moral and mental chaos prevails in every country of Europe and threatens every country of America—North, Central, South. And as the world is one, the effects of that chaos are bound to touch us here in India, and it is highly necessary that at the present hour we learn to think clearly and with calmness and try to locate the hidden roots of causes which have produced the mental and moral chaos all around us.

Let me at once present to you for consideration my reading of those root-causes :—

The present world confusion is due to a false evaluation of the principle of Heterogeneity. Great differences in economic status, in moral character, in mental capacity, existed; the purpose and the value of these differences were not understood. This resulted, not in the failure of Pure Democracy, but in the failure of the so-called democracies of the pre-war era. The very basis and foundation of Democracy were falsely conceived. In pre-war Europe, in the

days of Gladstone in politics, of Darwin in science, of Spencer in philosophy—I am naming them because British names are more familiar in India than Continental names—an effort was made to erect the Temple of Democracy on those falsely conceived foundations ; and—the rain of passion descended, the floods of greed came, the winds of competition blew and beat upon that house ; and it is falling ; and great will be the fall of it presently.

Democracy is a spiritual institution like Religion. Therefore when an attempt is made to give it a materialistic form it becomes a dangerous and corrupting influence. European democracies reared upon materialistic ideas of life and of government produced the war, which is but a vivid symbol striking to human imagination. The present chaos is *not* due to the war ; this chaos and the war itself but reflect the forces of anti-democratic ideas. Compare European democracies with modern Hinduism—overlaid as it is with many superstitions and much corruption. The Hindu faith, *Sanatana Dharma*, is not at fault ; it is the false ideas held about it that make Hinduism appear a huge failure. Similarly, it is not Democracy which has failed in the West, but the false ideas and actions which were made to represent Democracy.

Coming to our own India where a new political era is opening, we are face to face with a great test ; it is a test similar to the one which Western democracies faced and did not pass. Let us understand this.

We in India possess the guidance of a spiritual philosophy of life and of government which we inherit from the ancient fathers of the race, the mighty

Purvajas. The West also had the guidance of its Jesus, Plato and Pythagoras, but the Occidental builders of democracies rejected Plato and the Platonists in favour of Aristotle and the Aristotelians, rejected Jesus, the practical mystic, and followed the sectarian churchmen. Now, this test which Western countries met some centuries ago comes at the present time to our Motherland. Will the India of to-day accept or reject the spiritual Ancients—Krishna and Yagnavalkya, Buddha and Shankara, Ali and Omar, Zoroaster and Jesus ? If she rejects them and accepts Western modes, Western policies, and Western outlook, then India is bound to be enveloped by the moral and mental chaos which is destroying industrialized Europe.

Some of you might say that ancient ideas are not much good in these modern times ; that you must be practical and move with the movement of the age. But do you know the old-world ideas ? Have you tested their practicality ? Do you really know the immense practicality of other-worldliness for the proper handling of the affairs of this world ? We speak of Democracy ; but what is the real basis and foundation of Democracy ? It is to be found in the *Upanishads* and the *Gita*. Democracy in the final analysis is the rule of the people. What are people ? What is *Praja* ? And what is the principle which underlies our common humanity ?

The failure of Western democracies, as we just saw, lay in a false evaluation of the differences which exist in the State, in the Race, in Nature as a whole. Why and how did such a mistake come about ? The place and the purpose of differences between man and man was misunderstood because the common human ele-

ment at the back of these differences was not perceived. Democracy in practical working is bound to fail anywhere unless the spiritual basis of humanity is seen. Democracy, the rule of the people, is not so good and philosophical a term as the Sanskrit—*Swaraj*, Rule of the Self; immediately the important prefix *Swa* raises the question in our minds, which constituent in our human composition is the Self? Western democracies proceeded on the basis that man was a social animal. When we speak of *Swaraj*, Self-Rule, to what do we refer?

There are two ideas which we need to keep clearly before us in the study of our subject.

First, *Swa-Raj*, Self-Rule, may mean the rule of the animal Self—*Kamatman*, the *Gita* names it; that is the sense which the Western democracies had in mind in working up their States, with what result we now know! Looking upon men and women as social animals competing each against the other, man against woman, capitalist against labour, factory-hand against farmer, and so forth, the organized governments of those peoples competed and are now competing against each other. To begin with, as the very starting point, we here in India ought to reject as false the definition of man as a social animal. We must reject the idea that man is a beast, even an evolving beast. What then is man?

Go to the other idea of and about *Swa*, the Self, which we come upon in the Upanishadic philosophy. Not *Kamatman*, but that which is designated as *Antaratman*. Recall the verse in the *Katha Upanishad* :—

"Of the measure of the thumb, Purusha, the Spirit, dwells ever in the heart of all beings as the Inner Ego."

Note please, all beings—in Brahmana and Mlechchha, in Hindu and Muslim, and—may I add on behalf of my sex?—in man, but also in woman! This great teaching is the basis of Democracy, as also the reason for the title of this lecture—"Democracy, a Spiritual Principle". Is there a single *adhyaya* of the *Gita* which does not bring out this fundamental teaching? Who does not remember at this point of our study the first of Sri Krishna's *Vibhutis*, Divine Glories?—

"I am the Atman, the Ego, seated in the hearts of all beings."

Note once again the universality—all beings, *sarva bhuta*. Numerous verses I can quote to you, but two more will suffice from the closing eighteenth chapter :—

"There dwelleth in the heart of every creature, O Arjuna, the Master, Ishvara, who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time. Take sanctuary with him alone, O Son of Bharata, with all thy Soul; by his grace thou shalt obtain supreme happiness, the eternal place."

Note once again—every creature has Ishvara.

Now make the application. The *Gita* and the *Upanishads* are not other-worldly; their instruction is for the right conducting of the business of this world. The whole of humanity has a spiritual aspect, a spiritual basis, a spiritual foundation. In these verses of the *Upanishads* and the *Gita* we come upon a definition of man which is very different from the one I named—man, the social animal. What is it? Man as God, an unfolding God, a God in the making, but in essence and substance already divine. Here is the basis of real Brotherhood—Universal Brotherhood. The One Spirit, the One Substance, endows every man and woman, every com-

munity and race, with the power to unite with the all, with the whole. Unless this principle of homogeneity or brotherhood is recognised we are bound to go wrong, as the West has gone wrong in estimating the differences which do exist—the principle of heterogeneity.

The ancient Sages do not say all bodies are of equal strength, all minds are of equal capacity, all characters are equally noble. That is the dream of *materialistic* socialism, and that concept which it is sought to realize is so unphilosophical that it has sometimes been called insane. Our ancient philosophy *does* recognise socialism—but spiritual socialism, as you will perceive as our study proceeds. Differences and differentiations exist in Nature, in the human kingdom, and will continue to exist. To try to do away with them is to court failure. How does the Science of Spiritual Democracy explain this principle of Heterogeneity? The closing verse of the *Matri Upanishad* gives us the answer simply :—

“For the sake of experiencing the true and the false, the Great Atman has a dual nature.”

All of us, you and I, have a dual nature : first, the homogeneous Self, the Self common to all ; and secondly, the heterogeneous Self, the separated Self. Recall the image of the thirteenth *Gita* : the One Sun illumines everybody—that is the homogeneous Self ; the innumerable rays which emanate from Ravi, the Sun, are different ; and they become in the world-process the numberless heterogeneous selves. In the first aspect we find the basis of Spiritual Unity ; in the second, the basis of differentiation, which also is spiritual. The differences of castes, classes, professions, and so on, which produce differences in social

status, take on a new meaning when they are viewed from the correct spiritual view-point. Thus the Brahmana, for example, is not superior to the Shudra, but only different ; and both contribute something to the common good. Each human being through his capacity and his character is different from other human beings, but each is fulfilling his own particular mission, and all are of equal value and importance.

This is the conception of the four castes which we find in the fourth and the eighteenth discourses of the *Gita*. Thus Spiritual Democracy aims not at destroying the differences, but at using them as of equal value to the individual as well as to Humanity as a whole. Man and woman are of equal value ; labour and capital are of equal value ; lawyers, doctors, engineers are of equal value. But the Saint and the sinner are *not* of equal value. That point, however, we will come upon in our next lecture. Thus, in Spiritual Democracy the problem of unity in diversity is solved, just as in Vedanta Philosophy the problem of the One in the many is solved.

It is recognized on all sides that the greatest problem of Democracy is that of education. But looked at in the light of the spiritual basis of Democracy this problem also assumes a new form. Appropriately to our study we shall define education as the training of the Soul, through citizenship, for *Swa-Raj*, Self-Rule. In the next two lectures we shall study a few details about the work of the citizen and the State. What we want now is to grasp certain principles, and one of them is the right perspective on education. Fundamentally, education is not a matter of the three r's ; of literacy or illiteracy ; of primary, secondary and university courses. These

and other factors have their place and value ; but the fundamental principle of education is the gaining of the power of Self-Rule by every man, woman and child.

Now, because the spiritual basis of Democracy was neglected, education has not been able to avert the confusion and the chaos which prevail. Are Occidental nations without educational achievements? Of course not. But has their wide-spread, universal education and the cent per cent literacy in so many lands brought order, rhythm, harmony, peace and contentment? Consider : what is the outcome of education, whatever the method? Occidental communities and nations are made up of adults who have, as a rule, divided lives, unintegrated lives. This seemingly unimportant fact is in reality the root-cause of social chaos, which begets political rivalry and all the rest. The psychological disharmony in the individual citizen is the greatest problem awaiting solution. Between the head and the heart of man there is a strife which is more acute than the family problems of man and woman. Between the hands which are instruments of action, and the head which is the instrument of thought, there is a war raging in the individual, compared to which the class-war between labour and capital is a small affair. The frustrated heart of the individual affects his very blood to such an extent that he experiences a living death, compared to which the pain of poverty is as nought. This disharmony in the individual is the first problem which education should and can solve, but no Western method of education has been able to achieve this so far.

Come to India now. This is our problem and a growing one. Our gradu-

ates, failed B.A.'s, matriculated boys and girls are turned out into the wide world disintegrated beings. They are pale copies of Western boys and girls, and unless our educational method is revolutionized we will have, not battalions, but armies of discontented minds who create mischief, of frustrated hearts who create immorality, of unemployed hands who create poverty.

This problem of education is the problem of Democracy and if the spiritual basis of Democracy is applied deliberately in educational reform we shall not only bring peace and prosperity to our India, but also set an example for the world to follow. But what do we mean when we refer to a spiritual and democratic basis for educational reform? We mean introducing that system of education which will make the citizen, within himself, as harmonious an entity as possible ; which will remove, as far as it can be removed, the conflict between his own members—his head and his heart and his hands. This is one factor. There is another. The citizen of a Spiritual Democracy should be endowed with an education which will enable him to use his own life-profession, whatever it be, as the fulfilment of his citizenship. This and other points of educational reform we shall consider again.

In closing our study to-night, the conception of the State as an entity has to be considered from the point of view of Spiritual Democracy. That there is a relation between the State and the citizen is acknowledged by every one ; but we are concerned with the nature of that relationship. The general concept is that the citizen exists for the State ; such an extreme view is wrong and gives the State an unspiritual form. The

citizen should not exist for the State ; as a man he has obligations to humanity ; as a human being he has intimate relations with the race as a whole. Spiritual Democracy requires that the State should exist for the citizen, for his betterment and growth. The State is a play-ground for human spiritual evolution. States and countries may be compared to the bodies of men which come to birth and die, while the citizen, like the immortal Soul of man, goes on, passing from state to state "experiencing the true and the false".

But the citizen derives from the State the benefits which have accumulated through generations of experience. Unaided by the institution of the State the citizen would lose much time. The Law of Interdependence functions between the citizen and the State, and the true position reveals itself when we reject the idea that the citizen exists for the State to which he belongs. Just as different castes and classes, the two sexes, the various professions, are avenues of human evolution, so also nations and countries and states are avenues of human progression and perfection. Each country, each nation, has its own contribution to make to the world polity. The city of Bangalore must not live for itself alone ; it has a contribution to make to the State of Mysore ; and Mysore has its obligations to India ; and India has her mission to fulfil to the world at large.

India, as a State, as a great Kingdom, has a duty not only to herself, but to the world at large. India can and should learn from other lands, but she has her own Dharma towards all peoples and all countries. The U.S.A. can teach us some things about sanitation in every cottage, villa or chateau. Bri-

tain can teach us the bulldog tenacity with which we can hold on and can warn us against the arrogance in which that country indulges ; so France can teach us to uphold the ideal of the Rights of the Individual and warn us against the heat of emotions in which France spends so much of her force. And so can every country teach us, from Japan to Russia. But India, the Alma Mater of the world, the Mother of Cultures, has a mighty lesson to offer to our humanity. The Egypt of the great Alchemists is gone ; the Chaldea of the great Astrologers is no more ; China and Iran and Turkey are copying Westernized and martialized Japan, but India lives. For what ? With what kind of life are her villages vitalized—misery, yes ; poverty, yes ; ignorance, yes ; but the Soul of Spirituality is there.

Look at India : this vast territory has witnessed tremendous historical changes, as centuries have rolled on to become millennia ; but tremendous as are the changes, they are but surface appearances, behind which there is something eternal and changeless. Consider the most typical product of India : on this soil walks to-day, as he has walked in ages gone by, the Sannyasi, the renunciator of the senses but the possessor of the Spirit, the Yogi who, throwing off the yoke of *Kama*, *Krodha*, *Lobha*, has united himself with the Great Light. And what has inspired him thus to walk the Way of Divinity ? The Power, the Shakti, of Mother India, as that Force vibrates in our Aryan Akasha.

Stretch your vision to the southern extremity of our dear land ; who sits there ? Kanya-Kumari, symbol of the virgin mind, ever young ; of the virgin heart, ever creative. Then turn and look up to the northern heights ; what do you

see? Gauri Shankar, symbol of the Divine Love, essential for the building of the Home. Unite these two symbols—of the South, of the North—and read, reflect upon and assimilate their sublime message. What is it? The

creative Spirit of virgin Purity has to be activated for the building of chaste and holy homes—homes without which there can be no Democracy at all, and sacred hearths without which there can be no Spiritual Democracy.

SOPHIA WADIA

DEMOCRACY IN BRITAIN

That egalitarianism is not a necessary factor in democracy is claimed by J. H. Huizinga in an article, "The English: Are They Democrats?" which appears in *The Contemporary Review* for May. Egalitarians the English certainly are not. Of the ideals of the French Revolution, *liberté*, *égalité*, *fraternité*, as Mr. Huizinga points out, the English have ever stressed the first.

So marked are the social strata in England that Lady Rhondda could write a few years ago that caste "after all survives in its worst form to-day only in India and England".

The foreigner, writes Mr. Huizinga, sometimes finds it difficult to understand the deferential attitude, especially in the rural districts, towards the upper classes, and the people's acceptance of

that attitude "as part of the natural order of things"; but an aristocratic style of life for part of the people does not seem to interfere with the ethical values of democracy. In fact,

the code of conduct, the standards and moral values which they inculcate, in short the public school spirit, historically the educational ideal of a ruling class, remains to a large extent the moral pattern and the model for the entire nation.

No one would take exception to Mr. Huizinga's contention if the "ruling class" were to be determined not by birth but by character, not by the wealth they possess but by the service they render. True democracy would demand that the opportunities of the "public school"—a misnomer—be opened to all children irrespective of class distinctions.

DEVOTION TO HUMANITY

[This is the last in the series of studies on the *Gita* by Professor D. S. Sarma, the first of which appeared in our January number.—Ed.]

The *Gita* is unique among our scriptures in that it insists that even the highest mystic should do service to society and should worship God abiding in all beings. It points out that if Nature is our mother and God is our father all creatures are our brothers and sisters. It is Nature our mother that determines our Svadharma, which is our starting point. It is God our father that inspires us with the love of Yoga which is our goal. And it is society, consisting of our brothers and sisters, that imposes on us the duty of Lokasangraha or social service which is our path. Starting with our natural endowments we have to pass through the world doing our duty to society in a spirit of detachment and to reach our home in God. Thus the three words Svadharma, Lokasangraha and Yoga may be said to sum up the whole of the teaching of the *Gita*. A casual reader of the *Gita* is apt to lose sight of the middle term. And in fact unsympathetic critics of Hinduism often claim that social service forms no integral part of our religion, that our Sannyasa means quietism and that our God is indifferent to the sufferings of men. But it should be remembered that the maintenance of society in Dharma is the very end and aim of the Avatar as defined in the *Gita*. The example of Iswara Himself as an ideal Karma-Yogin has already been pointed out. Similarly in all its descriptions of an ideal Bhakti-Yogin and an ideal Jnana-Yogin the *Gita* includes the love of all creatures and service to them as an inalienable element in those characters. And on the other

hand men of a devilish nature are indignantly condemned by the Lord in the sixteenth chapter of the *Gita* because their deeds and doctrines would result in the disruption of society. And, lastly, the whole object of the *Gita* teaching is to make Arjuna do his duty by society and not run away from it as he proposes to do at the beginning of the discourse.

Service to society is fundamental to the very concept of Hindu Dharma. That explains why separate mention is not made of it by our writers on religion and ethics. Dharma etymologically means that which binds society together, and society according to Hindu conceptions is an organism of mutually dependent and co-operating castes. The Hindu State, of which the king was only one of the limbs according to our ancient writers on political science, had for its aim only the maintenance of Dharma. It had no absolute rights as in the theories of European writers on political philosophy. The Hindu theory never recognised either the divine right of kings or the divine right of states. Dharma was above the secular power of the state. Nor was there a church with absolute powers embodying Dharma and vying with the state in jurisdiction. It was the great prophets and Rishis who from time to time adjusted the Dharma of their age and brought it into line with Yoga. We have already pointed out in an earlier study the organic connection that should exist between Yoga and Dharma. Our point here is that the Hindu theory of society and the

state is such that it makes it obligatory for the individual to discharge his duty to society and at the same time to conserve all the spiritual values that belong to him as a child of God.

In similar manner the claims of both scriptural authority and spiritual freedom are reconciled in the *Gita*. Sometimes Krishna seems to speak like a fundamentalist insisting on the inviolable authority of the scriptures, as in the following oft-quoted passage :—

"Therefore let the scripture be thy authority in determining what ought to be done and what ought not to be done. Knowing the scriptural law thou shouldst do thy work in the world." (XVI. 24)

But sometimes He speaks also like a revolutionary to whom no authority is sacred and inviolable, as in the following verse :—

"As is the use of a pond in a place flooded with water everywhere so is that of all the Vedas to a Brahman who knows." (II. 46)

The great Teacher knows that it is the duty of every teacher to efface himself gradually and set the pupil free from all external authority to act on his own initiative and learn by experience. Gurus and Sastras are like the floats that help a swimmer while he is learning to swim. But if in the end they cannot be dispensed with, it means they have not fulfilled their purpose. Krishna has no use for authorities that remain outside authorities till the end, without generating freedom within. It is when He is referring to the doings of bad men that He speaks of the authority of the scriptures as a guide to conduct, and it is when He is referring to a man who has attained to Jnana that He sets aside their authority. Similarly, whenever He criticises men for their wrong actions, wrong kind of

tapas, wrong method of dispensing charity, wrong kind of sacrifice or wrong kind of firmness, He invokes the authority of rules and ordinances. But when He speaks of advanced souls—great Yogins of Bhakti or Jnana—He says they come to Him or live in Him "whatever be their mode of life". This does not mean that they can do evil with impunity. It only means that they need not observe the letter of the law, as they embody the spirit of it. It only means that they are in a position to say, "The Sabbath is made for man and not man for the Sabbath." Thus Krishna would excuse neither the die-hard conservative who does not allow any departure from tradition nor the reckless reformer who turns his back on all tradition and tries to cut himself off from the past. His own example in this matter illustrates His precept. His *Gita* is the very essence of the *Upanishads*, but the teaching of the old masters is given a new orientation in it. For instance, the older teaching about Sannyasa and Jnana is extended and given a new application. Sannyasa or renunciation is a thing of the heart and not a mere external observance. A man who remains in the world and works in a spirit of renunciation is as much a Sannyasin as he who has retired from the world and renounced all possessions. So what is important is that attachments should be given up, not actions. Similarly the older teaching about Jnana is retained but is applied to practical life. It is pointed out that the actions of a man who has spiritual vision are better and of greater help to the world than those of a man who has no such vision. The ideal Yogin of the *Gita* is a practical mystic who lives in God but who works in the world, "whose head is in

solitude but whose hands are in society". Again the old concept of Yajna undergoes a marvellous transformation in the *Gita*. Taking a hint from His master Ghora Angirasa, of the *Chandogya Upanishad*, Krishna develops the principle of sacrifice so as to include in it not only material sacrifices but also all forms of service through self-control, through contemplation, through scholarship etc. Sacrifice is shown to be a cosmic principle :—

"In the beginning it is along with sacrifice that the Creator created men and said, 'By this shall ye multiply and this shall be the Cow of Plenty which will yield unto you the milk of your desires.'" (III. 10)

Similarly, again, as we have already pointed out, Krishna has widened the older concepts of Yoga, Dharma, Karma and Varna. He has in fact so extended the Upanishadic tradition as practically to recreate it. One important element he has added to that tradition and that is Bhakti, which is somewhat different from the Upasana of the old *Aranyakas* and the *Upanishads*.

And He considers the addition so important that it is on that note that He ends His great symphony.

"Listen again to my supreme word, the most secret of all. Thou art well beloved of me, therefore will I tell thee what is good for thee.

"Fix thy mind on me, be devoted to me, worship me, prostrate thyself before me, so shalt thou come to me. I promise thee truly, for thou art dear to me.

"Leaving aside all rules of Dharma, come to me alone for shelter. Do not grieve, for I will release thee from all sins." (XVIII. 64-66)

The impressiveness of these words is unmistakable. No wonder that Sanjaya, who reports this discourse between Krishna and Arjuna to Dhritarashtra, exclaims that it made his hair stand on end. No wonder he says :—

"As often as I remember, O King, this wonderful and sacred dialogue between Krishna and Arjuna I rejoice again and again.

"And as often as I remember that most marvellous form of Krishna, great is my astonishment, O King, and I rejoice again and again." (XVIII. 76-77)

D. S. SARMA

"All thought does not possess the same potency. Only thought crystallised by a pure life and charged with prayerful concentration has potency. The purer the life, the greater the concentration, the brighter the faith in that Unseen Power from whom all things are, the greater the potency of thought. If I had the purity, the concentration and the faith I want, I know that I would do all my work without speech or writing, or with the least use of either, and the power the thought would then carry would be irresistible. That is the power which every human being has to aspire to and with due effort can attain. The voice of Silence has never been denied."

—M. K. GANDHI

THE CREATIVE SPIRIT OF INDIAN ART

II

[This is the second and concluding section of the article by Dr. Hermann Goetz, the first instalment of which appeared last month. In this he outlines the possibilities of India's future art.—Ed.]

As in this world of the senses everything is in a permanent state of transition, of unending creation, growth and death, the realizations of art also must be transitory, can be alive only in the measure in which they are transitory. There is no eternally fixed form expressing the perfection of the divine, there is no masterpiece which can be repeated, there is not even one style which can claim to be the sole representative of the genius of a nation, of a country. No great master of the West or of the East has ever repeated what another had already said before him; every great masterpiece of classical Indian art has been a novel creation finding a different expression for the same divine experience which lives in every real masterpiece as the Atman is present in every living being.

It is true that this creation is almost always based on the preceding tradition, that often even the artist himself believes that he is simply following the model of the ancient masters. But wherever the light of artistic inspiration is burning, the new work is never a simple imitation, it is an evolution, an elaboration, a reinterpretation of the earlier tradition. This process of evolution and reinterpretation, however, limits the lifetime of every tradition. Every art style rises from a primitive stage, when the inspirations haunting the imagination of a nation or a civilization are struggling for a simple but an adequate realization, to a state of

classic ripeness, when this self-expression is found, to an overripe stage when the masters are striving to break through the limitations of their raw material in order to express the presence of the Divine by means of subtle suggestions of life, of movement, of light, of colour effects, of symbolic correspondences, until it sinks down to a mannerism in which all the achievements of the past are merged in a glorious, but an essentially decorative *ensemble* of the richest possible effects.

When this stage is reached, no further evolution is possible, and the artists in whom the creative spark and sincerity of expression are still alive must perforce search for new objects, new forms for the realization of their inspiration. Thus the lifetime of any art style seldom exceeds 500-1000 years; where a national art has had a longer life, it has been through a succession of styles separated by revolutionary changes under the influence of foreign inspiration. Wherever there has been a living and strong art, there have been intermittent short periods of feverish assimilation of foreign influences, and these have always been followed by another heyday of rejuvenated national art. The Italian Renaissance resulted from the assimilation of Oriental civilization and the influence of rediscovered Antiquity, the Golden Age of Spain from contact with Italy and Flanders, the Elizabethan Age from acquaintance with the Italian, the

French and the Spanish Renaissance, the *Grand Siècle* in France from contact with Spain and Italy. In the same way the rise of Greek art was the result of Eastern influence; the rejuvenation of Egyptian art during the New Empire followed the foreign Hyksos rule and imports from the Greek Isles; that of Assyrian art was due to Hittite influence; the splendid age of T'ang art in China succeeded to the introduction of Indian and Iranian innovations under the Han and Wei dynasties; and the later Chinese renaissance under the Ming resulted from a regeneration during the rule of the foreign Mongol Emperors of the Yuan house.

Wherever we study the history of humanity, foreign influences have thus always been the necessary media for the regeneration of the art of the virile nations who had the creative power to incorporate these foreign innovations into the stock of forms and themes through which their own creative inspiration found its realization. Only dying arts, unable to create, capable only of imitating, have been xenophobe, like that of Egypt since the Saite period.

This essentially creative and dynamic aspect of art, however, was overlooked by Havell and his followers, not only because the idea was strange to the average art criticism of their time (though it was well-known to a genius like Ruskin), but also because they occupied themselves above all with the defence and the vindication of the cultural ideals expressed in Indian art. Thus their whole art criticism, from the beginning, slipped into hopeless difficulties. They tried to identify Indian art with the themes and their formal expression prevalent in the Gupta and the Mediæval periods, but found no adequate place for the monu-

ments of the preceding and of later times. In opposition to the vulgar naturalism of contemporary Western taste they postulated a spiritual art carried to complete denaturalisation. The result was endless controversies about idealism and realism in Indian art. In fact, Indian art was always as idealistic or as realistic as all the other great arts; it symbolized, idealized, caricatured in conformity with the intentions of its themes; it was abstract in representing the supernatural, idealistic in representing the sublime, grotesque in depicting the vulgar. Late Mediæval Hindu sculpture, however, was not abstract because it was more spiritual but because it was mainly decorative; for Kushan and Gupta art, and even the grand sculptures of Ellora, Elephanta and Badami were completely naturalistic within the limits imposed on every art striving to express the divine and the sublime.

In order to justify this fundamental identity of Indian art with the themes and the forms of Gupta and Mediæval Hindu art, Havell and his successors had further to postulate such a slow growth of Indian art and such an almost uninterrupted decadence during the last thousand years that their interpretation was almost a justification of those who had a low opinion of the creative power and the originality of Indian art. In fact Indian art has never been in decay for a longer period than has any other art, but it has found its expression in several styles, the pre-Aryan (the Mohenjo-Daro), the Aryan (the so-called "Buddhist"), the Hindu proper, and finally the "Indo-Muhammedan", which latter had, after a few centuries, become as purely Indian as the rest. These four styles are separated by periods of foreign influence which revolutionized Indian

art not because Indian art was weak, but because its preceding forms of expression had each time reached their fulfilment. Amaravati, Mount Abu or Konarka, the Rajput art of the early nineteenth century, all are late, over-elaborate and ornamental styles, whereas the Maurya, the Mathura and the Tughlaq art represent early, simple phases.

Havell and his school would have liked to deny these foreign influences and to postulate an Indian art unadulterated by any exterior influences because they were still under the impress of an art ideology which regarded foreign influence as a model slavishly copied and misunderstood, not as an additional raw material in the hands of sovereign creative artists. Thus they not only tried to construct a historical situation in contrast to what we know of the development of human art everywhere else, but also lost themselves in hopeless controversies, trying to explain away facts which could not be denied, trying to find explanations which were in contravention to all we know of the art functions of all the other national or religious arts. They did not see that the question whether the Buddha image be of Greek origin or not, or whether the type of the Taj Mahal be of Persian origin, counts as little for the appreciation of these as masterpieces of Indian art as does the rôle of classic Greek influence in the works of a Botticelli or a Michelangelo. Their exterior inspiration is interesting only to the historian; their intrinsic value lies in the inner inspiration of the artist, for which these models were only the raw material. And the Buddha of Sarnath, the Taj Mahal or a Mughal or a Rajput painting are in their way as genuine and as original products of creative art inspiration as the

works of any inspired master in any other part of the world.

In the light of the dynamic character of the Indian art genius the problem of Indo-Muhammedan art also offers no difficulties. Havell could still be excused for accepting the earlier endeavours of Beglar and others to interpret the art of the Indian Mamlukes and of the Khiljis and the Tughlaqs as an adaptation of Indian conceptions to Muslim purposes. Since the progress which Islamic archæology has made during the last decades this is no more permissible, as the Saljuq-Turkish character of the Qutb Minar, the Arhai-din-ka-Jhompra Mosque and other monuments is now proved by a simply overwhelming mass of evidence. It is true that the first mosque erected by the invading army of Aibak a year after the capture of Delhi contains not only spoils from a Hindu sanctuary destroyed on that occasion, but, also in the Koran inscriptions, indubitable signs of Hindu workmanship. This was, however, a temporary expedient which was no longer necessary as soon as other immigrants followed the invaders. Up to the invasion of Timur, Muhammedan art in India was thus the foreign creation of a proud caste of colonisers mercilessly exploiting their Hindu subjects. The small sultanates of the fifteenth and sixteenth centuries, however, really took root in the country, and from that time a rapid process of amalgamation, hardly broken by the Mughal invasion, set in, adapting Hindu forms to Muslim tasks and ideals and reinterpreting Muhammedan forms in the Indian spirit, a process which finally reached its zenith in late eighteenth- and early nineteenth-century Rajput art. And here, too, it is futile to ask whether the model was Hindu or Muhammedan, for

it was a new creation, as genuinely Indian as the art of the Greeks and Romans had become genuinely European in its interpretation by the Renaissance artists.

And it is with a similar assimilation that we are confronted to-day. Unfortunately the spirit of slavish imitation imported by the schools of art of the nineteenth century is still active in India. Average decorative art, in so far as it has not preserved the good traditions of the past, is still distressingly corrupted by the debasing influence of the vulgar factory products of Victorian England, in spite of a superficial picturesque Indian make-up. Havell's war-cry, "Back to the national tradition!" has, no doubt, again aroused the sense of beauty and of the spiritual and moral ideal of the subject. Ancient Indian art has become the great teacher of the modern artist. But many Indian artists, and the majority of the Indian public are still under the ban of the uncreative, eclectic Victorian conception of art. They still believe in a model to be followed by the artist, in a national programme to be dictated to him. They imagine that they will have a national art if the artists will copy the models of Ajanta or Mughul or Rajput architecture and painting. But this is just an imitation of the methods of European art in its worst decay; it is the materialization of art, in spite of the spirituality of the models and of the subjects.

For real art can never be imitation, can never be copying. The real artist can follow no other guide than his own inner voice, the creative spark of the Divine in his own soul. He cannot express himself through any medium other than his own individuality, and as he is a being of a new age, his self-expression will be as different from that of the past

as the art of the Rajputs differed from that of the Mughuls, of the Hindu Middle Ages, of the Guptas, of the Kushanas, of the Mauryas. Living in a national tradition, he will learn from the art of the past; living in a modern age, he will learn from the art of other modern countries. But none of these can be his model; they can only help him to develop his technique, to free his creative forces. His guide can be only his inspiration, the voice of the Divine seeking realization in the world of the senses through the self-expression of his soul. This is the only possible way to the future art of India. Though none of us can at present say what that art will be like, no one can doubt that this will be the coming great national art of India, great because it is creative self-expression, national because it is the expression of India. It may continue the tradition of the past in the works of masters whose minds are absorbed in the greatness of bygone ages, but it may also assume revolutionary forms under the hands of those whose eyes are directed to the future. He who has followed the latest developments knows that modern Indian art is already on its way to this future, in spite of all theories and programmes.

What is necessary is to complete the revolution which Havell started against nineteenth-century materialism. He has reënthroned the spiritual ideals of Indian art, the sublimity of its themes, the beauty of their æsthetic realization. What still must be done is to discard the decadent and materialistic Victorian conception of art as an imitative technique bound to unalterable exterior form-canon, and to reënthrone the living creative inspiration of the Divine, seeking realization in innumerable ever-changing forms, all of which have been, are and will be the only possible true expression through the medium of their time and of the individual artist. The great, never decadent, always creative art of India's past, the great art of India's future!

HERMANN GOETZ

AMERICA'S ATTITUDE TOWARD THE WAR

[James Truslow Adams has just published the second volume of his survey of the history of the British people, entitled *Empire of the Seven Seas*; the first appeared under the title *Building the British Empire*. He is a historian of established reputation whose *Epic of America* has brought him fame. In this article which he posted on May 23rd he has "tried to report and not to prophesy". It is a masterly analysis of the attitude of the United States and will prove most useful to our Indian readers.—Ed.]

It is never easy to make a precise analysis of the intellectual or emotional approach of an entire nation to a crucial question. This is peculiarly true of the United States in foreign affairs. We have a population of about 130,000,000, not counting outlying possessions, such as the Philippines with some 12,000,000 of Oriental races. In continental America, repeating the figure first named, we have the greatest minority groups in the world, some 6,800,000 Germans, 4,500,000 Italians, 3,300,000 Poles, 2,600,000 Russians, 1,300,000 Czechs, 3,100,000 Scandinavians, over 10,000,000 British, Canadians and Irish, 900,000 Austrians, 700,000 Hungarians, and many millions of other nationals. It is obvious when their nations in the Old World go to war with one another that sentiment if not opinion might be heavily divided.

There are, however, some points to be noted. America has been called the "melting-pot" and it does melt the various races into one nation if not, for many generations yet, into one race. Hitler, before he started to conquer the world, talked much about the pure race but there is no such thing in the world today. Americans,¹ whatever their racial origins, acquire with amazing rapidity a common outlook and way of life. They

divide on public questions but not on racial lines and usually not seriously on fundamental issues. In fact, it has been a weakness in our political life for some years that the two great parties, the Republicans and Democrats, have tended to differ, not on issues but chiefly on who shall be in or out of office. In all our history, however, I cannot point to any other subject that the American people has been so completely agreed upon as the present war in Europe. The press, soundings taken among leaders in various sections, the "polls of public opinion", (which, scientifically carried out, have become a new institution in our life), all indicate that over 95% of the people are strongly opposed to Germany and in favour of the Allies.

This spontaneous alignment is quite different from anything we have known before. For example, in the War for Independence against England in 1776 the revolutionary leader, John Adams, estimated that one-third of the people were for independence, one-third against and one-third indifferent. In the Civil War, 1861, about two-thirds were for preserving the Union and one-third for secession. I could list many other divisions of opinion but I know none approaching the present almost total unanimity. It is an interesting phenome-

¹ This term to denote citizens of the United States is unfortunate but convenient and generally understood though there are more than twenty other nations in the two Americas.

non and is not the result of war hysteria, propaganda or of deliberately fomented public emotion. In a world moving as rapidly as is ours of to-day things change swiftly but this American feeling has only become steadily more intensified. It crystallized almost at the beginning, and the overrunning of Norway, Holland, Belgium and Luxembourg, after Austria, Czecho-Slovakia and Poland, has made it one of the most powerful forces in American life of which we have record.

Nevertheless, and this important point is one hard for foreigners to understand, the strong tide of feeling which I have described above does not mean that the United States is, at present at least, willing to enter the war. It is easy to say that this is due to blindness or selfishness but there is more to the problem than that. Innumerable Americans who honestly wish to do their duty by the world and civilization are influenced by three centuries of history in the past and by trying to peer into the future.

As to the past, it must be recalled that we are a nation formed, for the most part, of persons who, three hundred years ago like my own ancestors or perhaps only yesterday as *émigrés* from the fury now let loose, came here to escape from something in Europe—economic conditions, social class oppression, political or religious persecution, or what-not. Except for the early time of Negro slavery, those who came found freedom to make the most of themselves regardless of the trammels which had hampered them in the Old World. The United States was an almost empty land,—only about a half million savages scattered over three million square miles,—and there was land and opportunity, if not wealth, for all. They not only could rise

in the economic and social scales, but all races lived together in peace, unlike the ages-long feuds between their races in Europe. In my own household, for example, I have a German cook, a Scotch waitress, an Irish furnace man, a Negro to wash my car, and a Polish boy to cut my grass. That is just a little sample of all America.

As compared with this, Americans got the idea that Europe, with its endless wars, was hopeless. That does not mean that they did not have affection for the lands they came from or the relatives they had left behind or realization of the cultural contributions to civilization which the countries of Europe, and others, have made. It merely meant that having taken the risks and endured the hardships of emigration to a new land they wished to be left in peace to work out their destiny there. The land was rich in resources, and as they spread across the three thousand miles of the continent, they built a new civilization, with its schools and universities, hospitals, roads, a new art, a new literature, and a new way of looking at life and at one another. Europe was to be left alone, to "stew in its own juice", so long as it did not interfere with us.

It did do so, at times, as in Napoleon's day, but from then until the World War of 1914 we were comparatively free to develop our own life. Then we became involved in that. Foreigners have no idea what a complete shift in American thought was required to look eastward again to Europe instead of westward to our own development, and to send 2,000,000 men back across the Atlantic to fight, with millions more in training expecting to go, when the Armistice came.

The result was disillusionment. America asked for and received nothing in indemnities or territory. It had been for her a war of idealism, a war "to end war" and to "make the world safe for democracy". Instead of having made the world better she found it growing worse. So far from ending war, new wars broke out. So far from ensuring democracy, the dictatorships and totalitarian states arose. "Europe" seemed bent on going its old way. It may have been partly America's fault, but however that may be, the old feeling against meddling in Europe if she would leave us alone, was greatly intensified. Our own policy may have been wrong but it is generally admitted that the policies of both Britain and France have been bad. Anyway, America felt herself incapable of solving Europe's problems for her. She gave money freely in charity and loaned billions recklessly. Next came the crash and a decade of the deepest economic depression Americans have ever experienced. That brings us to to-day.

It has been said that Americans are pacifists. They are not as a whole, except in the sense that they prefer peace to war and have no taste for military adventures or what the French call "*le gloire*". Yet they have always gone to war when they deemed it necessary and have had a war about once each generation. There is another term used in connection with their foreign policy, even often by themselves, which is misleading. America has never been "isolationist" in practice or thought. Hers has never been the ideal of a hermit Kingdom. She has wanted to trade and be friendly with all the world. She opened Japan to Western civilization. She has always been foremost in

promoting treaties for friendship and arbitration of disputes. What she has been, and this is quite different from "isolationist", is *continental-minded*.

I have spoken of her feeling as to Europe and the reasons for it. That feeling has made her desirous of keeping the whole New World,—both North and South America,—as room for the development of the new civilization she has envisaged and helped to build up. It is the basis of her traditional Monroe Doctrine which has aimed, for more than a century, at keeping the two Americas out of the quarrels of the rest of the globe if possible. She has spread across the North American continent but, except for a temporary lapse of a very few years under the presidencies of William McKinley and Theodore Roosevelt a generation ago, the United States has never been imperialistic or desired territory outside of her own continent. Even that adventure was half-hearted and opposed by a large part of the people, who gave up Cuba after the Spanish War and have long been willing to give independence to the Philippines as well.

That is the background of the past. What are Americans thinking of as to the future? I have mentioned how overwhelmingly they are in favour of the Allies and against Germany. Americans love democracy and liberty, with the freedoms of speech, press, person and religion for which the Allies stand as against the dictator states, but they are hesitating and uncertain as how best to preserve these for themselves and the world. Long believing that invasion overseas was impossible, America has no army which could be promptly despatched to the battle-fields of Europe. In view of the methods of this *Blitz-*

krieg whether an army could ever be got there in time to make any difference is uncertain. We realize more and more each day what a German victory would mean for the freedoms built up during the past centuries but there are several opinions held by groups here as to what to do.

Some believe that if democracy and liberty are doomed in Europe for a while the best that we could do would be to keep them alive in the New World. This group is again divided into parties. Some think that even if Germany won in Europe she could not attack the United States, at least for a long time. Others believe that she might, or at least take possessions in South America or elsewhere and endanger us. Regardless of which of these opinions might be correct (and intelligent Americans realize that if we have been able to maintain the Monroe Doctrine it has been largely because of the British fleet), nevertheless there is danger to world democracy if we enter the war. In the years of depression President Franklin Roosevelt has been given powers which no other President in peace times has ever had. He has himself said that these powers are so great that in the wrong hands they might shackle the liberties of the people. Many people think *he* is the wrong man but, however that may be, if we went to war the powers of whoever was President would be still more enlarged. We are facing the usual

quadrennial election next November. In our entire history we have never elected a President for a third term. With the enormous patronage at the disposal of a President,—there are now over 1,000,000 persons on the government pay rolls,—it has been considered dangerous. If we went to war would Roosevelt be elected again, or who? Judging by the social and political results of the last war and of the ten years of depression, what might happen to democracy and liberty if we tried to help save them by yielding up practically dictatorial powers to Roosevelt with a third term or to some new President?

No one can predict what America may do. Some want to send troops to Europe; some to extend credits and ship supplies; most, as yet, want to keep wholly out of it all. Only one thing is certain. The anger against Germany is almost universal and deepening in intensity.

This article may be two or three months old when it appears. The news is changing from hour to hour as I listen over the radio to Europe, but as I have not indulged in prophecy but tried merely to give in broad outline the background of America's approach to the problem it may have some interest whatever happens. I may at least help to explain what we have or have not done, and why.

JAMES TRUSLOW ADAMS

NEW BOOKS AND OLD

THOUGHTS ON INDIAN PHILOSOPHY *

The third volume of Dr. Dasgupta's *History of Indian Philosophy* is not wholly academic and of importance only to experts ; the inexpert may learn much from it and will not find all of it too close-packed for his limited understanding ; but it is clear that the book is a most careful and scholarly piece of work, based upon a minute study of manuscript sources and written with much insight. Yet it is probably true that only the layman can derive from its richness the peculiar satisfaction which this reviewer feels as he holds the book in his hands. For the expert the mystery would have been translated already into knowledge and his enjoyment would be of another order ; for the rest of us there is this sense of being on the threshold of a world which it is vital for us to enter and without an exploration of which our understanding of our own world (I mean the Western one) will always be incomplete, its present confusion only worse confounded. For there is no doubt that what for the Western mind shines out of Eastern philosophy is the hope of release from the materialism into which we have so deeply and blindly advanced, and by which we have not only perverted the natural development of those Eastern countries which our pride has thought to dominate, but also brought ourselves to the point of our own destruction.

We speak glibly enough of "Eastern philosophy" ; by implication, Dr. Dasgupta's book corrects us : there is nothing that can generally and easily be called "Eastern philosophy" ; there are Eastern philosophic systems, and not only those of India but many others besides. We are inclined, until brought up short by as detailed a survey as this, in which all the finer shades of difference between system and system become apparent, to think of Eastern philosophy

as being of a specific kind ; and this is, surely, because, in spite of those divergent shades, there is in fact something in all Eastern philosophy, increasingly appreciated by the Western mind, that resolves itself into an essential antithesis to our own thought and belief. It is not that Eastern philosophic systems, though more generally spiritual, are not in some cases materialistic ; it is not that Western philosophic systems, though more generally materialistic, are not in some cases spiritual ; it is, more simply, that in the West material action has become divorced from spiritual philosophy, even of a Western kind. And what the thinking man of the West now begins to understand is a central necessity which falls into two parts : a synthesis of Western and Eastern thought (or a proper balance of material and spiritual that will be both these things and yet neither), resulting in turn in a synthesis of action and belief (or a proper balance of those things, which is being). For it is being which we lack, and being which would appear to have gone out of the Christianity which, arising in the East and in certain ways the most essentially Eastern of all philosophies, swept westward and once imbued Western man with a truly synthetic understanding of reality.

It is surely wrong to say, as some tend to do, that the West needs to adopt Eastern philosophies. More probably, what appears to be a curiously round-about process has to be gone through that will lead us back to our own synthesis, the essential truth of Jesus. It would seem that two major influences have in the past half-century been leading us to this point : our philosophic attachment, feeble enough but real enough among men whose inward eye has been open, to Russia, and our philosophic

* See review which follows this article.

attachment to India. Through Russia (particularly the Russia of Dostoevsky, which just before the Great War began to be a reality to us) there has reached us a stream of influence, disguised but fairly potent, which can now be recognized as hinting at the philosophic spirit of the Far East, Taoism, Confucianism and Buddhism, all at one or two removes. From India, as it were by the southern maritime route, has come much more directly, undisguised and far stronger, a stream of influence represented by all that we mean when we thoughtlessly speak of "Indian philosophy", from Theosophy to various not very helpful misconceptions of Yoga, the teaching of Mahatma Gandhi and the more or less orthodox importations of Hinduism, Vedantism, Buddhism (this time direct), and so on.

It is not now too fantastic to say that it is our own Western sciences, particularly that of physics, which have synthesized for us these two streams; physics epitomizes the process in itself removing the barriers between physics and metaphysics. The findings of science stand as proof positive of the truths of both Far Eastern and Nearer Eastern philosophy. Bhāskara's explanation that "What is really meant by Brahman's being transformed into the world is that the nature of the world is spiritual. The world is a spiritual manifestation . . . and what passes as matter is really spiritual" (See the

present volume, page 10) is a restatement of a modern physicist's explanation of the world; and there are phrases of Lao-Tzu that leap into a startling new reality as one examines them in the light of contemporary science. Far more is this true of certain of the teachings of Jesus.

It seems not impossible to hope that here in the West science, once the opponent of religion, is bringing us into an understanding of religion, and of the particular religious philosophy taught by Jesus and still dimly felt—so profound a synthesis is it of action and belief—to be the "truest" of all expressions of the unaltering truth. For it is without doubt precisely *that*, the condition of being which was Christ's and which proved itself upon the Cross, which we, under the impending Nemesis of our own active materialism, now cast about to find. It is not Indian religious reality that we seek, in our searching among Indian teachings, to take to ourselves; nor is it any other specifically Eastern religious reality, reach us how it may; we seek through these things the way back to our own lost path and in them we are shown it with increasing clarity: Indian philosophy, Far Eastern philosophy, with the aid of our own science, illumines for us that manifestation of truth which, at the end of this long exploratory journey, we find it easiest to understand and use, and which we come to see as the only remaining hope for our race.

R. H. WARD

A History of Indian Philosophy. By SURENDRANATH DASGUPTA, M.A., PH.D., D.LITT. Vol. III. (Cambridge University Press. 35s.)

Professor Surendranath Dasgupta has brought out the third volume of his seven-volume *History of Indian Philosophy* after a lapse of many years since his second volume appeared. But what he has given us here is well worth the wait. The volume under notice traces the progress of Indian thought from the Advaita of Shankara to Theism through the Identity-difference doctrines of

Bhaskara. The philosophies of Pancharatna, of the Arvars and Yamuna and of Ramanuja and his followers are exhaustively dealt with. The volume concludes with a sketch of the theistic philosophies of Nimbarka, who despite his leanings to Ramanuja's philosophy tries to reconcile his system with Bhaskara's, and of Vijnana Bhiksu, one of the most outstanding original commentators of many systems. A brief reference is also made to the philosophic contributions of some *Puranas*.

The author has, as in previous

volumes, tried to keep before him the ideal of presentation rather than of interpretation, and in this, despite his indisputably great handicap in regard to the ocean of Tamil literature, *Prabandham*, he has succeeded beyond expectation. Professor Dasgupta prefers manuscripts to published works and, though this enhances the scholarly value of his *History*, it sometimes leads to assuming as authorities works of less acknowledged merit. The systems of Yamuna, Atreya Ramanuja and Venkatanatha (whom the author inconsistently mentions also as Venkata) are fairly accurate accounts. The author, however, betrays his lack of appreciation of the special dialectical methodology of the Ramanuja-Venkatanatha school of logic.

It is surprising that in such an important work numerous misprints and errors have unfortunately crept in. There are lapses also. For example, a portion of the Four-Thousand *Prabandham* is said to have been composed by

a disciple of Ramanuja—Kurattarvar. Again, it is stated that *Ramanujan-Nurrandadi* is by Tiruvarangattalamudanar and not by Kurattarvar. It is still more surprising to read that this *Ramanujan-Nurrandadi*, a work written about Ramanuja, does indeed contain a reference to Ramanuja himself! Again, on p. 128, the learned author says that the number of refutations he was able to get at in *Shaladusani* was only forty, but on page 305 he mentions the number as sixty-six.

These defects, however, do not detract from the general excellence of the work. What with the unfortunate ailment which has been the cause of the delay in issuing this volume, students of Indian Philosophy must be grateful for this monumental undertaking and we hope that Professor Dasgupta will successfully bring it to a conclusion in the near future. The next volume, on the theism of Madhva, is expected to be issued soon.

K. C. VARADACHARI

GEOGRAPHY OF RĀMĀYANA*

The general opinion still strongly current among educated Indians is that our Puranas and Mahakavyas are combinations of mythology and fanciful stories, with just a local colouring. It is only recently that scholars have begun to feel that the Puranas are not altogether myths, that they contain elements of geography and history which are well worth extricating from the mass of fable and that, being several centuries old and probably containing much historical material on what we through our ignorance call the prehistoric period, their pure originals may have been tampered with and transformed almost beyond recognition. The whole truth which they contained or were intended to convey, it is now really impossible to discover. It seems quite probable that even the face of the earth has changed

since the time the geographical ideas of some of the Puranas held true. For instance, our ancestors had a good knowledge of the Maya civilization of Mexico. How they could have got it is the wonder. It is not impossible for us to regain at least a part of the truth our Puranas contained; but it can only be the result of patient and serious scholarship.

The present work is one of the first attempts in the direction of disentangling the geographical truths which our ancient literature like the Puranas and the Mahakavyas contains. The author's contention is that the locale of the *Ramayana* is restricted to Northern and Central India; that the *Ramayana* "was in substance a credible record of the struggle of Ārya and Gond for Janasthān, the populous, fertile, black-soil,

* *Rāmāyana and Lanka*. By T. PARAMASIVA IYER. (The Bangalore Press, Bangalore City. Rs. 3/12)

high level plain of the Damoh District"; Ravana was never the King of Ceylon and right up to the eleventh century of the Christian era Ceylon or Simhala was never identified with Ravana's Lanka on the Trikuta Hill. In order to condemn the Kings and the inhabitants of Ceylon who were Buddhists, some writers under the patronage of the Tamil Chola Kings who invaded the island made interpolations in the original text of Valmiki's *Ramayana*. But there is a long way between the Lanka on the Trikuta Hill and Ceylon. The book contains many interesting details about Rama's journey to Lanka and the places where some of the important events of that journey occurred, for which the reader may with advantage consult the book itself.

The book is divided into two parts, Part I dealing with the geographical aspect of the *Ramayana* and Part II with miscellaneous topics, like the origin of the work and the place of women in it.

In this connection we may note that a similar theory was propounded by a contributor to the *Volume of Eastern and Indian Studies* presented to Dr. F. W. Thomas. There too it was maintained that Lanka was not Ceylon but some place in the Central Provinces. Some photographs too were given of men having a sort of tail, suggesting that the Vanara army of Rama was recruited

from among these people. But it is also possible to interpret it that the monkeys and bears which fought on the side of Rama were not real monkeys and bears but tribes whose respective totems were monkey and bear. We may imagine that those tribes while fighting so dressed themselves as to look like monkeys or bears or put on such masks in the belief that the act would ensure victory. We read of similar practices among the primitive tribes who still inhabit parts of the globe.

Attention may be drawn to another point. The Ravana of Valmiki is a wicked Rakshasa. But the Ravana of the *Lankavatara-sutra*, a very important Buddhist work, is a saintly King and a great devotee of Buddha. And he is represented to be the King of Ceylon. How far the Buddhists and the Hindus deified each other's devils and damned each other's gods, and how far this mutual attitude resulted in meddling with the original texts of our ancient literature is an interesting question to raise, though it cannot be answered in this review.

The present work is a patient study which, as an example, shows that a critical sifting of the material contained in our ancient Puranas and Mahakavyas will give us valuable information about the ancient geography not only of India but of the whole earth.

P. T. RAJU

Inquiring Christian in England. By NORMAN HILLSON. (Methuen and Co. Ltd., London. 7s. 6d.)

It seems probable that a reader's opinion of this book will be created chiefly by his reaction to its title. If "Inquiring Christian in England" suggests a conducted tour to several churches, a reader will not be disappointed, for that is the task undertaken by the author.

Mr. Hillson, having visited a number of churches, gives a description of each—a résumé of its history—and quotations from sermons heard. His accounts of these visits are related to contemporary

political events. For instance, one series of visits is grouped under the heading 'Before the Crisis'—another bears the label 'The Munich Crisis and After'—and so on. The final chapter records a visit to St. Paul's Cathedral on 'The Fatal Sunday, September 3rd, 1939'.

Those who expected something of the kind from a book with this title will probably not be surprised by the manner in which it is written. It will not worry them that men in the Air Force are referred to as 'lads', and phrases such as 'Came the Dawn'—'Came Palm Sunday'—will seem appropriate, or even effective. A certain gusto in the descrip-

tions—a rather fulsome delight in the presence of highly placed persons at Divine Worship—will probably seem natural, right and desirable. Even the author's question, after Munich :—"How was any one to know it was in reality just a hollow truce?"—will not seem extraordinary, although of course, the answer is that every one knew, at the time, that Munich meant nothing—as was shown by the immediate and enormous extension of the British armament programme.

And those who expected a book of an entirely different kind from one with such a title? What of them? Well, one of them must record, regretfully, that he feels he has spent some hours in a world remote—from actuality and from

reality. A world in which there are many sincere people who, somehow, seem without vital significance. Not one sentence, from the many sermons quoted, anchored itself in his memory. There were words, plenty of words, but the word which had the ring of a deed was lacking. This is a church which, for the most part, is the State in its Sunday best.

Inspiration and Certainty are the needs of the day. If these qualities are to be found only in the catacombs of suffering and oppression, religion must return to the catacombs. Then a new church will arise—a church created by the ordeal of fire—a church whose words will be shadows of deeds.

CLAUDE HOUGHTON

Britain, America, and World Leadership. The Conway Memorial Lecture, 1940. By the RIGHT HON. LORD SNELL, P.C., C.B.E., LL.D. (C. A. Watts and Co. Ltd., London. Paper, 1s.)

Why does this absorbingly interesting lecture, delivered on March 17th before a London audience but plainly addressed to readers in the U. S. A., fall somewhat short of full convincingness? It is not because the preservation of democratic ideals and of the principle of human liberty, which now seem to be on trial for their life, is not the paramount concern of the world to-day; obviously it is. It is not because those ideals and that principle are not dear alike to the free Briton and the free American whose collaboration in their defence seems therefore natural; they are, indisputably. Nor is it because the world does not need leadership: it does, and desperately!

No, apparently it is because the lecture prompts the uneasy question, "Can a nation's teachings carry conviction before it has made of itself that which it exhorts others to be?" If the blind lead the blind, shall not both fall into the ditch? There is food for thought in Sir T. Browne's suggestion that "Every man is not a proper champion

for the truth, nor fit to take up the gauntlet in the cause of verity." Has either Britain or the U. S. A. given completely cogent proof of the faith it professes? There was, for instance, the acquisition of Panama; there is Porto Rico; there is India.

World leadership must be primarily a leadership of ideals and only secondarily of men or of nations who, if they would champion those ideals effectively, must first embody them. The words of old Chaung-Tzu, "Only what is itself still can instil stillness into others", are applicable, *mutatis mutandis*, to freedom and to justice.

A nominal world leadership may be maintained by "the power to coerce", which Mr. Ernest Thurtel in his Foreword visualizes as necessary even for the democracies, but it can be so maintained only for a time. In that limitation lies the strongest assurance for mankind. Superior force is not the final determinant in any struggle. Ideals will win in the long run, but their victory can be immensely hastened if those who hold them will but exemplify them.

As one lamp lights another, nor grows less,
So nobleness enkindleth nobleness.

E. M. H.

Iqbal's Educational Philosophy. By K. G. SAIYIDAIN. (Arafat Publications, Lahore. Rs. 2/12)

A poet is not an educator in the sense of a class-room teacher but he is entitled to be regarded as an educator in a wider sense in so far as he inculcates ideas and ideals and creates cultural forces which shape the outlook and the attitude of individuals or of a community. This book presents in a sympathetic and an appreciative spirit, those ideas, views, doctrines and theories in the philosophy of Iqbal which might well have a guiding and even a determining influence on educational procedure.

The individual who is the subject of the educative process is, according to Iqbal, a free, active and substantive being, not a mere shadow, some cosmic metaphysical entity of a pantheistic or mystic *Weltanschauung*. The goal of human striving is the realisation of a profounder personality, not the dissolution of the individual soul in the World Soul. Iqbal teaches that man should not be a mere passive spectator of his surroundings but their purposeful and creative manipulator. He rejects territorial patriotism and fanatical racialism, emphasising the unity of the human spirit and stressing the need of striving to evolve a common culture. In an attempt to reconcile the conflicting claims of freedom and of determinism, he interprets destiny not as an external force working against an individual but as "the inner reach of a thing, its realizable possibilities which lie within the depths of its nature and serially actualize themselves without any feeling of compulsion". The ideally good man Iqbal conceives as one who cultivates an active and a dynamic personality, who sets out to conquer the world but who, after the

conquest, possesses a certain detachment which enables him to rise above the temptations and the weaknesses discernible in ordinary individuals. His urge towards world-conquest is not to gratify personal greed or to satisfy the satanic, sadistic impulse which subjects nations to undeserved suffering; it aims at helping God in mastering the evil in the world. The completion of the process of the formation of good character presupposes a good social order.

In a society ideally organised after the pattern of Islamic culture, none of the inequalities or the injustices arising out of birth, wealth, race or creed exist. The equality of man inevitably follows from the unity of God. If God is one, all men are equal, simply because the relation of God to all men is identical. If all men are equal, patriotism becomes only a second-rate virtue.

Iqbal carefully avoids other-worldly attitudes and life-denying influences. He has laid due emphasis on the value of science for bettering the life of the individual and then of the community. Man as an essentially dynamic and creative being should reshape his surroundings, mould his environment, better society and elevate humanity to a higher spiritual stature. Only in such striving does man realise the ultimate purpose of his life; only in such activity does man help on God's work in the world.

All this is healthy and rich philosophy, but readers might feel sceptical as to whether the poet had meant it to be "educational philosophy" to the extent to which Mr. Saiyidain would have us believe. At any rate the book makes stimulating reading for those who are interested in philosophy and in education.

D. G. LONDIE

Hindus and Musalmans of India. By ATULANANDA CHAKRABARTI. With a Foreword by SIR SHAFAT AHMAD KHAN, LITT. D., and an Introduction by W. C. WORDSWORTH. (Thacker, Spink and Co. (1933) Ltd., Calcutta. Rs. 2/8 or 5s.)

"Prepare the forward paths in ancient manner for the new hymn", a quotation from the *Rigveda*, is a happy choice as the key-note of this valuable study by the author of *Cultural Fellowship in India*. He brings together reassuring precedents for fruitful collabor-

ration between the two leading Indian cultures; none but the bigot can reject his proofs of their essential unity. "The course of true love never did run smooth"; the record of friendship and peace between the members of these two great communities has undeniably been marred by thorny passages, but even thorns rightly used may serve a healing purpose. It was the custom of the ancients, as it is of the Berbers of Somaliland to-day, to join with thorns the edges of a gaping wound. Shri Chakrabarti seems to have employed a similar technique with good results in this remarkably objective study. He does not gloss over the hurtful incidents, but he shows them in their true proportions as mere surface eddies where two rivers mingle their waters to sweep on together to a common sea.

So much of the impression of topography, geographical or cultural, depends upon the level of the eye. To the ant a patch of grass no doubt appears as a gigantic forest and what a man, if he noticed it at all as he walked over it, would see as a small fissure in the earth must look to the ant like a vast chasm. That the chasm which sectarian demagogues proclaim yawns between the Hindu and the Muslim cultures in India is the result of such an ant's-eye view, Shri Chakrabarti's book leaves us in no

doubt.

His account of "The Empire of Delhi" is particularly inspiring with its proof of mutual appreciation and its lesson which modern India should take to heart, that

India enjoyed peace and prosperity, and gathered strength and solidarity, as long as the Government was based on the good will of the Muslim as well as the Hindu subjects.

And after the break-up of the Moghul Empire, "during the period of darkness that ensued, the lamp remained yet alight in the huts of the common folk" as it does in how many thousands of our villages to-day!

Shri Chakrabarti has rendered a particularly valuable service to inter-communal amity in showing that much that has passed for the expression of religious intolerance has been motivated instead by considerations of dynastic expediency. That true religion is and must be a uniting, not a divisive force, is well brought out in the quotation by the great Indian poet Iqbal on which note closes this book which the reviewer would like to see in the hands of every literate Indian:—

A nation is living only by the unity
of thought.

If a sacrament destroys that unity
it is the denial of God.

C. D.

History of Shāh Ismā'il Ṣafwī. By GHULAM SARWAR, M.A., PH.D., with a Foreword by HADI HASAN, B.A. (Cantab.) PH.D. (London). (Published by the Author, Muslim University, Aligarh).

This is an excellent monograph on Shāh Ismā'il (1487-1524 A.D.), the founder of the Ṣafwī Dynasty in Persia, which "marks not only the restoration of the Persian Empire and the recreation of the Persian nationality after an eclipse of more than eight centuries and a half, but the entrance of Persia into the comity of nations and the genesis of political relations which still to a considerable extent hold good".

Shāh Ismā'il, the saintly king, who

inherited from his "darwish" ancestors nothing but a "beggar's dish", welded into a political synthesis the disruptive elements of the Persian land, which in the early years of the sixteenth century was divided into nine independent principalities. This he achieved by launching an endless struggle for bringing under his sway the small independent states and by introducing the Sh'ia doctrines as the national religion of Persia. The rise of the Ṣafwī power in Persia is of the greatest political importance, a landmark in Persian history. Persia under the Ṣafwids rose a nation once again, homogeneous both politically and culturally.

Due to the inadequate and inaccurate treatment of this much-neglected period of Persian history by Sir John Malcolm, Sir Clements Markham and even by Sir Percy Sykes, the present work is welcome. The treatment of the subject by Dr. Ghulam Sarwar is very lucid and critical. It has been divided into three sections. The first deals with the rise of the "Great Sophi" of Persia and his vigorous struggle for the throne of Adharbāyjan. The second section contains a descriptive and vivid account of his wars with rival rulers of 'Irāq, Fārs, Yazd, Khurāsān and Kirmān, his coalition with Babur against the Uzbeks and his relations with Turkey and the Ottoman rulers. The third section contains a rapid but comprehensive survey of the administrative system of the Safwids and gives an adequate idea of the highly centralised administrative machinery of the Safwī monarchs.

The *History of Shāh Ismā'il Safwī* is an excellent specimen of sound and accurate scholarship; the author has assiduously examined the hitherto untouched documents and records, viz., the Turkish State Papers compiled by Firdūn Bey in the sixteenth century and the records left by Sīdī Ali Rā'īs, a contemporary of Shāh Ṭahmāsp. Moreover, he has studied the original documents of the period in Iran, which he poetically calls "the land, the earth of which has rubbed its face with the hoofs of the Shāh's charger".

BIKRAMA JIT HASRAT

Reassurance and Relaxation. By T. S. RIPPON and PETER FLETCHER. (George Routledge and Sons, Ltd., London. 6s.)

Notwithstanding the fact that experimental psychology, as developed in theory and in technique and as applied to the practical concerns of normal and abnormal life, happens to be one of the youngest sciences, psychoanalysis and psychotherapy have come to stay. In this volume, to which Dr. W. Russell Brain contributes a brief Introduction, the conditions under which anxiety appears in nervous and neurotic patients are carefully described for the benefit of the general reader, and suitable remedies are suggested. The authors explain that life must mean an intimate reaction between body and mind, that anxiety is just "fear in less acute form" and is to be got rid of by "reassurance" and "relaxation", which must work in intimate co-operation. "Reassurance", the authors note, "heals yesterday's wounds", while "intelligent encouragement empowers the mind to fight and win to-morrow's battles". I would like particularly to commend two chapters,

on "Inducing Relaxation" and "Outline of Procedure".

From the standpoint of Indian psychology, most of the information given by the authors is contained in the extensive Sanskrit literature on Yoga as the science of psycho-somatic healing and purification. Whether the organism is thrown into violent paroxysms of emotional agitation or the mental equilibrium or equipoise is disturbed by less violent but insidious anxiety-complexes, which, if not counteracted sufficiently early, would slowly but as surely hasten the organism to decay and destruction, the remedy proposed by the Yoga-Sastra is control of the breath. Control of the mind will follow. When the mind is controlled, responses to environmental stimuli become harmonious, regular and disciplined. Emotions like fear and complexes like anxiety indicate disturbance of harmony or maladjustment between the subject and his environment. The Yoga programme of postures (*asanas*) and neuro-muscular manipulations (*mudras*) have in view only the restoration of calm and equilibrium.*

When a person either underestimates

[* Our readers' attention is drawn to a review of another book, *The Yoga System of Health*, on p. 271 of our May issue, where the dangers of undertaking practices without the right inner preparation are pointed out.—Ed.]

or overestimates his capacities and equipment, he is sure to fall a prey to an anxiety-complex on account of non-realization of the anticipated ends. Indian psychologists call anxiety-complexes *Chinta*. It is capable of countless ramifications, based on subjective and objective factors. The anxiety of the mother for the safety of her child that has slipped from the window of a running train, the anxiety of a lover who has seen his beloved coquetting with a rival, the anxiety of war-lords to save their skins and the anxiety of a spiritual aspirant to reach the goal in the face of insurmountable obstacles, though all belonging to the *genus* anxiety differ in

the reactions to which they lead.

In the concluding chapter the authors refer to the relation between "Psychology and Religion" and dedicate the book "to those who for the love of God will dare to love their fellowmen redemptively". To-day when thousands are being massacred simply because one man is suffering from neurotic anxiety and lust for world-domain, the daring to love one's fellowmen should be commended as more precious than daring on the battle-front. On what is undoubtedly a fine exposition of the gospel of relaxation and the practice of psychotherapy, the authors should be unreservedly felicitated.

R. NAGA RAJA SARMA

Poems. By TANDRA DEVI, with a Foreword by Dr. JAMES COUSINS. (Tandra Devi Publications, Tandra-shram, Srinagar, Kashmir. Rs. 5)

At first glance these poems are all of one stamp, and that stamp entirely mystical. But this poetry by Mrs. John Foulds, musician, writer and organizer of the Kashmir Industrial Guilds, is in fact of infinite variety and subtlety.

Devi ! Thy songs are not of our world !
They are of another attachment—
A love not of avarice, nor of lust,

sings Hafiz (Jullundhary) in his prefatory poem. Yet the contents are of the very stuff of this world, in the profoundest sense. For instance, "A Solemn Song of England" is in the best tradition of English patriotic poetry.

Throughout these poems, which vary from standard verse forms such as the ballad and blank verse to a free verse similar in rhythm to religious chanting, the predominant note is the mystical longing to become one with the Divine and to have this world suffused with and transformed by It. Such poems as "The Holy Body", "The Prisoner", "Waken My Heart" and "The Divine Lover" especially illustrate this theme, the oldest and most heartfelt in the world.

Sometimes the feeling alters and we find poetry reminiscent of seventeenth-century mysticism such as George Her-

bert's. At other times the spirit is more akin to Blake's, as in "The Festival of the Winter Solstice", which concludes with two poems, "The Birth in the Heart" and "The Cradle", Christian Nativity poems. In these too there is something that we do not find elsewhere in this collection, a joyous expression of the happiness in the world process.

Tandra Devi is not always able to free herself from the trite phrase, though often we come on most felicitous and apt expressions. Inevitably the voice of the mystic is bound by a limited number of ideas which change their outer garb to some extent but do not permit the same freedom of treatment as more concrete subjects.

There is much, too, of the spirit of the English Romantic and Pre-Raphaelite poets here. We find the misty beauty of Shelley scattered throughout the poems and also something of the more sensuous beauty of Keats ("September Morning at Hindhead", "The Quest" or "Pearls upon Your Feet"), and even something reminiscent of Wordsworth's contemplative beauty ("To a Wild Iris in Kashmir"). Likewise the vivid detail in "Bits of Glass", combined with its medieval, melancholy tone, makes one think of William Morris or Christina Rossetti. (Indeed, there is more than a

little of her in all the poems.)

In conclusion, these poems are for the serious-minded person still childlike in spirit while constantly seeking for the River of Life.

The book is attractively illustrated with

pen-and-ink drawings by J. Patrick Foulds, and it is printed and bound sumptuously, with a skill and artistry rarely seen in India nowadays. It is certainly a volume for lovers of beauty and truth.

H. B. RICHARDSON

The Upanishads : Selections from the 108 Upanishads with English Translation. By T. M. P. MAHADEVAN, M.A., PH.D. (G. A. Natesan and Co., Madras. Re. 1/4)

Mr. G. A. Natesan should be congratulated upon bringing out a cheap edition of selections from the Upanishads for the benefit of the lay reader who has not the leisure for a detailed study of the originals. The selections are from both the Major and the many Minor Upanishads ; I think the book would not have suffered if the Minor Upanishads had been omitted. The text is in Devanagari. The English translation is simple and good, though not quite so clear as that of Mr. C. Rajagopalachari in his *Upanishads for the Lay Reader*, this translation being more literal than his.

We are sorry to say, however, that though the book has its merits, it fails in its avowed purpose of benefiting the lay reader. A reading of the ten Major Upanishads in this translation leaves him in confusion, as the teachings of the Upanishads appear to conflict. The

conflict has not been resolved, even though the translator has followed faithfully the interpretation of Sankaracharya. It was with a view to putting an end to such confusion that Badarayana wrote the synthesis, the *Vedanta Sūtras*. A short summary of Badarayana's *Sūtras* in the form of an introduction is earnestly recommended for a future edition of this book.

Professor Hiriyantha of Mysore writes an able foreword in which he says :—

The whole of the Upanishadic doctrine may, indeed, be said to hinge on these two conceptions of Jnana and Vairagya ; and a later Vedantic work represents them as the "two wings that are indispensable for the soul, if it should soar unrestricted to its eternal home of freedom and peace".

Sanyasa, Professor Hiriyantha writes, is "self-renunciation and not world-renunciation". This was later worked out in the *Bhagavad-Gita* as Nishkama Karma.

A reading of the Upanishads does one much good in a cynical world that is busying itself with its so-called realities of international murder and plunder.

M. N. SRINIVAS

शान्ता महान्तो निवसन्ति सन्तो वसन्तबल्लोकहितं
चरन्तः ।

तीर्णाः स्वयं भीमभवाणं जनानहेतुनान्यान्पि तार-
यन्तः ॥

अयं स्वभावः स्वत एव यत्परमपानोदप्रवणं
महात्मनाम् ।

सुधांशुरेष स्वयमर्कैर्कशप्रभाभितप्तमवति क्षितिं
किल ॥

"The great and peaceful Ones live regenerating the world like the coming of spring ; having crossed the ocean of ordinary existence, They help others, through compassion that seeks no return, to cross it.

"This desire is spontaneous, since the natural tendency of Great Souls is to remove the suffering of others, just as the nectar-rayed moon of itself cools the earth scorched by the fierce rays of the Sun."—*Vivekachudamani*, 39.

ENDS AND SAYINGS

“_____ ends of verse
And sayings of philosophers.”

HUDIBRAS

How important are civil liberties? Is the principle of individual freedom worth maintaining at all costs, as “the heart of civilization, the thing that gives it a soul”? Mr. Frank Murphy, since January an Associate Justice of the United States Supreme Court, maintains that it is, in a vigorous article “In Defence of Democracy” which with the text of the American Bill of Rights forms the May issue of *International Conciliation*, published by the Carnegie Endowment for International Peace.

The attitude of democracy towards freedom of thought and of speech is epitomised in Thomas Jefferson's statement of well over a century ago on the policy of the University of Virginia :—

This institution will be based on the illimitable freedom of the human mind, for here we are not afraid to follow truth wherever it may lead, nor to tolerate error as long as reason is left free to combat it.

Nearly a quarter of a century ago the late Mr. Justice Oliver Wendell Holmes of the United States Supreme Court reduced this principle to an aphorism, which Mr. Murphy quotes :—“The ultimate good desired is better reached by free trade in ideas.”

Civil liberty is already only a tradition in many parts of the world. Those who occupy the few remaining strongholds of freedom have no more difficult task, no more solemn obligation, than resisting the temptation, greater in these times of stress, to undermine democracy by denying civil liberty to this or that person or group.

The free countries have the right and the duty to protect themselves against incitement to violence, as to make anti-democratic propaganda ineffective by publicizing the source of its support and

by fostering worthier doctrines ; but part of the obligation of every citizen as of every official is to be, as Mr. Justice Holmes put it,

eternally vigilant against attempts to check the expression of opinions which we loathe—unless they so imminently threaten immediate interference with the lawful and pressing purposes of the law that an immediate check is required to save the country.

Dare democracy to-day allow the airing of opposing views, trusting to the promulgation and the practice of broad and sound principles to counteract propaganda for intolerance and against all that for which democracy itself stands? To refuse to meet the challenge is to admit the validity of Gresham's Law that “bad coin drives out good” in the world of ideas as well as in finance, and to betray the faith that rests on the fundamental dignity and nobility of man.

In his Convocation Address at the Shrimati Nathibai Damodher Thackersey Indian Women's University at Bombay on June 29th, Sir M. Visvesvaraya did well to stress the importance of young Indian women's receiving the right type of education :—

education of the sort necessary to give them power of judgment and strength of purpose to feel their responsibility for their future at an early age.

Sir M. Visvesvaraya recognized the desirability of all girls' receiving training in citizenship and a knowledge of elementary economics to make them good citizens, but most important from a practical point of view was his emphasis on the desirability of home-makers' training. India must avoid the fatal mistake which the West has made in permitting the lowering of the dignity and the sacred-

ness of the home, for as Manu has declared (VI. 90) :—

As all streams and rivers flow to rest in the ocean, so all the Orders flow to rest in the Householder.

Wifehood and motherhood are recognized throughout India as the noblest of feminine callings and girls do receive training for it in their own homes from their earliest years, whether or not they are privileged to receive formal education. The speaker conceded that this traditional apprenticeship in domestic science was admirable as far as it went, but Indian educators may well consider adapting to Indian conditions such a system of "Bridal Training" as he described as given in Japan. That special preparation for the position of a wife includes sewing and household management, some domestic economy and child psychology, and, not least important, how to employ leisure time.

In the eyes of men of forethought and ambition, a woman trained on these lines to the profession of wifehood was a far more desirable companion than an amateur wife.

Skill in home management, well-nigh indispensable as it is to the success of a marriage, is comparable to observance by the individual of the laws of health, which is necessary to success in life. But no more than the possession of a healthy body insures a rich and full and beneficent existence does technical excellence in housekeeping insure a happy home. Mental and moral training are required. Marriage is primarily a spiritual institution and qualities of mind and of heart play the greatest part in its success from the standpoint not only of the family members but of society. For the fragrance of an ideal home spreads far. As the Confucian *Li Chi* puts it :—

From the loving example of one family a whole state may become loving ; and from its courtesies, courteous.

How long will so-called Christians persist in the heresy of separateness ? Is not the failure of organized Christianity written on the Continent of Europe to-day so that all who run may read ?

At the present hour the crying need of the world is for an unflinching stand for justice and for true democracy based on the recognition of the essential unity of all mankind without distinctions of creed, race, caste, sex or colour. Everyone who realizes that need, every sincere believer in that unity must deplore the recent launching in England of a periodical to promote a "Christian Commonwealth", whatever that may mean, support of which movement an editorial rather ominously suggests may "foreshadow the Christian International".

We have no quarrel with the editorial claim for dependence of idealism for its sustenance upon religion—but to insist on idealists' admitting "the validity of the Christian way" is farcical. The good Samaritan, in the parable which epitomizes Jesus' teaching of man's duty to his neighbour, gave first aid to the stranger who was the victim of foul play and even arranged at his own expense for convalescent care for the unfortunate man, but if he left with his protégé a tract upholding the superiority of the Samaritan doctrines Jesus failed to mention the fact. Farcical too is the editorial remark that "*to the Christian* [italics ours] there is always available a 'hidden Source of calm repose'". Would Christians claim a monopoly on the Inner Citadel ? Does the Christian alone have free access to the God seated in the hearts of all creatures ?

Those who have read Mr. Basil Mathews' *India Reveals Herself* (See Dr. J. M. Kumārappa's review of that self-revealing volume in THE ARYAN PATH for January 1938) will not be surprised that he figures prominently as a contributor to the early issues. Mr. Mathews knows how small a minority in India are even nominal Christians, though he greatly exaggerates their influence. Where in a "Christian Commonwealth" would the great majority of non-Christians in India and elsewhere come in ?

The whole attitude expressed in *The Christian Commonwealth* evinces arrogance, conceit and the spirit of dogma-

tic exclusiveness—the very foes that the true follower of Jesus the Christ should fight against and conquer.

A very similar false attitude which vitiates correct thinking is manifested in a speech of Lord Halifax who referred to Hitler as Antichrist, whose challenge "it is our duty as Christians to fight with all our power". It is always unwise for a Western politician to drag in the name of Christ in his utterances or to refer to Christian ideals. Christendom has signally failed in practising the teachings of Jesus or in applying Christian ideals to its social structure or to its political legislation. The Heathen World is not ignorant of this. Leaving other countries alone, and confining ourselves to the British Empire, may it not be asked, "What is there Christlike about it?" No, this war is not fought by Christians against Antichrist—the Italian army, navy and air force are full of Roman Catholics blessed by the Vatican and these Italians are Christians as are Lord Halifax and others in the British Isles. *The Hindu* has admirably depicted the Indian point of view on this speech of the Foreign Secretary in its leading editorial of 23rd July; it is true that—

it might be argued with more than a show of reason that the present chaos in Europe is itself due in the last instance to the tragic inadequacy of "Christian" civilization.

If this war is to do any good to the world, to Europe or to the British Empire itself, it will be through a self-examination by Britain of herself. She needs to see her own blemishes, her own moral weakness, her own intellectual dishonesty, her own imperial selfishness, her insularity at home, her arrogance abroad. Let her stand before the bar of her own soul and answer "Is my Empire Christian?" Now is her opportunity to practise some humility and to consider to what extent she has applied the Christian ideal enshrined in the noble words—"All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

It is not often that wisdom comes from the mouth of the British Thunderer. Informative always, and literary at times, he is the incarnation of propriety and convention. It is with pleasure then that we read what the Indian newspapers published from the British Official Wireless (5th August), summarizing an editorial dealing with the "task of the makers of the coming peace". *The Times* states:—

The first step towards the creation of a new European order will be to feed the hungry, to clothe the naked and to house the homeless. No frontiers and no national rivalries can be allowed to impede this essential task. The old motto 'to each according to his needs' is the only criterion which can be applied.

While granting this as the first step to be taken by the peacemakers, unless the narrow idea of "European reconstruction" is rejected and homage paid to man as man everywhere, in Asia and Africa as well as and not only in Europe, peace will not come. If "the right distribution of resources" is taken up with only Europe in mind and if it implies economic exploitation of the other Continents, wars of a more terrible kind must result. What is essential, and pressing so, is that the peacemakers put their minds on moral principles; economic equity bereft of high ethics will prove disastrous. Simple living implies a real high standard of living, and because European nations have lived extravagantly, and not nobly, exploitation of non-European territories has resulted, and at last, Nemesis having overtaken Europe, its leaders are compelled to search their own hearts. But to abandon old habits of thought, to unlearn the wrong lessons in which Europe was brought up, to re-orient its mental life, is a most difficult task. Unless, however, European leaders undertake that task, there is no hope for their peoples.

In honouring the great philosopher-poet of India, the University of Oxford has honoured herself by obeisance, in a world torn by nationalistic ambitions, to the truth that culture transcends nationalistic feelings. False views of patriotism will not be corrected by the carnage now

in progress. As Sir Maurice Gwyer, who presided at the ceremony, so aptly put it :

Apollyon must be met and conquered... in that kingdom of ideas and of the mind, where it is the teachers and philosophers, who can most effectively sustain the cause.

But Apollyon is in the heart of every man and woman and unless he is conquered there, he will extend his Kingdom of ignorance from land to land. This very war is a symptom of the labours of Abaddon, and there is need for teachers and philosophers to educate men and women in Britain as well as in Germany.

Rabindranath Tagore in accepting the Degree of Doctor of Literature from Oxford struck a note worthy of ancient and honourable India, when he said :—

In an era of mounting anguish and vanishing worth, when disaster is fast overtaking countries and continents, with savagery let loose and brutal thirst for possession augmented by science, it may sound merely poetic to speak of any emerging principle of world-wide relationship. But a time of violence, however immediately threatening, is circumscribed, and we who live beyond it and dwell also in the larger reality of time, must renew our faith in the perennial growth of civilisation toward an ultimate purpose.

An inspiring feature of the ceremony was the use of two classic languages—Latin and Sanskrit. The poet spoke in "that ancient tongue, the Venerable Mother, from whom the language of the University's address, and the language which I now speak, trace alike their origin", said Sir Maurice. Thanks to the labours of British, French and German philologists, the Sanskrit language has now gained recognition as the Mother of human tongues. But the grand ideas enshrined in the "Language of the Gods" have not received the recognition they deserve. If the ideas of the *Gita*, the *Upanishads* and the *Brahma-Sutras*, if the lofty morals of the two Epics, had been accepted and applied in advancing the progress of European civilization, we would not have to-day the heart-rending events perpetrated by intoxicated heads.

Culture knows no barrier. And yet the culture of ancient Asia was barred from entering the minds and hearts of European humanity in the last century.

It is still very greatly neglected. If Europeans had absorbed the lofty teachings of the philosophers, poets and mystics of China, India and Iran as Hindus, Muslims and Parsis in this country absorbed the message of European statesmen, singers and novelists, the world would be a different place to-day from what it is. The next stage in human development is the sincere acceptance of the idea which was stressed at Santiniketan on the 7th of August—Humanity is One and Universal Brotherhood founded upon true philosophy must gain more than lip recognition if the race is to progress to a sphere of enlightenment.

And speaking of the cultural value of the study of Sanskrit, we must refer to an excellent address on "Why and How We Should Study Sanskrit" which the Hon. Justice Sir S. Varadachari delivered in inaugurating the Loyola College Sanskrit Association at Madras on the 30th of July. After speaking about the indirect, utilitarian advantages, not negligible however indirect, he said :—

Another aspect which deserved serious consideration, was whether utility consisted only either in material value or in political advantage or whether utility did not also include the conception of cultural value. There was also the point of view that even supposing cultural value was not to be included in the narrow conception of utility, was not cultural value by itself sufficient to justify the study of Sanskrit? That depended upon the answer to the question whether life was to be limited only to bread and butter or whether there were not higher interests in life than the utilitarian aspect.

An inconspicuous German schoolmaster of Wandsbek, Hamburg, is the hero of an account by Ian G. Colvin in *The Nineteenth Century and After* for June on "The Jurist Who Rebelled". Dr. M. Siems had a theory of jurisprudence with which he could not reconcile the Nazi theory that anything that benefits the whole people is right and lawful. He sturdily maintained that natural morality was the only sound basis for law and urged that the Nazi legal doctrines should be approximated to the

natural sense of law in the people. Measures contravening that natural sense of law might be for the benefit of the whole people and therefore expedient, but Dr. Siems objected to the claim that they were *ipso facto* lawful and right.

He sponsored his ideas openly. He wrote to the Führer about them; he circulated his little pamphlet on *The Conception of Law in Sound Human Understanding and the National Socialist Doctrine of Law*; finally, in 1937, determined to secure attention and a hearing, he foolishly created a disturbance with a dummy pistol at a public meeting. Of course he was taken into custody; equally of course, although the alienists found him sane—suffering, one of them said, from a strong desire to assert himself!—he was committed to a lunatic asylum. He is presumably there still.

Mr. Colvin quotes the following from Dr. Siems's offending pamphlet, which is as certain to be endorsed outside of Nazi Germany as it was to be condemned inside that country.—

The conscience, the knowledge of right is born with man. It is not like a language, to be learned, it is apparent, of constant value, unaltered by space and time; valid in all nations and in all times. The man of the people associates with his idea of *Right* a consciousness of general application, and of eternity.... What is right, according to the logic of the people, is not only right for Germans, it applies to the relations of Germans with Frenchmen, yes, to the relations of Germans with Jews.

Humanity being one, a moral triumph in any part of the world is a victory for the whole. Such a moral triumph, a victory of enlightened public opinion over the dark forces of hatred and of cruelty, of law and order over anarchy, was the rounding out by the U. S. A. of the first year without a lynching in its history, which *The New York Times* reports. Mob violence, directed chiefly against Negroes, but sometimes also against other victims of popular rage, has been one of the darkest blots on the record of the North American republic.

The peak of national dishonour was reached in 1892 when 231 died at the hands of mobs and as recently as 1930 there were 21 mob murders in the U. S. A. Lovers of justice and of mercy everywhere will rejoice with that country that success has at last crowned the determined efforts of its Commission on Interracial Co-operation and especially of the energetic Association of Southern Women for the Prevention of Lynching which was formed within the last decade.

There are lessons for India in this victory, lessons which we shall miss if we take a holier-than-thou attitude. For outbreaks of mob violence are no different for being called communal riots than for being called lynchings and the life of indignities and of social persecution to which so many millions in our country are condemned is little more creditable than would be actual violence against their persons.

Intolerance, racial, social or credal, is the poisonous root from which grow persecution and mob violence in every form. Cutting off the branches will not overcome the evil permanently. Intolerance must be eradicated.

The public condemnation of lynching which was given by enlightened women of the Southern United States undoubtedly played a large part in stamping out the evil.

Millions of Hindus no doubt deplore the hardships which the stupid and heartless fiction of untouchability imposes. Untouchability would be overcome in no long time if those men and women, and especially those who are looked up to as leaders, would openly witness to their faith in human brotherhood as did Shri B. G. Kher on July 21st. The former Prime Minister of Bombay and several satyagrahis who joined him took brooms and personally swept the streets as a first step in a "clean-up" campaign in the Harijan quarters of Kurla near Bombay. Such a practical example by a respected and sincere popular leader deals an effective blow to social prejudice.

The feverish restlessness, the almost universal sense of frustration and of discontent, the lack of integration in the individual himself which characterize modern civilization in the West—are they not largely due to the lack of co-ordination between the life of man and the processes of nature of which he is a part? The turning of night into day, the inventions to circumvent climatic variations, the demand for unseasonable delicacies; many instances were brought together a few years ago by Dr. Alexis Carrel in his *Man the Unknown*, all showing the increasing disharmony between man and his universe.

The other side of the medal appears in Dr. Radhakamal Mukerjee's article "The Village Outlives All" in *Asia* for June. The Indian village beyond a doubt owes its unbroken continuity of existence, its stabilizing and elevating influence down the centuries, in large part to the sensitive adjustment of the tempo of its life "to the balance and rhythm of Nature's processes".

Man himself is as peaceful here as the tempo of his work, which is guided by the slow ripening of crops in his field, the slow movement of his bullock-cart.... Economic transactions are placed in the background of the cosmic forces.... The villager believes in a long scheme of things, and it is he who has given to the world visions of eternity, cosmic justice and human brotherhood.

To live in such close communion with nature inspires the reverence for her living spirit which is so marked a quality of the Indian villager. Dr. Mukerjee indeed sees the villager's greatest strength as lying in his ardent personal religion, in which all his toil, his art and his morality have their source. He writes of the Indian peasant's "moderate speed of living, his equanimity in the midst of calamities, his capacity for living and working with others and his deep concentration of purpose".

It is hard for Indians, many of whom, like their ancestors for countless generations, have been vegetarians from their

earliest years and find a meatless diet entirely natural and satisfying, to realize how bold an innovator was the distinguished physician, Dr. William Lambe, the pioneer of reformed diet in early nineteenth-century England. The London Vegetarian Society has just published a memoir by his great-grandson, Mr. H. Saxe Wyndham, which brings out not only the beneficial results of Dr. Lambe's own adoption of a non-flesh diet and the remarkable longevity of himself and his several children, all brought up as vegetarians, but also deals very interestingly with how Shelley was fired by Dr. Lambe's theories.

Not only did the great poet and humanitarian become a vegetarian himself, but his philosophical poem *Queen Mab*, published in 1813, refers repeatedly to his vegetarian convictions and to his anticipation of a happier age, when man will spare the animals and avoid for himself the diseases ascribable to an "unnatural diet",

Which, still avenging Nature's broken law,
Kindled all putrid humours in his frame.

Shelley mentions in his notes on that poem the remarkable health of Dr. Lambe's family on a vegetarian diet, though he does not refer to them by name.

How unprepared was the public mind for Dr. Lambe's theories of dietary reform is apparent from the reference to him soon after his death, in Dr. Francis Hawkins's Harveian Oration, delivered in Latin before the College of Physicians in 1848. He referred in very high terms to Dr. Lambe's learning, professional skill and personal integrity, only to add with amused tolerance which one can well believe was shared by many of his colleagues:—

If he wished, rather rashly, to deprive us of flesh diet, nevertheless he must be forgiven. For whom then did he harm? So far as I know none, unless it were himself, for no one else paid attention to it.

In the last assumption he was wrong, as the existence to-day of the London Vegetarian Society is itself the proof.

THE ARYAN PATH

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

VOL. XI

OCTOBER 1940

No. 10

THE ANCIENT MESSAGE OF BHĪSHMA

"For his eternal salvation, the devout worshipper, with mind withdrawn from everything else and casting off all desires, beholds Thee, O Govinda, that art the Pure Soul, in his own soul."

Such were the words spoken by Bhishma as he lay on his bed of arrows ; with a pure heart, joined hands and concentrated attention he meditated on Krishna, the Master of Yoga ; ere he cast off his wounded body the grandsire of the Bhāratas hymned in cheerful and strong voice the praise of the Supreme Man "of unfading prowess, attired in yellow robes of the colour of the Atasi flower". While the devotee was thus engaged the Master Krishna responded : seated on a sofa adorned with gold and gems, attired in yellow robes of silk, decked with many celestial ornaments, Krishna blazed with splendour. His bosom adorned with the Kaustubha gem, he looked like the Udaya mountain bathed by the rising sun. Yudhishtira, it is recorded in the *Shantiparvan*, calling upon Krishna, found him thus, plunged in deep meditation. Surprised that such a Lord as Krishna should be engaged in rapt contemplation, Yudhishtira enquired and was told : "Bhishma, lying on his bed of arrows, who is like unto a fire

that is about to go out, is thinking of me. Hence my mind also became concentrated on him. Bhishma sought my refuge ; therefore, I centred my mind upon him." Further, Krishna told Yudhishtira : "When Bhishma disappears from the world every kind of knowledge will disappear with him. Go to him now, question him about whatever you may desire to learn."

To Yudhishtira and a great concourse Bhishma spoke at length on the vital subject of Dharma. The noble ethics of his great speech are part of India's priceless inheritance and its message is for us of the twentieth century as much as it was for those of old times. It is natural, therefore, that invited by the Bhandarkar Oriental Research Institute of Poona Dewan Bahadur Krishnalal M. Jhaveri, M.A., LL.B., should have selected as his subject "The Ethic Discourses of Bhishma". The occasion was the presentation to the Rajasaheb of Aundh of the newly published *Udyogaparvan* of the *Mahābhārata*. As is well-known, the

Institute is engaged in the noble and laborious task of publishing a critical edition of that great epic and is issuing it in parts. The presentation of the *Udyogaparvan* to the Ruler of Aundh at the hands of Dewan Bahadur K. M. Jhaveri was most appropriate; among the very few Rajas who are trying to establish a righteous form of administration in their States Shrimant Bala Saheb Pant Pratinidhi is one who sets a shining example; he has already introduced a democratic form of government in his State and in doing so he has not overlooked the principles of olden days, for he is a lover of the ancient Indian culture. On the occasion of this presentation our esteemed friend Dewan Bahadur K. M. Jhaveri read a paper under the above-named title and we take pleasure in printing the major portion of it below.

Dewan Bahadur Jhaveri is a well-

known Gujarati author, whose *Milestones in Gujarati Literature* was reviewed in our magazine for February 1939. So far back as 1902 he contributed a study in the *Mahābhārata* on "Krishna, the Hindu Ideal" to *East and West*, edited by the celebrated social reformer B. M. Malabari. In this paper he gives our readers the benefit of his study of the *Shantiparvan*, emphasising the teachings of high ethics which rulers, soldiers and administrators can practise even to-day, and should. At the beginning of the Kali-Yuga, under the inspiration of Shri Krishna, the venerable Bhishma laid down principles of conduct which if applied would save the present-day West from the impending destruction. For that purpose the ideas advanced in the following paper as well as others to be found in the great discourse need to be studied and reflected upon. Here is Dewan Bahadur Jhaveri's address :—

THE ETHIC DISCOURSES OF BHĪSHMA

Year before last I had occasion to go through the *Shantiparvan*; when Professor Edgerton delivered a public lecture about it at the rooms of the Royal Asiatic Society, Bombay Branch, I had to preside over it as one of the Vice-Presidents of that Society. When reading it, I was struck with certain aspects of the *Parvan* and hence I have thought of saying a few words before you about them.

The *Mahābhārata* is not only a heroic poem, it also deals with various phases of human life and human nature, besides mere heroism on the battle-field. We come across in this great work the teachings of many exponents of the philosophy of life and action; but amongst them Bhīshma takes the premier place, and the *Parvan* where he is at his best is the

Shantiparvan. It is the gem in the whole crown. Bhishma has uttered there certain truths which are eternal, effective for all time. The advice he gives and the methods he advocates are found to be useful whatever the age or the Yuga. He

"deals with the perpetual recurrent situations of life which are as real and as true to-day as they were ten thousand years ago and (what is more advises us to adopt a spiritual mood towards them)."—(Foreword by Sir S. Radhakrishnan to *The Mahābhārata as a History and a Drama* by Rai Pramathanath Mullick Bahadur).

The *Shantiparvan* as we find it to-day is full of repetitions, contradictions, inconsistencies and absurdities; that is the bane of all editions of the *Mahābhārata*, excepting the parts published by the

Bhandarkar Oriental Research Institute. But still, what remains—after weeding them all out, using one's common-sense—is full of practical, worldly wisdom : wisdom acquired during Bhishma's long life of one hundred years—because that is stated to have been his age when he was lying on his bed of arrows waiting for the hour of his death—wisdom which far exceeds that of Seneca or of Socrates.

The circumstances under which an appeal for light and guidance was made to him by Yudhishtira are familiar to all Hindus. The great fight was over ; the Pandavas had entered Hastinapur, and Yudhishtira was duly installed on the *Gadi*, much against his will, as he wanted to go to the forest to make amends for the great sin committed by him in killing his kinsmen. It was then that Krishna intervened and asked Yudhishtira to take full benefit of the great experience and knowledge of the Patriarch, before he left the world, and to learn from him all that ought to be learnt by a king about (1) religion, (2) morals, (3) statesmanship, (4) diplomacy, (5) politics and (6) domestic life, for of all persons then alive Bhishma was the foremost in conversance with morality and duty. Yudhishtira accepted Krishna's advice and sat at the feet of Bhishma day after day till all his questions were answered and the discourse was finished.

Evidently Yudhishtira attached the greatest importance to kingly duties and asked his grandsire first to discourse on them. He said,

"The science of kingly duties is the refuge of the whole world of life. O thou of Kuru's race, Morality, Profit and Pleasure are dependent on kingly duties. It is also clear that the practices that lead to emancipation are equally dependent on them. As the reins are in

respect of the steed, or the iron hook in respect of the elephant, even so the science of kingly duties constitutes the reins for checking the world."—(*Shanti-parvan, Adhyāya* 46, *Slokas* 2-5 as translated by Pratap Chandra Roy, Vol. I, p. 168)

In his opinion, it was the masterkey which would open the locks on the doors of all branches of knowledge, and hence he supplicated Bhishma to enlighten him on that problem. It is not possible to condense within the limits of an address the advice given by Bhishma, but a reply or two may be quoted which tersely but effectively sum up the situation. He says :—

"Just as a woman who is going to become a mother disregards objects most dear to her for preserving the child in the womb, even so kings should behave themselves for the good of their subjects."—(*Adhyāya* 46, *Sloka* 45)

A sound and statesmanlike piece of advice which holds good for all times. One of the kingly duties is to fight enemies, be they the enemies of Dharma or of the State. The discourse on the methods of warfare against them sets out such sound principles, and of such abiding truth that, human nature being what it was in those times and what it is in these, that is, being identical, unchanged, they hold good to-day ; nay, they are even followed by the combatants in the present European war. Side by side with his advice on the constitution of a Parliament of Advisers and an inner Cabinet, and on the qualifications of their members, he does not forget to mention such minor details as that the king should take care to discharge his municipal duties by inspection of old and dilapidated houses.—(*Adhyāya* 48, *Slokas* 4-7)

He then instructs him as to how to

fight with the enemy. Bhīshma is a great advocate of fighting a fair and righteous battle ; one should not hit one's foe below the belt ; nor should a male fight with a female.

" If the enemy comes clad in mail, his opponent should put on mail.... A car-warrior should proceed against a car-warrior. One should not on horseback proceed against a car-warrior. When an antagonist has fallen into distress he should not be struck ; poisoned and barbed arrows are the weapons of the wicked and should not be used." —(*Adhyāya* 95)

There are a number of such *Sutras* meant for a righteous foe and a righteous fight. But "if the enemy fights aided by deceit, he should be met with the aid of deceit." The institution of having spies in the enemy's camp and country is as old as the *Mahābhārata*. Hitler's Fifth Column tactics are not an innovation, nor are his other ways of fighting. How to take the enemy by surprise and to employ all means unknown to him is part of war ethics, on the principle that all is fair in war. But humane conduct towards the foe is always emphasized by Bhīshma.

" A weak or wounded man should not be slain, or one that is sonless (a direction peculiar to the Aryan Hindu) ; or one whose weapon has been broken.... A wounded opponent should either be sent to his own home, or if brought to the victor's quarters should have his wounds attended to by skilful surgeons." —(*Adhyāya* 95, *Sloka* 12)

The six principal duties of a sovereign, as far as the waging of war is concerned, are thus set out :—(i) To make peace with a foe if he is found stronger (*sandhi*) ; (ii) to wage war against one of equal strength (*vigraha*) ; (iii) to invade territory belonging to one who is weaker (*yama*) ; (iv) to withdraw skil-

fully in face of danger (*asana*)—(as the British Forces did from Dunkirk in the present war and from Gallipoli in the last) ; (v) to seek protection and safety in one's own fort when one is weak and is invaded by superior forces (*samshraya*) ; (vi) to sow dissensions among the chief officers of the enemy (*dvaidhibhava*).—(*Adhyāya* 57, *Sloka* 16)

Bṛihaspati's as well as Shukra's *Nītiśāstra* and Kautilya's *Arthashāstra* follow the same lines, but they are all based on the principles enunciated by Bhīshma.—(*Adhyāya* 59)

Apart from the war, the duties of a king in peace time are so minutely set out as to form an extensive treatise in itself. "Protection of the subject, O Yudhishtira, is the very cheese of kingly duties." Thus does Bhīshma inaugurate the series of his discourses. To be able to discharge that duty, a king has to be in touch with the life lived by his subjects. One of the modes of achieving this is the employment of spies, who should be men looking like idiots or like those that are blind and deaf. They should be full of wisdom and able to endure hunger and thirst. Spies should be set on the counsellors, the friends and even the sons of the king.—(*Adhyāya* 58) The king is enjoined, if he is to reign as a king in the true sense of the word, to take care of the following things :—(i) his own self, (ii) his counsellors, (iii) his treasury, (iv) his machinery for awarding punishment, (v) his friends, (vi) his provinces and (vii) his capital.—(*Bhīshma and His Teachings*. By M. N. Dutt, p. 183)

A large portion of Bhīshma's discourse is assigned to the science of chastisement—*Dandaniti*—and distinctions are drawn between punishments meted out to the four castes of society

prevalent then. The Brāhman, as the one who lays down the law, contrives to escape with next to no punishment at all for even heinous offences—an instance of that phase of human nature which is always partial to self. This part of the discourse draws for us a picture of the social life of the people then, and we find that drink-shops, public women, pimps, actors, gamblers and keepers of gaming-houses existed even then. They were considered sources of social disorder, and Bhishma suggests means to check the distress they create.

A king cannot rule without ministers or counsellors ; he has need of friends ; but even in their case the king should make extreme caution his watchword ; he is asked not to trust them implicitly. Everyone should be trusted as well as mistrusted. The characteristics and qualifications of ministers are given in detail but even the most loyal of them is not exempted from liability to be mistrusted. A minister should be well-born, incapable of being won over by bribes or by other means, one who would live with the king and advise his master. One who possesses wisdom and goodness and who knows the duties of a king can provide for future events and contingencies, never grieves for what is past and knows the virtues of time. A king should engage servants who would share his griefs and joys, would try to be agreeable to him, would devote attention to the accomplishment of his objects and would be faithful and loyal to him. A king's income and revenue should be managed and supervised by contented and trustworthy men who know how to increase the finances. A king should look after his treasury with great care and should try to add to it—his barns should be always full of corn, and his effort

should ever be to increase the quantity. A great king and a true king is never heedless or unrighteous.

We all know about the noble conduct of Shivaji when the daughter of his Mohammedan opponent fell into the hands of his soldiers and was brought to him as a prize of war. He did not keep her in his harem ; he consulted her wishes and accordingly sent her back to her father. The germ of that kingly and generous behaviour is to be found in the advice of Bhishma that if a king succeeded in bringing a maiden from the house of the vanquished foe, he should keep her for a year in his palace and ask her whether she would wed him or any one else. If she did not agree, she should at once be sent back.

To Yudhishthira's question whether a slayer of men, a king who wages war, can gain the regions of bliss, Bhishma answers that by chastising the wicked, by performing sacrifices and by giving away gifts, kings become pure and virtuous. The reclamer of a field for the purpose of reclaiming it takes up both paddy blades and weeds, but the king instead of destroying the paddy blades makes them grow more vigorously.

The section that is taken up with advice on the leading of troops states everything that is necessary for the selection of military roads and camp sites ; as to who should form the van and who the rear and how the troops should be arranged when a sortie is to be made. When a small army has to fight a large force, he says, an array called *suchimukha*—needle-mouthed—should be formed forthwith (soldiers should be so drawn up as to form a wedge-like appearance with a narrow head) and in order to keep up the morale and the spirits of the soldiers the leaders should cry, " There,

there, the enemy is broken ! No fear, fresh friends have arrived ! " Modern armies use all these devices.

Hitler's grievance against the Treaty of Versailles is that the victors sought so completely to break the back of the vanquished that the latter could not rise again. According to him, it was the act of barbarians. What is Bhishma's advice in such a case ? How should a victor, according to him, behave towards his broken foe ? He cites in support of his own advice the words of the wise, and says that a king should only break the strength of his enemies—he should never, when the opportunity comes, persecute his enemies, the reason being that a foe may become a friend, sooner or later. A king should never do such an injury to his foe as would rankle in the latter's heart.—(*Adhyāya* 103, *Sloka* 19)

After summarizing the duties of a king, including the ethics of war, principles of statesmanship, governance and successful administration of his kingdom in its various departments, Bhishma discourses on the state of society existing in his time, which, of course, was the reflection of the mode of life followed from the days prior to his. He describes the spheres of work and the duties of the four *Varnas* (castes), of which the Sudra formed the bottom and the Brāhman the top, more puissant and powerful than the reigning king, immune from every penalty and punishment, but at the same time expected to lead an austere life of self-control and to be a paragon of virtue and the premier preceptor, learned and exemplary in behaviour, in justification of the high position assigned to him. Much of this discourse seems strange and artificial to us at present.

This is followed by a discussion of the four *Āśramas* or modes of life—

the *Brahmacharya*, the *Gārhaṣṭhya*, the *Vānaprasthya* and the *Saṃnyāsa* (*Adhyāya* 191, 192), all of which are held in great respect and looked upon as ideals but have never been observed in practice for hundreds of years. In fact, it is the opinion of scholars that even then changes were imminent and that the Pandavas were very closely identified with the great work of reclamation in India. The India of that age was ripe for change in administration and in regard to social, civil, political and religious matters, and the progress of this great story with its wonderful characters like Yudhishtira, a true ideal king and man, and Draupadi, typifying in her *Svayamvara* the high place which women had in India, unfolds the preparation towards the change in social structure which came later.—(*The Mahābhārata as a History and a Drama*, by Rai Pramathnath Mullick Bahadur)

Bhishma was striving really for the moral and political regeneration of India, teaching the science of morality ; discourses on truth, sin, ignorance, self-restraint, penance, wrath, lust, friendship, malevolence, wickedness, self-control, sinfulness, and righteousness nearly fill up the time left to him on this earth.

The goal of human life is the attainment of tranquillity (*śānti*) which will ultimately lead to emancipation. This tranquillity can be attained only by self-knowledge (*ātma-gnyan*) a kind of wisdom which can be acquired by simplicity, by heedfulness, by cleansing the soul, by mastering the passions and by waiting upon aged seniors. A person thus succeeds in attaining emancipation. Prahlada, in whose mouth these words are put, had trained himself to be incapable of indulging in grief ; he was without attachments, without pride, without desire and hope,

freed from all bonds and dissociated from everything. He did not see any one as his foe. Thus was he passing his time in great happiness and every man with wisdom was, in Bhīshma's time, driving towards this goal.

The *Shantiparvan*, a symbol of the learning and the intellectual achievement of the ancient Hindus, covers the whole field of human life and records discourses which contain standards of life of high value, the motive all along being spiritual.

European and American savants have tried to extract from the *Mahābhārata*, and specially from this *Parvan*, the meaning of the teachings of Bhīshma. However, they cannot follow the association of ideas, the significance of certain words and the phases of life depicted therein as we can do, the reason being obvious, *viz.*, that our ancestors have lived that life and we too are doing so. For this reason the more attempts are made to unravel the tangled threads of

this great book, the more they are welcome. Our instinct will lead us right. The work of the Bhandarkar Oriental Research Institute is a proof of this observation and an instance in point.

In spite, however, of their alien culture and unfamiliarity with the association of our ideas, some of those European savants have been able to convey the spirit of the original in their own language through translation. Sir Edwin Arnold's *Light of Asia* and *Song Celestial* naturally come to one's mind in support of this statement. To one such passage (*Adhyāya* 28, *Sloka* 36) in the *Shantiparvan* Sir Edwin Arnold is indebted for his famous lines with which I would conclude this address :—

Like driftwood spars which meet and pass
upon the boundless ocean plain,
So on the sea of life, alas, man nears
man, meets and quits again.

I only trust and hope that our meeting this evening will not be like this and that we will meet again.

K. M. JHAVERI

There is a wonderful tree, called desire, in the heart of man. It is born of the seed called error. Wrath and pride constitute its large trunk. The wish for action is the container of the water that is to nourish it. Ignorance is the root of that tree, and heedlessness is the water that gives it sustenance. Envy constitutes its leaves. The evil acts of past lives supply it with vigour. Loss of judgment and anxiety are its twigs; grief forms its large branches; and fear is its sprout. Thirst after diverse and agreeable objects forms the creepers that twine round it on every side. Cupidinous men, bound in chains of iron, sitting around that tree, pay their adorations to it, in expectation of obtaining its fruit. He who, subduing those chains, cutteth down that tree and seeks to cast off both sorrow and joy, succeeds in attaining to the end of both. That foolish man who nourishes this tree by indulgence in the objects of the senses is destroyed by those very objects in which he indulges after the manner of a poisonous pill destroying the patient to whom it is administered. A dexterous person, however, by the aid of Yoga, forcibly teareth up and cutteth with the sword of *samādhi*, the far-reaching root of this tree.

—*Mahābhārata, Shantiparvan.*

THE DANGERS OF THE INFINITE

[Hugh I'A. Fausset is well-known to our readers as a clear thinker, often stimulating. This thought-provoking article has its bearing on the present condition of the world.—Ed.]

It is strange how often, when a theme is in one's mind, the books one reads or events in one's life seem to illustrate or reinforce it, as if one's thought drew to it by some inner compulsion the food it needed. During the last few weeks I have had occasion to read three books, A. C. Bradley's *Ideals of Religion*, Denis de Rougemont's *Passion and Society*, and Nicolas Berdyaev's *Leontiev*. And in each of these, from different angles and with varying emphasis, the problem of the right relation of the infinite to the finite has been raised. It is, I suppose, the basic problem of human life and one which the East and the West have approached from different sides, if a spatial metaphor may be applied to something which transcends them. And now we are being forced to search for the true centre in which the Infinite ceases to be an abstraction and the Finite a mere fact, but each is made real in the other. It may be, as Coventry Patmore wrote, that "nothing is so fatal to that 'real apprehension' which is the life of truth, as thinking about the 'infinite'". Yet only the thought which is infinite can reveal the truth of the finite.

Of the three books I have mentioned Bradley's alone treats this problem from a purely philosophical standpoint. But Bradley by profession was a literary critic. And when in 1907 he gave the Gifford lectures, now at last published in this book, he brought to the study of religion a mind steeped in the meaning of poetry. He did not confuse the two, but his intimate experience of the

creative mystery, as it was manifested in the minute particulars of great poetry, gave him a centre from which to view both the abstract and the concrete as only modes of a reality which included them both. And it was from this centre that he measured the reality of various religions and the degree to which they were eccentric either through infinite or finite over-emphasis. In this respect his discussion of "philosophic Brahmanism" was particularly interesting. In its denial of the finite he considered that "no more genuine religion than this has existed or can exist". But he concluded that in its emphasis on the one being, free from all limitation, which abides for ever in changeless perfection, it reduced the world to a mere phantom in relation to which it was futile to act. Man was required not merely to mortify the senses and the vain possessive dreams they generate. He must renounce too, "innocent pleasures and active kindness, and his political interests, and all effort to make things better: in fact, knowledge and beauty and goodness and the ideal itself, at least as he has understood them". And of course there is truth in this. He who has died or even begun to die to the illusion of the separate self will understand and so express all such interests and activities differently. But far from ceasing to act, he will begin really to act, even in apparent inactivity, as never before.

In suggesting that the East's emphasis on the infinite emptied finite existence

of meaning or purpose Bradley was echoing a prejudice which thirty years ago was less challenged than it is to-day. Yet the problem which he thus raised is an eternally real one and few have defined the approach to a right solution of it better than he. The finite, he argued, as most of us experience it, may be an illusion. But if an illusion is not what it professes to be, neither is it nothing. And he continued,—

"You cannot get rid of the finite by flying to an infinite which leaves it existing in this curious ambiguous fashion. But if we start from the basis that somehow there is to be the infinite, and yet that the finite is not to be evaporated into nothingness, we should then perhaps have retained the positive element of the religion of the abstract infinite and have removed what rendered its acceptance impossible. . . . What is wanted is a view which, instead of severing the infinite eternal reality from the finite, imperfect and temporal, would make the relation between them positive as well as negative. . . . The infinite must be the opposite or negation of the finite, and so far the theory was right. But on the other hand, it cannot be merely that; for, if it were, the finite, which certainly in some sense exists, would still remain unchanged, and therefore the infinite would not be infinite, it would be limited by this opposite outside it. What is required, then, is that the infinite should negate the finite in such a way as to include it; and since it cannot include it as finite, or in its finite character, it must include it in a form compatible with the nature of the infinite. In that case this infinite would not be a blank in which all the distinctions of finite existence had run together and vanished, but would be the perfection of the finite which as such it denies."

This passage seems to me to state the problem and suggest the lines along which it can be solved with unusual clarity, though the solution has to be

lived to be proved. The essence of it lies in the insistence upon a *relation* between the infinite and the finite. The infinite must always take precedence because it is limitless. But unrelated to a world of forms, it remains for us a void. Similarly the finite uninformed by the infinite is empty of value and meaning. Only in relation do these two voids become an organic whole, in which the finite manifests the infinite up a graduated scale from the lowest, which manifests it least and is emptiest and most limited, to the highest which is most charged with eternal significance and of which the limits are least limiting. Seen in this light the finite is no longer a wretched denial of the infinite and therefore deadly and to be escaped at all cost, but the body of the infinite and as such to be accepted with delight and awe for its infinite potentialities.

The difficulty not only of truly conceiving this relation but of truly living it is obvious. For it is as easy to accept as to deny the finite wrongly. Accepted for itself and for the selfish satisfaction we can temporarily derive from it, it is an illusion. But we are equally blinded by self-will when we deny its limits in a desire for infinite sensation. To experience the true relation we must eliminate in ourselves all selfish craving, yet we must not fall into indifference. We can agree with Mr. Aldous Huxley that "God is completely present only in the complete absence of what we call our humanity". Yet in shedding the humanity which in fact is so much less than human we must grow into the humanity which has its centre in the more than human, in the creative heart of being.

It is as dangerous, therefore, and as necessary to deny humanity as to affirm it. For while on the temporal level hu-

manity is imperfect and evil, it is potentially expressive of the highest good which we on this earth can conceive and of which we have examples in the noblest of our kind. We have, therefore, to be continually denying the impulses of our mortal humanity as a condition of expressing a divine humanity, denying desire, for example, to express devotion. Yet to accept our mortality on one level is equally essential to realizing what is eternal in us on another.

The history of man and particularly of his religions shows how extraordinarily hard it is to deny the finite or affirm the infinite without selfish perversity, or, in other words, to maintain a creative relation between them. And Denis de Rougemont in his *Passion and Society* traces with brilliant insight how a failure to do so has underlain the whole theory and practice of romantic love and also of war in Western Europe from the middle ages until to-day. A love of love as an absolute, unrelated to human conditions, is a love of death. It is the supreme egoism which desires not liberation into selfhood but annihilation into nothingness. "To love love more than the object of love", as de Rougemont puts it, "to love passion for its own sake", is to love suffering as an end instead of a means. There is a clear-sighted passion, to which the mystics testify, in which suffering is gladly accepted as a means through which the human will may become more deeply expressive of the Divine will. But for such mystics "the Dark Night" was something to be passed through. For romantic lovers, of whom Tristan and Iseult were prototypes, it was the culmination of the flame in which they sought to be devoured, the final void to which all sensation, pursued as an end, leads. Such love was,

of course, the apotheosis of egotism. It scorned finite relations, save as a pretext for infinite desire. In de Rougemont's words, it "treated a fellow-creature as but an illusory excuse and occasion for taking fire". And it even devised separations, if life did not provide them, to fan the flame, that it might burn more fiercely to Death. Individuals were but so many defects of infinite non-being, and passion was intensified as an escape from, instead of a fulfilment of, human life.

Extremes of passion such as this may be rare in life, if not in literature, *but the love which is a consumption because it fails to be a communion is common enough and is at this moment raging in the world.* It is because men are foiled of communion that they seek to destroy themselves in a holocaust of mutual suicide. For the infinite in man's heart cannot be denied. And if it is not polarised in the true reciprocity of love, the creative counterpoint of one person with another, the art of neighbourliness, it will sweep through mankind with as blind a destructiveness as an unharnessed electric current. Denied organic expression in a true interplay of human life, it will gather force as a repressed longing for death which will inevitably explode. How extreme the denial has now become is shown by the kind of explosion which modern war represents. For if the Light is not married to the Darkness in a continual redemptive communion, it becomes a force of darkness, terrible in its perverted power. And man, deprived of the joy of being which can deliver him from the woe of existence, ignorant of the transcendent Day which glorifies terrestrial Night, can only become, in his longing for self-extinction, an agent of an elemental darkness.

Yet how hard it is to achieve the

creative relation even for those who are consciously on guard against escape into the infinite and who insist most strongly on polarity as the condition of true human experience, is well illustrated in the life and thought of Leontiev, the Russian writer and contemporary of Dostoievsky of whom Nicolas Berdyaev has written a penetrating study. Few can have disliked more strongly than Leontiev all notions of abstract humanity or felt more vividly the tension of opposite principles immanent in all creative forms. "Both the poetry of earthly life and the conditions of salvation hereafter", he wrote, "necessitate neither a sort of *continuous* and impossible love, nor a constant animosity, but speaking objectively, a sort of *harmonious tension of hostility and love, in face of higher*

ends."

Yet near as he came to conceiving the duality which is a condition of true unity, he never, as even this sentence will suggest, really succeeded in "destroying the negation" in himself, and so in "redeeming the contraries". Hence his hatred of the human in himself and in his fellow-men, and his oscillation between an æsthetic love of the senses and a monkish denial of them. In his attachment to the finite he was as much under fate, as little a truly free spirit, as those were who abandoned themselves to the infinite. And the more one ponders the problem, the more one realises that it is only by fidelity to both, in creative love, that man's humanity may truly express the divine.

HUGH I'A. FAUSSET

A LESSON FROM A VILLAGE

It has been stressed times out of number that the nearly seven lakhs of Indian villages are the backbone of the nation, socially, economically and culturally. The communal problem bears less heavily upon the villagers than on the populations of the towns. The Editor of that valuable monthly journal *The Rural India*, in pointing out in his July issue this relative exemption of the villages from intercommunal bickerings and friction, cites the recent report in *Rashtra-Vani* of Shrimati Hemprabha Devi's visit to Nisinda village near Talora, where fifteen or sixteen Hindu families were living peacefully and amicably with about four times as

many Muslim families. The joint Hindu-Muslim Panchayat was functioning efficiently and any culprit would accept unquestioningly the punishment it pronounced, irrespective of the community of whoever carried out its sentence.

Here is one instance, and we are not sure that numerous others of the kind do not exist in Rural India, which bears out our opinion that the communal canker is a malignant growth peculiar mostly to our urban life, and that where the corrupting influence of selfish politics has not spread its taint, the two communities have lived and do live still in perfect unanimity and harmony, of which happy state Nisinda described above is an example. This is one of the many things which our cities can and have yet to learn from our villages.

THE BLEND OF CULTURES IN INDIA

THE CONTRIBUTION OF OLD IRAN

[Dewan Bahadur K. S. Ramaswami Sastri writes on a theme of great importance at the present time in India.—Ed.]

There is much talk to-day about the many conflicting creeds and cultures, castes and communities in India and the alleged impossibility of the emergence of an Indian nation and an Indian culture. We hear loud war-cries of "Pakistan!" In the South a political party has raised its slogan, "Dravida for Dravidians!" and urges the purgation of the Dravidian culture by removing from it the contaminations due to the Aryan culture. Some time ago an imaginative votary of Tamil derived the Tamil alphabet straight from heaven. Similar claims have been set up for the Telugu script. These war-cries are but a few of the sounds and alarms generated by the clash of intellectual arms in modern India.

My aim herein is to show that the reality in India has always been not conflict and clash of cultures but their mutual contact and collaboration. We need not go here into the question whether the Dravidians and the Aryans were both immigrants into India or had India as their original home. That matter is far from clear. Nor is it clear whether the Mohenjo-Daro and Harappa civilisation was Dravidian or Aryan or Sumerian. But what is clear is that there was a complete blend of Aryan and Dravidian cultures. The story of Sri Rama's adventures in Kishkindha is most suggestive in this respect. It is a reversal of the old clash between Aryans and Dasyus or Dasas.

There is a story in Travancore that the King of Kerala fed the combatants on both sides during the Mahābhārata war. The tide of war flowed to and fro all over India. Sometimes North Indian monarchs carried their victorious arms southwards and at other times South Indian monarchs carried their banners into North India. Asokan pillars are found in South India. The Andhra Kings left their impress on North India. Every such military overflow led to a new cross-fertilisation of cultures. Even more than the military overflow, the religious overflow due to saints and sages who went all over India disputing and preaching, singing and dancing, brought about a fusion of cultures.

I wish specially to emphasise here the interrelation between Aryan and Iranian cultures, the Islam-Iranian cultural blend and the later Hindu-Muslim one. All these show that what we have to-day is a blended culture expressing itself through a Hindu, a Parsi, a Muslim or a Christian technique.

The Aryans and the Iranians were one in race and in religion. They had once a common home. Probably it was in what is now called Afghanistan and the Punjab. The people who lived there and founded a great culture were known as the Aryans. It was only later that they separated, one branch colonising the Indus River system and later over-spreading the Ganges River system, and the other branch colonising Persia.

Later yet each called the other by the geographical name. The Aryans in India called the Aryans in Persia Paraseekas; the latter called the former Hindus and their land Hapta Hindu (*Sapta Sindhu*, i.e., the Land of the Seven Rivers), the seven rivers being the Sindhu, the Chenab (Chandra Bhāgā), the Ravi (Parushni), the Sutlej (Satadri), the Saraswati, the Ganga and the Yamuna. Or the seven rivers may also have been the Indus, the five rivers of the Punjab and the Saraswati. The Saraswati, though it was a small river and is not traceable now, was extolled as the best of Mothers (*Ambitamā*), as the best of rivers (*Naditamā*) and the best of goddesses (*Devitamā*). See *Rig Veda* II, 41, 16. Very probably the region round it was the cradle of the human race. (See *Rig Veda* II, 41, 17). The *Zend-Avesta* also refers to the most sacred river Harahvaiti (Saraswati).

The two branches of the Aryan race were great each in its own way. Professor Max Müller says in *The Science of Language* :—

“The Zoroastrians were a colony from North India. They had been together for a time with the people whose sacred songs have been preserved to us in the Veda. A schism took place and the Zoroastrians migrated westwards to Arachosia and Persia.”

Professor Spiegel says :—

“The Iranians emigrated last from India, and thus carried with them the largest share of Indian characteristics.”

This emigration led to the Perso-Aryans developing the antique culture in a new way which was destined to have a profound influence both on the Indo-Aryans and on the Semitic races.

Dr. Haug says :—

“The intoxicating Soma beverage was replaced by a more wholesome and invigorating drink prepared from another plant, together with the branches of the pomegranate tree, and without any process of fermentation (simply water is poured over them); but the name, in the Iranian form *Homa*, remained, and some of the ceremonies also.”

This was because the genuine Soma which grew on the Himalayas and in the Land of the Seven Rivers was not available in Persia, and so a substitute for it was found in the mountains of Iran. Later the genuine variety of Soma became scarce in India, and so the *Asualayana Grihya Sutra* allows the Putika or Phalguna plant to be substituted for it. Other substitutes are stated in the *Shatapatha Brāhmana*. Thus slowly the old intoxicants fell into disuse. This was not the only change. Very possibly also the dissenters among the Aryans objected to the Aryan sacrifices. Dr. Haug writes :—

“The ancestors of the Brahmans and those of the Parsees (the Iranians) lived as brother tribes peacefully together. This time was anterior to the combats of the Devas and the Asuras which are so frequently mentioned in the *Brahmanas*, the former representing the Hindus, the latter the Iranians.”

The Iranian leader Zarathushtra (Zoroaster) was a religious reformer who led his men to Iran after they had been beaten in battle by the Indo-Aryans. He cried out in *Yasna* 46 :—

“To what country shall I go? Where shall I take my refuge? What country is sheltering the master and his companions?...I know that I am helpless....For, I have few men. I implore Thee (Ahura Mazda) weeping, thou living God.”

Zoroaster, after leading his people to Iran, consolidated his position there. He gave them very lofty ethics, and a

metaphysics of his own which differed slightly from the Indo-Aryan metaphysics. He taught the world the glory of Ahura Mazda who created the Universe and was the sole source of light and life and wisdom and goodness. In the Iranian religion there is no attempt to identify God and the Universe. Nor is there any trace of belief in Karma and Reincarnation.¹ There is a clear conception of a future life wherein there will be a distribution of rewards and punishments according to deeds done during life. The Iranian scriptures exalted morality and righteousness (*Asha*). Among the Iranians, as among the Hindus, the cow became a sacred animal. The caste system² prevailed in both, in one form or another.

That there was a great schism between the Aryans and the Iranians is clear also because Zoroaster treats the word "Deva" as meaning Demon. Ahura Mazda means the Wise Being. God is Light, Justice, Omnipotence. *Ahura* corresponds to the Sanskrit word *Asura*. The word *Asura* is used in some portions of the *Rig Veda* in respect of gods and especially of Varuna, and in other portions as meaning demons. In *Rig Veda*, X. 124, it is used in both senses. In the *Atharva Veda* it means only demons. Dr. MacDonnell is, however, wrong in saying in his book on Sanskrit Literature that *Sura* was coined from *Asura*. *Sura* means the shining being. The syllable *rā* probably comes from the root *Raj* (to shine), or the root *Rā* (to receive) or the root *Rā* (to give). Thus *Sura* and *Deva* mean the same thing.

It is thus very likely that the Iranians

were the dissenters, because while the Vedic *Devas* become Demons in Zoroastrianism, there is no contemptuous condemnation of or even any reference to Mazda in the *Vedas*. Very possibly Mazda is only the Vedic God *Mitra* in another form. *Amesha Spentas*, who are said to be Ahura Mazda's children, correspond to the Adityas. The foremost of them was named Vohu Manah (the Good Mind). Vohu Manah corresponds to the Holy Spirit and is the revealer of Ahura Mazda's secrets to men. Next to him are *Asha* (Righteousness), *Khshetra* (Power), *Aramaiti* (the goddess of the earth and of wisdom and piety), *Haurvatat* (felicity) and *Ameratat* (immortality). The *Rig Veda* (VII. 36, 87) refers to *Ritamahim aramatim jnam Devim Ritajnām*. In Zoroastrianism *Sraosha* is the god of obedience. *Airama Ishyo* means the desired friend.

Zoroaster's ethics are lofty and noble. The concept of *Asha* is the counterpart of the Vedic concept of *Rita*. He sharply contrasts Right and Wrong. Emerson says well that the universe when looked at from the point of view of the intellect becomes a Unity, and when looked at from the point of view of conscience becomes a Duality. After all, the contrast of *Ahura Mazda* and *Angramanyau* is nothing more than a counterpart of the conflict between Nirguna Brahman and the Gunas. Zoroastrianism stresses the eternity and victory of Ahura Mazda. Its gospel is an optimistic gospel. Man must be ethical to win God's favour. He must have *Humata*, *Hukhta* and *Huvarshita*, i.e., Good Thoughts, Good Words and

¹ The doctrine of Karma is implicit in Zoroastrianism. The late Sir Jivanji J. Modi has written an excellent essay on the subject, which is included in his volume entitled *Oriental Conference Papers*.—Ed.

² See *The Dinkard*, Vol. I, pp. 36-7.—Ed.

Good Deeds. Zoroaster preferred the good life in the world to mere asceticism. Agriculture is enjoined in his scriptures. Among social virtues he specially commended Truthfulness, Faithfulness and Charity. The Parsis are even to-day the most charitably disposed people in the world.

Thus Zoroastrianism developed a high ethical ideal and a clear-cut Dualism in metaphysics. The former had a great effect on Hinduism just as did later the protestant movement of Buddhism, born in India itself. But in India the wonderful monism of the Upanishads was a rare and radiant flowering and could not but be regarded as the greatest forward step in metaphysics. As a result of the schism which led to the Perso-Aryans going away from their parental home, they missed the perfume and the sweetness of such a splendid blossoming. They missed also the wonderful synthesis which was attained in the *Brahma Sutras* of Vyasa and in the *Bhagavad Gita*, which form the very summit of religious thought. But the sublimity of their ethics, their clear vision of the antagonism between Right and Wrong and their unwavering monotheism had a wonderful effect on the neighbouring Semitic religions and brought to Hinduism a re-emphasis on the ethical life as an indispensable part of the spiritual life.

Zoroastrianism firmly believes in immortality and in heaven. The conception of heaven is refined as the House of Song and Praise, the Home of Saints. Zoroaster understood and realised "man's destiny on earth and beyond in the terms of a divine family". The Souls cross over the *Chinvat* Bridge and pass into heaven. *Chinvat* means the separator (of the good from

the bad). Zoroaster himself is said to keep the Bridge, to guide the Souls over it and to plead for them before God. Zoroastrianism has the two concepts of Individual Judgment and the Last Judgment. The bones of the corpse were ordered to be preserved, as there was faith in a resurrection of the body. *Aramaiti* would give pure and sinless bodies in heaven and the good souls were destined to live there in perfect happiness. There was also a belief in the Return of Zoroaster and in the renovation and regeneration of Creation.

Hinduism, Zoroastrianism, Buddhism and Jainism are Aryan religions. Judaism, Christianity and Islam are Semitic religions. These seven religions rule the world to-day. Of the former group Zoroastrianism profoundly influenced Judaism, and through it, Christianity and Islam. It influenced and perfected the concepts of monotheism and immortality and heaven and hell in those faiths. Mr. Samuel Johnson says well in his book on *Persia* :—

"Although a flood of physical force swept its special name and organization out of being, its soul passed into Mohammedanism, Judaism and Christianity to mould these new accessions to the same essential purpose."

Strangely enough, Islam swept Zoroastrianism out of Persia and the unconverted and unconquered remnants of the Iranians came back to the bosom of the ancient but Eternal Mother-India. Two causes contributed to this result. One was that the Islamic Brotherhood was not weakened by the Hindu or Iranian caste system or the Christian class system. Further, Islam created and maintained a military or a semi-military culture whereas the Hindu and Zoroastrian polities had become

overcivilised, luxurious, pacific and disorganised.

But this Islamic conquest of Persian culture led to a modification of the spirit of Islam. Professor Darmesteter says :—

“Islam indeed as practised in Persia is no Islam at all. It is the ancient religion of Persia clothed in Mussulman formulas.”

Sufism is the blend of Zoroastrianism and Islam and was profoundly influenced by Hindu Vedantism. Mr. M. C. Parekh says :—

“The origin of this new spiritual movement, in all probability, is to be found in India.”

Sufism had its finest efflorescence in Persia and in India and shows the influence exercised by both on Islam. It is, in short, the subtle and sweet ripening due to the grafting of Islamic on Indian thought, and *vice versa*. Mr. M. C. Parekh says with true discernment :—

“The fact that Indian Moslems, according to this author, have taken so kindly to Sufism, clearly shows that the Moslems of India, a very large majority of whom come from the Hindu race, are still true to their racial genius and spiritual heritage.”

Babar, Akbar and especially Prince Dara were profoundly influenced by it.

One of the finest episodes of Indian history is that relating to the Parsee Pilgrim Fathers. The unconverted and unconquered Zoroastrians fled to India. India was really a country of repatriation and not a country of exile to them. The Parsee Pilgrim Fathers came to Hindustan at the beginning of the eighth century of the Christian era and since then have flourished as a community in India. Their worship of

the Sun and the Fire made them thoroughly acceptable and accepted in India. Akbar treated them with respect and kindness and helped in the spread of their culture in his court. He wanted a religious and cultural blend of Hinduism, Zoroastrianism and Islam.

It is not possible to refer in detail here to the cultural and religious blends of Hinduism and Islam in India. I have tried to do that work in a series of articles on “The Evolution of Mysticism in India”, which is to appear in these pages. Not only in music, painting and architecture was there a harmonious blending of the highest ideals of the Islamic and Hindu cultures, not only were the Taj and the love of perfumes, *Attar*, the product of such a fusion, but also in the field of religion and of philosophy Indian Sufism brought special graces of its own and the great Saints Chaitanya and Kabir and Nanak showed the common basic ideas of the two religions. Islam felt the impact of Hindu mysticism and idealism and Hinduism felt the impact of Islamic democracy.

After the advent of British rule, Christianity made considerable advance in India. In Malabar and elsewhere it had progressed even earlier. The Christian ideals of service and social love and practical philanthropy have deeply influenced both Hinduism and Islam, as well as Indian Zoroastrianism. In its turn Christianity has felt the fine touch of Persian and Indian Sufism and of Hindu Vedantism.

As a result of these currents and cross-currents, India has stamped herself indelibly on all the cultures—whether home-born and home-bred or immigrant and India-bred. All the religions and cultures in India show

certain features indicating their Indian-ness. We find in them all a quivering sense of the sacredness of life, a concept of universality in diversity, a high ethic, a preference of defensiveness to aggression, a fine mystical feeling and a deep sense of the divine. The blend of cultures in India is real. Though the social and religious formulæ and

techniques of the various communities may differ and must be preserved in the interests of diversity of charm and charm of diversity, they will in future be concordant and not discordant, and we can witness hereafter the forward flow of the Indian Culture through the life of the Indian Nation.

K. S. RAMASWAMI SASTRI

ASOKA'S EMISSARIES

Most of Mrs. Rhys Davids' article on "Asoka, Ilcitr of 'The Way'", which appears in the First Issue for 1940 of *Indian Art and Letters*, is devoted to showing how that great Indian ruler of the third century B.C. carried on the spirit of the teaching of Gautama the Buddha, to whom he owed allegiance. For example, though the expression "the Way" does not appear in any of Asoka's rock and pillar Edicts, he refers repeatedly to growth and to becoming and to action in accordance with *Dhamma*. She mentions also the compound *bhava-sudhi*, enjoining man to cultivate self-restraint and to foster the divine growth in himself, which we might equate with the Buddha's "Cease to do evil; do good."

Some of her most interesting comments, however, are in reference to the claim against which she has protested before, i.e., that Asoka's emissaries to other countries were missionaries in the sense of propagandists of Buddhist theology. She seems to challenge even the idea that Asoka sent missionaries of any kind outside of India.

The Edicts say only that he sent men of a sort, called incidentally *dūte* (a term never, I believe, used for *religious* missionaries or messengers, "as far as" (i.e., to the confines of) certain Western dominions.

It was indeed no theological dogmas that Asoka promulgated but the moral verities which underlie all creeds and which the Buddha had so greatly

stressed. Rock Edict XIII, quoted by Prof. Radhakumud Mookerji in his valuable article on "The Proponent of Universal Religion" (*THE ARYAN PATH*, January 1935) seems, however, to leave no doubt that Asoka's emissaries did travel not only to but also in other Indian kingdoms and carried their message to the territories of "five Greek kings", identified as the contemporary rulers of Syria, Egypt, Macedonia, Cyrene and Epirus. In all of these he claimed to have won a "moral conquest" (*Dharma-Vijaya*) so that people were following his moral injunctions.

It would, of course be preposterous to see in this effort at moral education an attempt at proselytism. Mrs. Rhys Davids indeed points out that in Girnar XII Asoka specifically "deprecates 'commending one's own sect and blaming another's...save lightly'". Missionary activity in the objectionable and essentially self-righteous modern sense would have been unthinkable to the wise king who recognized the unity of all religions in their central truths and who wrote :—

Whosoever extols his own sect and condemns the sects of others wholly from a blind devotion to his own sect, i.e., from the thought, "How I may glorify (*dīpayāma*) my own sect",—one acting thus injures all the more the interests of his own sect. Therefore, it is very desirable that the followers of different sects should be brought together in concord (*samavāya*) that they might know of the doctrines held by others.

LIGHT IN ISLAMIC MYSTICISM

III.—IN IBN AL-'ARABĪ AND HIS CONTEMPORARIES

[This is the third of this instructive series of articles by Dr. Margaret Smith on the conception of Light in Šūfism.—Ed.]

The conception of Light set forth by al-Ghazālī was developed by a great theosophist of Andalusia, Muḥyī al-Dīn Ibn al-'Arabī, the "Grand Master" of Šūfism. He was born at Murcia in A.D. 1165 and after studying in Spain travelled to the East, visiting Egypt, Syria, Baghdad and Asia Minor. He settled finally in Damascus, where he died in A.D. 1240. He was a profound and original thinker, making use of many systems of thought, including Hellenism and the Epistles of the *Ikhwān al-Šafā'* and, not least, the teaching of his immediate predecessor, al-Ghazālī. Ibn al-'Arabī was an esoteric in his mystical faith, for he felt the inner light at work within himself, and in that radiance he saw unveiled the mysteries of the Unseen.

He was the great exponent of a system of pantheistic monism, which he sets forth chiefly in his "Meccan Revelations" (*al-Futūḥāt al-Makiyya*) and in "The Bezels of Divine Wisdom" (*Fuṣūṣ al-Ḥikam*) and also in a shorter work the *Kitāb al-Ajwiba* (Book of Answers): he also wrote a collection of poems, "The Interpretation of Divine Love" (*Tarjūmān al-Ashwāq*), which is based on the same doctrine.

Like al-Ghazālī before him, he regards Pure Being, that is, God, as Pure Light and therefore, like al-Ghazālī, he considers Light to be synonymous with existence and darkness synonymous with non-existence: light is the source of all good

and darkness the basis of all evil. The Divine Essence, Uncreated Light, is all that exists.

"He is the very existence of the First and the very existence of the Last and the very existence of the Outward and the very existence of the Inward. So that there is no first nor last nor outward nor inward, except Him."

But while the Divine Essence, the one True Light, is all that exists, Light, by its very nature, must manifest itself; the One can be regarded as a pure Essence, without attributes, beyond relation and therefore beyond knowledge, or as an Essence endowed with attributes, God in action, the Light manifested in the universe. While the Essence is One, the attributes are many, and when the Light is manifested, it becomes Oneness in multiplicity. What seem to us realities are but the shadows due to His light or lesser lights reflected by the Light of lights. "The universe", writes Ibn al-'Arabī, "in relation to God, is like the shadow to the substance", and again, "The place where the shadow of God appears is called the universe, and from this shadow His infinity may be realised." What is known is the shadow, but just as from the shadow we do not know the extent of the substance or form, so we may say that the shadow cast by the Light of God is known, that we see His manifestation of Himself in the universe, but that He Whose manifestation it is is unknown. Shadows have no sub-

stance in themselves because of their lack of light, but this shadow is His, from Him it appears, and unto Him it returns. In so far as He is manifest in many forms, He is called the Universe, which is therefore God, but in so far as His Being is One, the Universe is called His shadow.

Again, using another simile, Ibn al-'Arabī describes all created things as the reflection of the knowledge of God seen as in a mirror : "creation" therefore is not a bringing into existence out of non-existence, for all things have existed aforetime as ideas in the Divine Mind ; the universe is simply the outward aspect of that which in its inner aspect is God. But as the object reflected in the mirror gives nothing of itself to the mirror, so the emanation of the Divine Light, giving being to what is in the world, means no division of His Essence : His action is like that of the sun, shedding its light upon that which would otherwise be dark ; He was, and is, for ever One.¹

The soul represents the human personality, and by knowledge of its own nature the soul can raise itself to Universal Soul, that is, it can return to God from Whom it came. As the Prophet said : "He who knows himself, knows his Lord." Man consists of a body, which is dark and gross, and of a spirit, which is simple and luminous, possessed of the power of apprehension, and this is really an emanation from the Light of God, which takes the form of the "rational Soul". The means of apprehension, in Ibn al-'Arabī's view, is always Light, without which nothing can apprehend or be apprehended by the mind or the senses or the imagination. "When you

apprehend what is audible", he writes, "you call the light hearing, and when you apprehend what is visible, you call the light seeing." Everyone who apprehends and everything apprehended must have some relationship with the apprehending Light, which is God.² Human souls vary in their degree of enlightenment, for the revelation of the Light is in proportion to the extent to which the heart is prepared to receive it. Just as the glass of a lamp when clear enables the light within to shine forth and the mirror, when polished, reflects the light more perfectly, so also in the heart that is pure the inner light is seen more clearly.

The highest aim of man is to realise and reveal his Divine nature and so to become consciously one with God. If a man cleanses his heart, says Ibn al-'Arabī, then the Light of God shines forth more clearly and continuously within him. Of the Path which must be followed by those who seek this purification, Ibn al-'Arabī writes in his *Interpretation of Mystical Love*, where he describes the pilgrims on the way to God, travelling through the night of their bodily existence which shrouds the spiritual light within. He speaks of the war between this world of matter and cohesion and the Divine Ideas which the world loves and desires because its existence is derived from their regard upon it. It is this natural world which hinders the hearts of gnostics from apprehending the Divine Ideas. The pilgrims, he states, stop to rest at dawn, which is the boundary between this phenomenal world and the spiritual world where all is irradiated by the Divine Light. There they put on the garments of sanctity,

¹ *Fuṣūṣ*, pp. 177, 181 ff., 184, 56, 57. *Futūḥāt* III, pp. 365, 578.

² *Futūḥāt*, III, p. 365.

for the radiance of gnosis can be gained only through Faith and Contemplation, aided by Love. Love means the subordination and the sacrifice of the self in order that the lover may partake of the attributes of the Beloved and be irradiated by the Light which is His Essence. "It is the principle in love that thou shouldst be the very Essence of thy Beloved and shouldst pass away from thyself into Him." In such a lover the inner light seeks to convey to the members the Divine realities. "In this station a man sees by God, hears by God, speaks by God, and moves by God."¹

This is the Unitive life, but Ibn al-'Arabī insists that the mystic has not *become* one with God, he has only realised that he is, and always has been, one with Him. "Thou seest all thine actions to be His actions, and all His attributes to be thine attributes and thine outward to be His outward and thine inward to be His inward." He who knows himself sees his whole existence to be the existence of God and sees no change take place in his own essence and attributes, for God is Light and he himself is light. "When thou knowest thyself, thine egoism is taken away and thou knowest that thou art not other than God."²

Ibn al-'Arabī was a universalist, for he held that the Divine Light was manifested in all faiths: the four inspired Scriptures, the *Qur'ān*, the Psalms, the Pentateuch and the Gospel, he considered to correspond to the fourfold Light of the Niche, the Lamp, the Glass and the Oil.³ Since all things are a manifestation of the Light, God may be worshipped in any form and, in his view, no

positive religion could be regarded as containing more than a part of the truth. So he advises men not to attach themselves exclusively to any particular creed, refusing to believe in any other, for as Light is limitless in its manifestation so God, the Omnipresent, is not limited by any single creed, for He Himself says: "Wheresoever ye turn, there is the Face of God."⁴ But the highest form of worship is that dominated by Love, which knows no intolerance and shows charity to all men, for in all it sees the light of God shining within.

Light, therefore, to Ibn al-'Arabī, is the very Essence of God, and since God is the only Reality and there is nothing else in existence, Light is, to him, identical with Real Being.

Contemporary with Ibn al-'Arabī and sharing his views of the Unity of Being, and Light as the principle of Being, was Ibn al-Fāriḍ (A.D. 1182-1235), the greatest of the Arab mystic poets, an Egyptian who was born and died in Cairo. He has left a *Diwān* of poems. The longest of his odes is a hymn of Divine Love called "The Mystic's Progress" (*Naẓm al-Sulūk*), generally known as the *Tā'iyyat al-kubrā*. He regarded himself as receiving continuous illumination, and his poems as the result of Divine inspiration.

Like Ibn al-'Arabī, he held that the universe was the result of—and sustained by—a continuous series of illuminations, emanating from the Uncreated Light of God. He, too, finds God in all things. They, in their manifold forms, are like the shadows thrown by a showman on a screen, but the reality behind

¹ *Tarjumān al-Ashwāq*, XXIII. i, XLVI. 1, XXVII. 1. Cf. also *Fuṣūṣ*, p. 186.

² *Ajwiba*, pp. 814, 816.

³ *Sūra*, XXIV. 35. Cf. Articles I and II of this series.

⁴ *Sūra*, II. 109.

them is the hand and mind that moves¹ them. He writes :—

Regard now, what is this that lingers
 not
 Before thine eye and in a moment
 fades.
 All thou beholdest is the act of
 One
 In solitude, but closely veiled is
 He.
 Let Him but lift the screen, no doubt
 remains
 The forms are vanished, He alone is
 all :
 And thou, illumined, knowest that by
 His light
 Thou findest His actions, in the senses'
 night.²

The human soul, he teaches, was pre-existent in the eternal knowledge of God—and to Ibn al-Fāriḍ the Divine knowledge is the Divine Light—before it entered the body ; and in so far as man is related to the Divine he is Reality itself, but in so far as he belongs to Nature he is unreal. While fettered by the body, the soul is always seeking to ascend again to God, and the Way means dying to self in the power of a disinterested love for God, a love which opens the heart of the mystic to receive the Divine Light, whereby the inner spark is kindled and blazes up. He writes of the enlightened spirit :—

Now is the pitchy gloom for us made
 dazzling,
 Since Thou Thy Splendour gav'st me
 for my guidance,
 And when Thou from mine eye in
 outward seeing
 Art gone, I cast it inward, there to
 find Thee—
 That men do borrow radiance from
 mine outward
 'Tis not strange, when mine inward
 is Thy dwelling.³

To such a lover, who is no longer veiled by his own individuality, the vision of Unclouded Light is revealed, and he knows himself to be one with that Light. In his contemplation, says Ibn al-Fāriḍ, the lover sees himself to be possessed of those Divine Attributes which had veiled him from himself in the days of his blindness and he sees now that he is one with Him Whom he loved. "I found that my own existence had vanished and I realised within my inmost self, that He and I were One. My attributes are His and His outward aspect is mine. I had been ever One with Him as He had been One with me."

Like Ibn al-'Arabī, Ibn al-Fāriḍ could find something Divine in all forms of religion, for in every form of worship, he maintains, it is the One God Who is worshipped, whether the worshipper be Muslim, Christian, Jew, Zoroastrian or idolater. Men are seeking after God even when they go astray. "They who fell in love with the sun did not lose their way, for its radiance is from the glory of My Unclouded Light." So, too, the Magians were seeking only God in their worship : they had seen the radiance of His Light and thought it to be fire, and so they were diverted by the rays from the Essential Light itself.

So Ibn al-Fāriḍ, too, is a pantheistic monist, holding that all are one with that Pure Spirit Which encompasses all things with the glory of its Light.

MARGARET SMITH

¹ A simile used also by al-Ghazālī.

² *Tā'iyyat al-kubrā*, v. 679 ff. (translated by R. A. Nicholson).

³ *Diwān*, p. 230 ff. (translated by R. A. Nicholson).

THE INFLUENCE OF TOUCH

[R. B. Pinglay contributes an interesting article on some facts of daily occurrence whose import is very little understood.—Ed.]

In his article in the August 1938 issue of THE ARYAN PATH Mr. Jack Common has written interestingly of *The Unrealised Sense : Touch and Hands*. His treatment of the subject is purely subjective and invites a fuller elucidation from the objective aspect.

The term, "sense of touch", is taken here to mean not only the physical sense employed in touching a mossy stone or milky-smooth marble but also more subtle and spiritual overtones. This sense of touch is so refined in some persons that they can distinguish their own clothes from those of others by mere touch though theirs are of the same material and texture. The revulsion felt by Ramakrishna when any one touched him with a coin unseen by him is decidedly an example of a sense of touch of an high order. The question, "What organ do you close supposing you want to dwell upon the feel of a mossy stone or to distinguish between the dense milky smoothness of marble and the brittle catching smoothness of glass?" arises because there are no strictly localized organs for the sense of touch as there are for seeing and hearing. It is said that many a highly spiritual person while at his devotions keeps dwelling in his mind upon the sacred touch of his *Guru's* feet. Great souls have felt the embracing touch of their Lord while in deep meditation. The loving mother in deep reverie during her child's absence feels rather than imagines the child's caressing touch. Is it not the experience of one and all to feel in dreams the loving touch of one's dear

ones or to shrink with a shudder from a detestable object ?

The sense of touch is therefore as much realised and felt as any superior sense. Its influence is something unique and mysterious, something which cannot be explained rationally. People have felt it, have suffered from or enjoyed its magic influence and either welcome or shun such an influence.

Sometimes people run away from the influence of certain persons because they fear their baleful touch. What is termed *Hastha-rās* or *Hastha-visēsh* (influence of the hand) is commonly believed in, although the origin and the root of its existence is a mystery. Every one at some stage in his life is certain that there is some philosophical or theosophical explanation of that influence that will relieve him of his mental anxiety in the face of the unknown.

The influence of touch is very strikingly felt in the medical profession. People say that a particular physician or surgeon is good and can relieve suffering. They flock to him from afar not because he is more highly qualified and capable than other physicians but because his patients have invariably benefited from his treatment and from contact with him. He administers the same drugs as other doctors, but the results are quite different and surprisingly beneficial. There is obviously some quality in him which helps in the relief of suffering. It is not the essence of a remedy nor a priceless ingredient, but the quality of the physician himself, the

mystic or spiritual influence of the person who dispenses the remedy, which is important. It is never the scientific mind that relieves suffering but the pure heart and the beneficent hand. The very touch of the physician relieves the patient of his distress ! Thus it is said that a physician has *Amruta-hashta* or *Dagda-hashta*, according as his treatment has beneficial or evil effects on his patients. In ancient days the touch of the King was believed to heal the scrofula, which was known as the "King's-Evil". The power of healing by mere touch is latent in many, but this faculty is attained only by means of a good life. This innate power is further developed by continuance in the same unsullied and unwavering goodness.

The mystic influence of the benedictory touch of the spiritual teacher or *Guru* has been experienced by the fortunate few among disciples and devotees. The *Guru* places his hand on the disciple's head to confer a general blessing or, in specially deserving cases, to aid spiritual advancement ; the latter is known as *Haatha-diksha*. Thus Kavyakanta Ganapati Sastri, a disciple of Sri Ramana Maharshi, experienced difficulty while engaged in *tapas* and wished for the spiritual guidance of Sri Maharshi. Immediately he saw the *Guru* enter, he at once prostrated himself before him. As he rose Sri Maharshi placed his Divine hand on the disciple's head, whereupon the latter felt something spiritual pass through him. Another high function of touch is to release the soul from bondage. Sri Maharshi sat by the side of his dying mother, who was gasping for breath and placed his right hand over her heart and his left over her head until "the life in her body became extinct and the soul was absorbed into the Spirit, in-

to the peace that passeth all understanding".

In everyday life the influence of the hand and touch are regarded as highly important. Dealers solicit their first business from the good hand for they are sure that at the touch of the good hand their goods will soon be sold. Similarly the first customer is never allowed to touch goods without making a purchase for fear that the first touch might be inauspicious and prevent the sale of all the goods. This first purchase is commonly known in South India as *Boni* and is rigidly observed by all tradesmen and dealers. Then trees planted by certain hands are very fruitful while in other cases they are quite barren. The good hand makes the seeds sprout, the green leaves shoot, the beautiful flowers blossom and the luscious fruits ripen. The touch of certain other hands makes the things of nature perish. The building whose foundation-stone is laid by some beneficent hand prospers greatly, and the house constructed by a good contractor who is also a good man brings happiness to the owner. Is it by chance that certain other houses stand desolate and uninhabited for years ?

The sense of touch is so delicate and so individual that it is not communicable to others. One who possesses a refined sense of touch cannot teach another to appreciate the overtones of touch. It is equally impossible to transmit the all-important sense of touch in the case of music, painting or sculpture. In truth, no Beethoven or Mozart, no Pyarasahib or Thyagaraja can teach another his skill. At best one can direct another's steps to the right path to gain knowledge. Dexterity of touch on the strings or with the brush is only attainable by practice up to a certain point ; more

depends upon each individual's inborn skill.

The civilised man, as Mr. Common points out, can live in a chaos of noise with his ears shut to all but what he wills to hear or can walk in a crowded street with his vision closed against the shapes and colours till he sees the one he seeks. But he can also, while wedging his way through a crowd of persons, some brushing against him gently, others pushing him rudely, be quite oblivious of the pleasant or unpleasant touch of others, until he touches the object of his affection or devotion whom he seeks. There is thus the same "preliminary shutting out" or delimitation of the field of sensation in touch as in the case of the other senses.

The hand, which is the chief seat of the sense of touch, is "a symbol of the directive principle of activity either outgoing (right) or incoming (left)". The expression "touch of hands" means something good and noble and "to keep touch" has come to mean to keep faith or fidelity. Truly has Shakespeare spoken of friends as "of noble touch". Persons of like touch are most likely to become close friends.

The man who is undergoing spiritual

training, however, has to live, so to say, in his own atmosphere and must avoid the touch of every other human being. Why is this so? I wrote in the August 1938 number of THE ARYAN PATH on "The Power of the Eye". An individual's magnetism, while passing most forcefully from his eyes, is projected also, according to the ancient Indian teaching, from his thumbs and the palms of his hands. The Western practice of indiscriminate hand-shaking, while an expression, when sincere, of good will and of cordiality, has, therefore, its drawbacks. The Oriental, both in India and in China, is wiser in having a salutation which does not involve such an exchange of often antipathetic magnetic emanations. The wise hand is "slow to world greetings".

But there are occasions when the clasp of a friend's hand puts new life into us and gives us courage to face and to overcome all of our difficulties. Should not that give the necessary impetus to make our own touch such that it may be of like help in another's hour of need? A good touch and a good hand are as welcome as a good heart, of which they are, indeed, the expression and the proof.

R. B. PINGLAY

THE THRONE

The sound of the Wind of the World,
Worn round by the Sun,
Immortal, compels all the Winds
To return one by one,
All the Winds to their centres
Foregather and speak yet again
From the Throne.

BARNETT D. CONLAN

PREPARATION FOR CITIZENSHIP

II.—THE DUTY OF THE CITIZEN TO THE STATE

[This is the stenographic report of the second of a series of three Mysore University Extension Lectures by Sophia Wadia, the first of which appeared last month. Professor B. M. Srikantia presided on this occasion.—Ed.]

Friends,

Yesterday we spoke of Democracy as Sva-Raj, the Rule of the Spirit, Impersonal and Universal, whose Light dwells in the heart of each and should shine for all. We saw how the great problem of Democracy was Right Education; to-day and to-morrow we are going to study together that problem from two points of view: education first from the view-point of the State and then from that of the citizen. First, what does or should the State expect from the citizen? Secondly, what does or should the citizen expect from the State?

Common to both parts of this dual examination is an important factor, one much talked about but not much used. Each one of us has a solemn duty to his own "mind-Soul", the duty of reasoning for himself, of gaining perception and conviction in all matters in life. The herd-instinct, colouring our mental outlook, is responsible for a great deal of unhappiness and even of vice. And more—the very Soul of education is the power to apply to all our tasks the light of knowledge received by the mind—not only received, but also garnered and assimilated by the mind. The function of Education is to bring to us perception of the mind, conviction of the heart—the Manas and the Buddhi of our ancient psychology. Before words are uttered and deeds are done the Light of Atman passing through our lamp of Buddhi-

Manas must be sought and utilized. This is the central, the foundational method of the right system of education. This principle is so generally ignored in modern educational systems that more than one vice springs from its neglect: people in the mass follow, like so many circus animals, their trainer; and when some revolt against authority and tradition they go to the other extreme—they throw away everything, and in the name of liberty embrace license! Not that they give up the herd-instinct—they only go from one herd to another, like a conservative becoming a radical, a Fascist becoming a Bolshevik. Do not overlook this fact: conservatives make a herd, yes, but so do Bolsheviks make another herd. What we have to learn is so to broaden our perceptions, so to deepen our insight that we shall belong to the small company of those who are possessors of the Light of the Spirit. Every boy, every girl, at school and at college should be taught to use this method; at present that is not possible because most teachers and professors are not themselves possessors and radiators of the Light of Atman. And the reform, therefore, should begin in the adult community. The modern tendency to judge a man's success by his capacity to elbow others out and to push himself to the front is dangerous to the State and debasing to the individual. "To get on in life" so that we may come to the top, even at the cost of

others, is a degrading ambition. As we saw yesterday, competition begets rivalry with others and war abroad but it begets within oneself petty meanness, subtle conceit, corroding envy. Every programme of social uplift or of political betterment has to be tested by pure reason. This is the backbone of human evolution which may be rightly defined as Self-education. In educating the Self we grow and make true progress.

So, let us educate ourselves.

But what is self-education? Define it by the aid of the philosophy of the Spirit as expounded in the *Upanishads*. Self-education is the education of the human self by the Light of the Universal Self. But the Self of the Universe, the Great Atman, is not something remote and far away to be prayed to and invoked with petitions. The Universal Self is Humanity's Self. The Supreme Brahman is omnipresent in Humanity; Prajapati, the Lord of Praja, the Race, is active in that Race; recall the striking phrases of the thirteenth *Gita* where we read that the Supreme Spirit "has hands and feet in all directions; eyes, heads, mouths and ears in every direction."

This is the ancient teaching of the *Yajur-Veda*. Listen :—

"The Purusha has one thousand heads, one thousand eyes, one thousand feet; It pervades the whole earth, and yet it dwells in space of ten digits."

The Universal Spirit speaks through all human mouths, observes through all human eyes, works through all human hands. The hands of each of us are the hands of Brahman; the mouth of each of us is the mouth of the Supreme Purusha. This is the basis of Self-education. The human self, that is, your self and mine, has to educate itself for the uplift and the service of the whole.

In a hundred places in our ancient philosophy this concept of the human Soul serving the cause of the Universal Spirit, the individual serving Humanity, is stressed. The very doctrine of Avatars implies this. Why does Krishna incarnate *yuge-yuge*, from age to age? "For the establishment of Dharma, I am born from age to age." There is no grander or nobler or more inspiring ideal than the one we come across in the traditional life of the Buddha. It is said that the Tathagata having secured the supreme Light of Nirvana renounced it, so that remaining with humanity, He might help and serve it.

All this may sound remote and metaphysical, even unrelated to the subject of our study. But is it? Without this spiritual foundation self-education and self-made men spell arrogance, strength, individualism run mad. No, let us repeat—self-education is the education of the human self so that it can serve in and through life the Self of Humanity.

In the light of this definition not only the young at school and at college, but also the adults in the struggles of life have a prize to work for, a goal to reach, an objective to attain. What are we to attain through self-education? The capacity to serve: capacity unfolded implies growth, evolution; service rendered implies that that evolution is taking place on the spiritual plane, that is, for the good of all.

Here let us note the similarity between the State and the school. The State is the school for the adult; schools, colleges, universities, are but devices through which the young are educated; but so also the professions are educational devices—the clerk, the lawyer, the engineer, are also learning while labour-

ing in the State. What the student is to the school, that the citizen is to the State. This principle is not universally recognised ; but, unless it is, harmony will not subsist between any State and its citizens. At the present hour, the citizen is exploited by the State—in small or in great measure ; and Nature being compensatory, in the sense in which Emerson uses the word compensation, the citizen tries to cheat the State, whether in paying his income-tax or in some other way ! *Shila*, harmony, between citizen and State will not emerge till two factors are fully recognized in self-education.

First, education must enable a person to earn his livelihood, to keep his body and Soul together and more, to build his home and to maintain it. But this vital and important function at present is separated from the duties of citizenship and of service of the State. Second, serving the State through our profession, our very means of livelihood, is an ideal not strenuously worked for to-day. In this concept are the roots of real spiritual socialism : a man must continue to educate himself, must grow and evolve every year of his life, and the avenue for that education, the channel for that growth, is his own profession, his own means of livelihood. The Great Buddha gives Right Livelihood—*Sammājivo*—as the fifth step of His Noble Eightfold Path. The very soul of Right Livelihood is the use of the means of livelihood for the good of others, for the good of all. At present the lawyer or the engineer, the doctor or the architect, unless employed and paid by the Government lives for himself primarily and most of the time ; and even when employed by the Government he is not always a servant of his co-citizens, but

often a master and a rude master at that ; he serves in the first place his superior officer, with an eye to occupying the seat of that superior ! Only indirectly does he serve the State.

Now, we who are adults have to educate ourselves in this ideal—of serving our fellow-men through our daily life, at home, at office, in the law-court if we happen to be lawyers, in the paddy-field if we happen to be farmers. While the adults of this generation have to take themselves in hand, the case is not very different for the youth at school and at college. It is not recognized that self-education begins very early in life ; the pupil educates himself even at school—at present non-self-consciously, and the pupil has to be taught to do so consciously and deliberately. But let us confine ourselves to the adult citizen.

This self-education depends almost entirely on self-discipline. Right livelihood which the Great Buddha advocated depends on right discipline of ourselves. If the greatest problem of Democracy is Education, as we saw yesterday, so the great problem of self-education is the mode of self-discipline. Self-education and self-discipline alone bring forth *Sva-Raj*, real Self-government. Right Livelihood is the apex of a Divine Triangle ; from that point proceed two lines, one is self-education, the other is self-discipline and these two are connected at the base by the third line—Service rendered to the State and to Humanity. Unless in earning our livelihood we manifest the capacity of educating ourselves by correct discipline so that our profession, high or low, is of some help and inspiration to our fellow-men, that livelihood is not Right Livelihood, *Sammājivo*. There is self-government

in Britain and in France, and even in Russia and in Italy, but what kind of self-government? Real Sva-Raj has for its synonym Dharma-Raj, and it is through the fulfilment of Dharma which is Duty, Law and Order, that in our individual lives or in the State Self-Government is realized.

Without discipline no State can exist : the condition of a State, whether it is spiritual or material, liberty-upholding or tyranny-imposing, is shown through the laws of that State and the way in which those laws are administered. Bad laws and tyrannical governments cannot be overthrown—this is the lesson of history—by bad conduct and bloody revolutions. This idea is implicit in the doctrine of Avatars : Krishna, the Righteous, by his Righteousness overthrows unrighteousness—*adharma*. Knowledge dispels ignorance and virtue vice. In considering, therefore, the duty of the citizen to the State the first factor to recognize is that the citizen has a duty, a *personal* duty, to the State : he has not merely the duty of paying his taxes and of observing the laws imposed, but also he has a voluntary contribution to make through Right Livelihood whatever the mode of that Livelihood may be.

Turn now to what self-discipline implies in the scheme of self-education.

The most vital question which is on the lips of everybody, even when the idea of self-education has not occurred to him, is : “What is this force of evil, of passion and lust, of anger and wrath, of greed and covetousness, of egotism and pride, and all the other uglinesses with which the human being is cursed?” The good and the evil within each one of us forms the subject-matter of discipline. Self-discipline has two aspects

—one related to the subduing and the transmuting of the evil enveloping us ; the second related to the unfolding of the good qualities inherent in our spiritual nature. This dual task consists not in acquiring knowledge, but in applying knowledge, in practising that which we know by our mind to be true and good and beautiful. Knowledge is important, highly important, but we must make sure first that that which we call knowledge is not false knowledge, and next, that the knowledge is not applied in a wrong direction. The factor which will strike you immediately when you endeavour to educate yourself by disciplining yourself in the two-fold manner described is that knowledge is related to virtue and to morals. Why is it, friends, that with so much knowledge abroad there is increasing vice, enhancing competition, ever expanding misery? Test any line of knowledge by the light of your perception of virtue ; avoid, nay, not only avoid but reject the mere economic and pragmatic point of view, and insist on looking at events and ideas, at facts and speculations from the point of view of the Soul, the Immortal Soul which you are, and you will agree that a great divergence exists between the point of view of the ancient Sages, the Seers of the *Vedas*, the Singers of the *Upanishads*, and that of the modern man of science—who, if he is shallow, knows everything, and if he is profound admits in all humility that his knowledge is bounded by limiting horizons !

You will need knowledge in disciplining yourself ; let that knowledge be such as will bring you virtue—the feeling of divine altruism, of enlightened generosity. The discipline with its two departments we must examine. It is a vast

subject on which psychologists hold divided and conflicting opinions. Some of us who have studied comparatively ancient Asiatic Psychology and modern Physio-psychology and psycho-analysis are strongly and definitely in favour of the ancient school. Very briefly let us see what kind of discipline the ancient texts such as the *Gita* and the *Upanishads* recommend.

Each human being is a mixture of low and high, of evil and good, of ignoble and noble. The low, the evil, the ignoble pertain to an aspect of ourselves that we ourselves dislike and more—sometimes positively despise. Who is there among us who has not experienced the pang of remorse when we have indulged in that which we loosely call wrong? The first point in self-discipline is to recognize this duality between—shall we call it the despised lower nature and the other, the despiser? The high, the good and the noble pertain to the Soul aspect of man; our higher aspect, that is, the Soul, is the beholder, the spectator, the perceiver—the Upadrashtā of the thirteenth *Gita* who observes the weaknesses and the meannesses of the lower.

Study this lower nature first from the point of view of personal happiness and personal advancement in life. Vice be-fogs perception as alcohol does. Even a little alcohol affects our sight because the very retina is impressed and further—mental perception is affected. A little alcohol every day undermines mental clarity; so it is with moral weakness. Viciousness grows out of small moral lapses. A fiend in human form is as much a product of evolution as anything else in Nature. This is not generally understood: a little alcoholic indulgence is not looked upon as dangerous or even

as wrong; so with small moral lapses. Wrath is feared, but a little irritability is looked upon as natural; gross sensuality is condemned, but small lapses are winked at; a black lie is censured, but a white or even a grey lie is often considered legitimate; and so on. These little defects, these small moral lapses, are grave detriments in their cumulative effects.

The *Gita* brings out very forcefully how the vicious tendencies blind us to truth, to nobility, to righteousness. In the third discourse Krishna speaks of "the constant enemy of the wise"—*nitya vairi*; and what does it do, this *vairi*? It sways the senses, *indriyas*, the mind, Manas, even Buddhi, the heart-insight, and more—note, please—it bewilders and deludes the *Dehi*, the Lord in the body. This principle of desires and passions, *kāma*, produces that kind of difference which is dangerous to the whole social order. Yesterday it was said that the saint and the sinner were not of equal value to the State, while the Brahmana, the Kshatriya, the Vaishya and the Shudra, the lawyer and the doctor and the engineer, were of equal value though different in their qualities and actions. Differences of Guna and of Karma are opportunities and avenues of the soul; but when these are not used as opportunities and avenues for soul-growth they become dangerous elements, not only in our personal life, but also in the life of the State. There is no difference in value to his own Soul-growth and to the State between an efficient lawyer and an efficient engineer—efficiency including, please remember, the moral factor—but between an honest and sincere lawyer and a dishonest, lying lawyer who exploits his clients there is a differ-

ence which the State cannot and should not permit. In disciplining ourselves this aspect of our place, our value as a citizen of the State, must be fully considered.

The second aspect of Self-discipline, that aspect which pertains to our higher Soul-nature, is more positively and more constructively related to our duty, our *dharma*, as a citizen. Our personal character, our personal capacity, that is, our moral insight and our mental output, are assets to the State and to the country to which we belong. In the *Manusmṛiti* as in the *Mahābhārata*, *āchāra*, good conduct, is a concomitant of *dharma*. "*Āchāra lakshano dharma*", says the *Mahābhārata*: "The mark of *dharma* is *āchāra*." Again, it is said that "the Shruti and the Smṛiti declare *āchāra* to be the highest *dharma*"; this is in the *Manusmṛiti*. Nowadays *āchāra*, goodness, and politics are two compartments, instead of only one.

Our time is nearly up and we must close. The duty of the citizen to the State for the building up of a Spiritual Democracy is so to discipline himself in the earning of his livelihood that through it he is able to make the gift of his mental capacity, his moral worth, to the State which offers him the training-ground for the evolution of his own Soul. Not in some special heroic way has the State to be served, but in the sphere of our own life, whatever it be; living in the attitude of consecration we render service and thus we grow. In at least two *Upanishads*, in the *Chândogya* and in the *Taittiriya*, the man who attains perfection is declared also to have attained *Sva-Raj*; the very term is used. Just as Soul-enlightenment is related to sense-control, so also is Spiritual De-

mocracy related to vice-control, to the expression of the great virtues. Those citizens who attain the rank of leaders have a special obligation to the State and to the people. The honesty demanded of a government official to-day is not sufficient. The leader of citizens and the maker of laws should not only display the honesty recognized in diplomacy and in state-craft; he must possess mental integrity and an honest heart. In the India of to-morrow, even of to-day, we must demand not only good character as they do in other lands, but something more: we must demand if not attainment of spiritual status at least a sustained endeavour to live the Higher Life, in which the senses are controlled, the mind is kept pure, egotism and selfishness are subdued and the sense of justice is expressed. The home of the leader and of the legislator must be a Centre of Light. The leader's capacity to think clearly and to labour assiduously in matters of State is intimately related to his life at home. His home is the moral and spiritual gymnasium where he must exercise his moral and spiritual muscles so that he may bring to his work, to his service of the State, moral and spiritual energy.

What is the moral and spiritual exercise to be undertaken at home—not only by the husband, but also by the wife; not only by the parents, but also by the children; not only by the employers, but also by the servants? In a single verse the Buddha has shown it—the mode of real prayer, which is seeking the Light of the Spirit. In the *Dhammapada* it is described:—

"Self is the Lord of self; what higher Lord could there be? When a man subdues well his self, he will have found a Lord very difficult to find."

This is the same prescription as is found in the *Upanishads* and in the opening verses of the sixth *Gita*. Only the Light of the Spirit can bring real Sva-Raj to the State and to the country to which we belong.

In building his home every citizen should invoke the Light of the Self, which is beyond and superior to the light of the moon and the sun and the stars, but which is nearer to the heart than the stars, the sun and the moon. Do not expect the Light to radiate from the Halls of Legislative Assemblies if the Light of the Spirit does not shine forth from the Government House and from

the homes of Ministers.

In the *Manusmṛiti* the Grihastha-ashrama is called Shreshta, the highest of the four ashramas, and the duty of every State to-day is to enable every citizen to restore to the Order of the Householder its supreme position. In the India of to-day let us be Builders of Homes, pious homes, prosperous homes, philanthropic homes; for thus only India, as a real Spiritual State, will arise to spread her Ancient Knowledge abroad, to shed her Light of the Spirit over the whole world, and thus will fulfil her mission of service to Humanity.

SOPHIA WADIA

HIGHER THAN LIBERATION

Writing in the May *Adelphi* on "The Hope of Liberation" Mr. R. H. Ward differentiates between the effort towards liberation which is self-escape and which permits as short cuts all the pleasures of life—which may imprison man further instead of releasing him—and the liberation which understands the necessity for discipline and has self-transcendence for its goal. The former he blames as "the author of a world-condition such as we are at present experiencing". The latter he praises as "positive liberation", bringing man to more abundant life, bringing all his potentialities into play, making him more than himself.

But to seek for oneself even the latter

liberation, the Mukti or Nirvana of the Indian ascetic, is, from the point of view of altruism and of human brotherhood, but a higher escapism, spiritual selfishness if you will, but selfishness all the same.

Compassion speaks and saith: "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?"

Buddhism points to an even nobler goal, that of the Bodhisattva, who, having attained the spiritual stature of a Nirvaneer, deliberately renounces the bliss of Nirvana, to remain with sinning, suffering Humanity, to guide its stumbling progress towards the Light.

NEW BOOKS AND OLD

IDEAS FROM VEDANTA *

One who had the pleasure of knowing Mr. B. K. Mallik at Oxford in 1920 but had since lost touch with him—which happens to be the case of the present reviewer—will greet the publication of his *The Real and the Negative* with pleasurable expectations. The charm of manner and brilliance of conversation which distinguished the young Indian philosopher of those days conveyed also a sense of purpose. Here, one felt, was a thinker whose self-chosen destiny was to contribute to the mutual understanding of East and West—specifically of India and England—somewhere near to the very roots of ideation, upon the plane of metaphysic proper. His new book—539 pages of elaborate cerebration—is best considered in the light of a possible fulfilment of this vocation, for such, if anything, will be the value of his performance.

The beginning of the work suggests a very sound method upon Mr. Mallik's part. He does not, as some have tried to do, expound Indian philosophy in English with occasional illustration from Western thinkers. Instead, he sets up as an individual thinker, with a quite new and purely individual perception of the Truth to tell us—which is what most Western metaphysicians have done. Then he proceeds to criticize the findings of Western philosophers from Descartes onwards and with particular attention to that thinker's discovery that there is an affirmation of belief or certainty even in the very process of *doubting*—which is the kind of thing usually done by a Western philosopher ambitious to make a contribution to metaphysics.

But in thus putting on the mantle of a European pandit—correct to every detail of the cut and the trimmings—Mr. Mallik remains what he is. And in con-

sequence we have a very interesting critique of a certain aspect of European philosophy, namely, its treatment of the concept of the Negative; but the ideas which emerge in this way and are, so to speak, insinuated into the mind of the reader, are ideas from the immemorial Vedanta. This is a method of philosophic cross-fertilization which is interesting and might, if many practised it, produce deep effects.

Actually Mr. Mallik—who has not for nothing spent so much of his life at Oxford—is at his best in the first part of the book, where he is defining his own position as a purely logical one. In the latter half he essays the less congenial task of outlining something of a *Weltanschauung* or *Loka-Samgraha*, from the position defined; and in doing so betrays his weakness, which is a lack of factual or tactual contact with the world he lives in. One even fears that his long absence from India has not been well compensated by long residences in an England so much limited to Oxford, the home of English philosophy and other lost causes.

Even in the logical section, this weakness appears. There is too much lofty generalization as to what all the philosophers, or large factions of them are supposed to have taught or assumed, insufficiently substantiated by concrete and individual instances. This not only fails, at times, to carry conviction: it puts needless strain on the reader, who feels that the stratosphere has become too rarefied to breathe. And when it comes to the effect of world thought upon world-history, this defect is a still more dangerous disability, for one is made to doubt if Mr. Mallik knows the world he is dealing with. For example, he has a long dissertation upon the historic

* *The Real and the Negative*. By B. K. MALLIK. (George Allen and Unwin, Ltd., London. 21s.)

effects of the two conceptions of God, which he calls the Incarnationist and the Absorptionist,—which perhaps correspond broadly to those held in Christendom and in Asia, though that is not the contrast he is explicitly presenting. He asserts that the Incarnationists, by producing systems supposed to derive from Divine origin, become too absolute in their claims, and are prone to proselytisation and war. But this generalisation, which is plausible enough, is not balanced by its contrary, which has as much history to confirm it, that the Absorptionist attitude, with its mystical belief in man's power to raise himself to Godhood, is found closely related to secular ambition no less dangerous, ambition to produce or to become the Divine leader, the temporal god on earth, whose worship exacts the most sanguinary rites.

Later on Mr. Mallik tries to draw comfort from the "fact"—as he thinks—that modern man has lost his beliefs in an omnipotent God and in an incarnate Evil, and no longer believes in sacrifice or suffering. He is outgrowing all these beliefs as "blunders", says Mr. Mallik, but is finding instead a new sense of God and of religion in the very absoluteness of his scepticism, which is leading him to a new sense of omnipotence (his own?) through discipline and technique. This is to enter a realm of such vast

speculations that it is hard to say anything very convincing about it; but Mr. Mallik seems rather blind to things actually happening around us, such as the idealization of mass sacrifice, suffering and death in the causes of human demi-gods, and the unprecedented exhibitions of faith in evil which men are now giving. As for the growing realization in many intelligent minds that our boasted "technique" is all based upon the compulsion of matter, and not on the co-operation with life, which might be a sounder basis for hope, he seems never to have heard of it. Frankly, when he peers into the future Mr. Mallik's vision is a little like the optimism of an old-fashioned Liberal, which, with an intellect like his, is odd.

The style of the book is very fluent, rising at times to eloquence; so that it is strange the book should be so difficult as it is to read. The truth is that the author has written far too much, and is quite unaware how often he is repeating himself in different words. As an old college friend of his, a Chinese student named Fu, used to say, "Every man has his drawbacks: Mallik's is talking." And so it proves in this, his *magnum opus*; there is far too much talk for the amount of thought, though the latter is considerable and the best of it is substantial.

PHILIP MAIRET

DEMOCRACY IN THE FUTURE*

The main theme of Professor Dewey's close-packed and deeply interesting book is the urgent necessity of re-thinking democracy. The classical formulations of democratic principles—American and French—belong to the pre-industrial era, when the main effort of democratic legislation was to secure the maximum liberty for the individual in a system of social relations which were largely personal. This liberty was secured by placing strong checks on the activity of the central government, and establishing

the constitutional rights of the citizen. This negative or purely political conception of democracy is inadequate to the problems of an industrial society, in which social relations are depersonalized and the individual person is not an effective agent as compared with the organized groups—the business corporations, the trade unions and the like. The very meaning of private property is radically changed, so that the social effects of the conception of the sanctity of private property, which were

* *Freedom and Culture*. By JOHN DEWEY. (George Allen and Unwin, Ltd., London. 7s. 6d.)

beneficent when agriculture was the main occupation, become quite different when it is applied to the huge business corporation : for in this new form private property involves a vast concentration of economic power in socially irresponsible hands. Again, the once liberating principle of the freedom of the press becomes questionable when only newspapers with a huge circulation and a huge advertisement revenue can flourish.

The very agencies that a century and a half ago were looked upon as those which were sure to advance the cause of democratic freedom are those which now make it possible to create pseudo-public opinion and to undermine democracy from within.

These agencies have moreover developed in ways undreamed of. The radio is an instrument of prodigious and sinister power for influencing the mind and behaviour of the masses.

The conditions created by these new social techniques are such that democratic freedom can no longer be regarded as something which citizens of the democracies already possess, and have only to defend. The truth is rather that democratic freedom has now to be deliberately willed and created. There is no simple means to this end. Society is now so complex that the effects of any legislative act of the central government are largely incalculable. The only way to deal adequately with such a situation is to adopt the truly scientific procedure of framing hypotheses and testing them. But to commend this procedure to the democratic masses is no easy task. They expect panaceas, and demagogues will always be ready to offer one. Moreover, as we have seen, big financial interests, which are not in the least concerned to establish democratic freedom, are in control of the instruments of information and propa-

ganda. Thirdly, education is not really correlated to the democratic end : people are not educated into the capacity of forming an independent judgment ; they are not prepared for the responsibility of democracy.

The dangers which now confront democracy are thus immense. Professor Dewey would probably say that European democracy has already succumbed to them ; not only positively in the totalitarian countries, but negatively in the countries which have had an ill-considered war-collectivism hurriedly forced upon them by the effort to repel totalitarian aggression. It is but natural that Professor Dewey should primarily be concerned with the future of democracy in America : for there it still has the opportunity for peaceful development. Here is his weighty conclusion :—

Democratic ends demand democratic methods for their realization. Authoritarian methods now offer themselves to us in new guises... Our first defence is to realize that democracy can be served only by the slow day-by-day adoption and contagious diffusion in every phase of our common life of methods that are identical with the ends to be reached, and that recourse to monistic, wholesale, absolutist procedures is a betrayal of human freedom no matter in what guise it presents itself. An American democracy can serve the world only as it demonstrates in the conduct of its own life the efficacy of plural, partial and experimental methods in securing and maintaining an ever-increasing release of the powers of human nature, in the service of a freedom that is co-operative and a co-operation which is voluntary.

Every sentence in that passage deserves to be pondered. To-day an Englishman meditates it with sadness, for he cannot but reflect that it is unlikely that his country will enjoy, for many years to come, the security and the freedom which would enable it to advance, with America, along the path of experimental democracy.

JOHN MIDDLETON MURRY

Knife and Life in India. By T. HOWARD SOMERVELL. (Hodder and Stoughton Ltd., London. 10s. 6d.)

Dr. T. Howard Somervell is an eminent surgeon of South India. He is well known also as a climber of Mount Everest. He is in charge of the "largest medical mission in the world", which centres round the mission hospital in Neyyoor, Travancore. He draws his patients from hundreds of miles around, chiefly for the excellent surgical work done by himself and by his small band of workers.

The story of the growth and the development of the mission reads like a novel. He has been connected with it for seventeen years and in this book gives of his varied and rich experience of his patients and their life. His dynamic personality is stamped on every page and one cannot but appreciate the frank and fearless way in which he speaks his mind.

The only flaw in him is that he is a missionary, i.e., a propagandist who seeks to sell his wares by decrying those of others. The desire to show the excellence of Christianity leads unfortunately to the rather uncharitable method of looking always for defects in the other man's religion and morals. As the aim is to attack and to conquer, the interest is centred only on the vulnerable points in non-Christian life, and therefore the picture given of that life is altogether out of focus. No civilised person wishes to prop up magic, witchcraft, devil-worship and superstition. Combine with such a distorted approach the self-complacency of a young aggressive civilisation which cannot divest itself of its own standards of thought and conduct, and you can account for the reactions to Indian life contained in this book.

This is all the greater pity, for the type of Westerner who is apt to read *Knife and Life in India* already suffers too much from this very disease. So long as the "holier-than-thou" attitude

exists, represented by the effort to save and to civilise the "heathen in his blindness", and is fostered by books of this kind, there can be no possibility of fellowship or of brotherhood between peoples, for fellowship implies comradeship and understanding, neither of which is possible where one party looks down on the other.

Is it not to such superior self-complacency that we must attribute the contempt with which he describes indigenous methods of healing? And yet he himself admits that the people have undying faith in them and will come to him only as a last resort. This is not mere conservatism on their part. In spite of all that he has to say against these methods he will find, if only he takes pains to study them, that there is a wealth of science behind them, the practices of quacks and magic men of course excepted. One knows of case after case where Western doctors had failed and where indigenous methods have effected a cure.

Illustrations can be cited from the book to show how the desire to pick holes leads the author also to a false view of Hinduism. Such, for instance, is his belief that Hinduism teaches selfishness and is opposed to brotherhood. On the contrary, the one sin most decried in Hinduism is egoism (*ahamkara*) which must be got rid of to attain salvation, and necessarily connected with the condemnation of egoism is the belief in an ultimate unity which regards all man-made distinctions such as caste, over which our author stumbles, as illusory and non-existent.

Full of life and interest as the book is and correct as the facts may be which it cites, it is a proof, if proof were needed, that the whole missionary attitude is vicious. True knowledge and brotherhood can come only when people live their own religion and leave others to live theirs to the best of their ability.

The Deeper Causes of the War and Its Issues. By GILBERT MURRAY, VISCOUNT SAMUEL, W. R. MATTHEWS, ERNEST BARKER, SIR WILLIAM BEVERIDGE and Others. (George Allen and Unwin, Ltd., London. 5s.)

It is like travelling into another climate to turn from the grim tabling of the effects of war to this calm and civilised discussion of its causes. The papers here collected are addresses given under the auspices of the British Institute of Philosophy. They have the unity, therefore, of minds cultivated under the influence of similar meditations. All are agreed that war is an evil. One might expect such a conclusion from a gathering of philosophers were it not that a contemporary meeting of the heirs of German philosophy would begin with the opposite assumption. War is an evil, they say, because it may destroy civilisation. But this civilisation has both bred and survived many wars—what cause is there for its sudden frailty? One says sin; two, a destructive herd-instinct; three, the influence of bad Nazi philosophy; four, disbelief in a religious absolute turning to a temporal one, Leader and State instead of God and Church; five, decay in the Christian soul of Western civilisation; six, narrow nationalism misusing an international science; seven, the lack of a basis for order in Europe; and eight, the existence of national armaments. In that crude summary, you may see how each out of his special knowledge illustrates a facet of one essential fact: the peoples of the West have lost their religion; with it, that general pattern of living which asserts the kinship of all men; so they cling to the lesser community of their nation, and endeavour to impose its order upon their neighbours. Their unsuccess is war: the effort of those who

have no order in themselves to impose order on others.

The diagnosis is sound. Beyond that vision becomes myopic. The book ends with Sir William Beveridge's plan for a Federal Europe which would include Germany as well as the democracies but excludes Russia, Italy and the Balkan states. Now that is certainly an issue of this war. Germany would federate Europe under her dominion; the Allies must attempt a linking of the European states which is stronger and more effective than anything the Versailles treaty envisaged. Politicians may think such a settlement a great achievement; a philosopher might permit himself a less parochial view. Federated Europe does not spell peace; it does not remove the symptoms diagnosed; it does not reassert the general community of man; it does not resurrect the soul of Christendom; it does not abandon great armaments. "First, the federation should be prepared to use its armed forces in support of international justice throughout the world." To impose order, in short, itself lacking faith and decayed in soul.

Now what we must ask from the British Institute of Philosophy is a companion volume dealing with the causes of peace. The assumption that peace comes whenever fighting happens to stop is an unworthy one. Peace has to be made, and people are always making it. When they go to war it is not for any other reason than this, that temporarily they are not in themselves creating peace. It is an aptitude that has to be rediscovered now, as it has been many times before. Man is a prince of peace, and philosophers should never tire of publishing the peace in man. That is their glory.

JACK COMMON

Chakravalam. By NALAPAT NARAYANA MENON. Translated by N. BALAMANI AMMA, with a Foreword by SOPHIA WADIA. (International Book House, Bombay. Re. 1/12)

Shrimati Balamani Amma has here attempted a free English rendering of

one of her uncle's inspiring poems in Malayalam. Translating poetry is always a hazardous business, but Shrimati Balamani Amma's version sounds at once adequate and exquisite. In *Chakravalam* the poet does indeed glance from Heaven to Earth, from Earth to Heaven.

A grain of sand, a blade of grass, dancing fireflies and crawling serpents, tigers and owls, the silent shadow, a chance bump against a wall—these set him thinking, and soon his thoughts embrace the universe. The fetters of convention break asunder and reveal the intimate relation between God, Nature and Man. The earth-crust that cribs and confines human vision falls off, and the poet,

...with an eye made quiet by the power
Of harmony, and the deep power of joy,
sees into "the life of things". He realizes that seeming variety, conflict and disorder are but the isolated notes of a moving symphony that is God's own writ. He feels coursing through his veins the one impulse that ever ebbs and flows throughout the Infinite; his synoptic vision sees the identity between giant star and star dust, between the ages immemorial and each fugitive moment of time; he hears all Creation hymning a Song of Honour, and he joins the choral song. His doubts are resolved and henceforth Eternity is manifest even in the dull routine of the day.

The word "chakravalam" means "horizon". Man's horizon is the measure of his own aspirations:—

Everything is small to those eyes, who

Reflections on Indian Travels. By CHANDRA CHAKRABERTY. (Vijaya Krishna Brothers, Calcutta. Re. 1/8)

This is a strange book whose title is as misleading as it is catching, for it is not, strictly speaking, a book on Indian travel, though travel may have caused the author to write it. It reads rather like an intimate diary of one interested chiefly in history and in the present pathological conditions in various sections of the country and the treatment which is being attempted. It is a jumble of facts and speculations with scant arrangement and inadequate editing. The author might well divide his book into two distinct volumes, the one comprising his historical data and the other his *materia medica*, his comments on diseases, their symptoms, treatment and history.

To the real India as the spiritual

have condensed infinity into the orbit of their vision.

But the more we see, the more there is still to see; the horizon allures us from afar, and yet, as we approach it, it recedes far into the distance.

The void seems as though inciting our curiosity thus:

"Look! thou shalt see!"

As with eagerness intense we observe multifoliate Nature, the myriad forms of creation, "the mixed pigments of day and night" and the patterns of perverse-seeming destinies, the enkindled Light fuses them all into refulgent harmony and the puzzling dichotomies disperse, leaving only the "face of eternity looming like a white lotus". And look! we've come through!

Chakravalam belongs to that class of creative literature which unites poetical and mystical ecstasy into a single flame. Words are symbols and sentences are often prayer-like in their incantatory magic. Shrimati Balamani Amma deserves the gratitude of all students of mystical poetry for making available to them in English this trembling recordation of a sensitive soul's reaffirmations of faith.

K. R. SRINIVASA IYENGAR

home of the human race and even to India's terrestrial beauties, our author is as blind as he is awake to the ugly side of life which is to be found anywhere by those who seek it. There are undoubtedly collected here many statistical facts and figures of interest to the historian and perhaps to the medical missionary, but there is nothing to inspire or to elevate the mind of the reader, no poetic beauty, nothing of philosophical interest, nothing, in short, which in the opinion of this reviewer warrants its publication as a book on Indian travel. Though this volume is likely to find but few readers, those who do even scan its pages dealing with illness will have an erroneous idea of the True India. Perhaps, though, the book has an object and bears a message which has been utterly lost on the reviewer.

D. C. T.

This Spiritualism. By C. J. SEYMOUR. (Longmans, Green and Co., Ltd., London. 5s.)

This unpretentious volume is valuable as showing the reaction of an open-minded sceptic to a first-hand experience of spiritualistic phenomena. Mr. Seymour has given his readers the benefit of notes made by him on visits to mediums and "circles" of varied qualities. With the Great Reaper wielding his scythe to some effect over an ever-growing area of war and destruction, we may expect an intensified revival of interest in the subject of survival after death. For those who are unaware of the vast literature of spiritualism, Mr. Seymour's work affords a suitable introduction to the subject. He declares "spiritualism to be true", and suggests that disturbing and doubtful phenomena may be explained by the fact that the *whole* of the

intelligence of the communicating "dead" person may not be "available at the relevant time". He supports the belief in Reincarnation, basing his judgement upon the psychological distinction between individuality and personality :—

Personality, which is the sum total of our earth manifestations, our reaction to terrestrial environment, *persists* only. That is, it has duration, and at some stage must cease to function as personality—though it is not lost or wasted : it and its experiences are absorbed into the individuality or soul.

It is to be hoped that further research will induce Mr. Seymour and others like him to question the validity of the theory of communication by "dead" persons, and to check the results of modern investigation by a study of psychical phenomena in the light of Eastern (and especially Indian) theories of the nature and operation of human consciousness.

B. P. HOWELL

The Message of Islam. By A. YUSUF ALI. (Wisdom of the East Series, John Murray, London. 3s. 6d.)

Mr. Yusuf Ali has been prominently associated with movements for the achievement of spiritual unity, notably with the World Congress of Faiths in London. In this attractively produced little book he makes his own characteristic contribution to that great end. His own contribution, we say ; yet not his own, for he is the interpreter of an ancient Message, a mouthpiece through whom the essential teachings of the Qur-ān are here presented to English readers in clear and flowing prose.

In his brief Foreword, the author describes himself as "a humble Muslim and a devout believer in the unity of God". Humble he is, for the learning which has gone to the making of this résumé is concealed, evident only to the discerning eye. Only the scholar, as deeply versed in Islamic learning as Mr. Ali himself, could judge of the faithfulness of his rendering of the definitive text. But even the novice will see that it is the *spirit* rather than the *letter* of this teaching that is given us here. To say this is, however, no derogation of

a masterly achievement which is the more praiseworthy since its purpose is to declare "with unfaltering voice the Unity of God, the Brotherhood of Man".

Manifestly this teaching bears the marks of its environment, more familiar to Christians than to Hindus. Yet modernist Christians may pardonably wonder why Adam and Noah are accorded so noble an apostolate ; whether Jesus was (as the Qur-ān says) "of virgin birth" ; why, in short, myths and legends are accepted as historical events. The Qur-ān, like the Bible, needs its critical commentators. But there remains the grand appeal of the Brotherhood of Truth in all ages revealed in illuminating apothegms like these :—

Great Teachers are sent to all nations, to warn against Evil and guide to the Right.

Teach the Truth, but fret not about men rejecting it.

Nothing can lessen each soul's personal responsibility for its own deeds.

Man can ascend to the presence of God, but by gradual ways and in process of Time.

What can we do to make God's Light shine forth through the Darkness around us?

We must first let it shine in our own true selves.

Mr. Ali's English is simple, crisp, rhythmical, concise.

LESLIE J. BELTON

I Believe : The Personal Philosophies of Twenty-three Eminent Men and Women of Our Time. (George Allen and Unwin, Ltd., London. 15s.)

A man's beliefs take on a sharpened significance in such a time as the present when anywhere over no small part of the world the next day, the next hour even, may well see him stripped, if he is not already so, of everything but those beliefs. For they must be strong to give him, then, strength to stand alone in them. Yet if he cannot he is no more a man, he is nothing. "If the sun and moon should doubt, they'd immediately go out" is an authentic human if a dubious solar and lunar truth.

The test of these crucial days is a severe one to apply to these twenty-three "personal philosophies" of distinguished contemporary thinkers, scientists, sociologists and writers. It is nevertheless the only one that ever really matters, even though easier times may disguise that fact. Yet, when it is applied, the result is disconcerting. The main question which emerges is not what elements of belief these men and women hold in common, but rather whether they, and that portion of mankind whom they may be taken to represent, have not lost the very power of positive belief. E. M. Forster, in one of the best of these essays, is very frank about this. "I do not believe in belief." So, less strikingly, is H. J. Laski. "I can see in few individual lives the effect of belief." Most of the contributors would agree with H. W. Van Loon that "none of the so-called revealed religions will ever give me the slightest satisfaction", and with Thomas Mann that "for me and my kind the religious is lodged in the human". Lin Yutang gives it perhaps its most decisive expression in

asserting that

the only kind of religious belief left for the modern man is a kind of mysticism in the broadest sense of the word, such as preached by Lao-tse. Broadly speaking, it is a kind of reverence and respect for the moral order of the universe, philosophic resignation to the moral order, and the effort to live our life in harmony with this moral order.

(The only really striking exception to this common outlook is Jacques Maritain, Catholic and Thomist.)

The key-note of the volume is accordingly found to be a kind of tolerant humanism, shared by all the contributors whether they set such faith as they can muster in science, in Marxism, in humanity, in the unknown and the unknowable, or in a more colourful nature-mysticism. Practically all write with a direct sincerity conducive to simplicity. Pearl Buck, Forster, Lin Yutang, Emil Ludwig and Thomas Mann make possibly the most direct appeal; Havclock Ellis, Julian Huxley, Maritain, Jules Romains and H. G. Wells all achieve distinction; only a few of the others descend to levels of political triviality.

Yet the impression of negation, of insipidity, remains, and without solving the problem whether the fault be in the "belief" or in the "believer". "What of the fire and faith within you, men who march away?" It is the *fire* that is somehow lacking. These men and women stand, one feels, still at the negative pole of the great realisation that no one statement or attitude can ever compass the whole truth and nothing but the truth. What is desperately needed to-day is, however, its positive and therefore passionate embodiment in a tolerant but true and truly vital belief.

GEOFFREY WEST

Sacred and Secular. By ERIC GILL. (J. M. Dent and Sons Ltd., London. 7s. 6d.)

Toward the end of his book, originally a series of lectures, Mr. Gill observes that "it seems necessary to say that nothing I have written here is in contradic-

tion of what I have been saying for the last twenty-five years." This, unfortunately, is true, and the reader is likely to know in advance what Mr. Gill is going to say. It is also a pity that he should say the same things over and over again.

Most of us know that he is a devout Catholic, an excellent stone-cutter (he might not care to be called an artist), and a man who throughout his life has girded against capitalism and industrialisation, and has pined for the Middle Ages, the dominance of society by the Church, and the making of goods by hand. "Let the workers take over the industrial order of society", he cries, "let us see where that leads us. For God's sake do not let us attempt to sickly over an enfranchised industrialism with the pale cast of bourgeois art-nonsense." "Only one thing matters, Christ gave himself; that is the fact of Christianity, the keynote,—sacrifice, not worldly riches; sacrifice, not worldly prestige, success or complacence." And again, "Christians have acquiesced in the dispossession of the workers; they have acquiesced in the inhumanity of an impersonal financial-control of human work." He also exclaims, "Forget all about artists being special men with highly superior visions—seeing more than other men see—abnormal men, seers and prophets. The best works in the world were done before there were any art schools or life classes." We are not told which works Mr. Gill considers to be the best in the world, but we do know that there were art schools

in very ancient Egypt.

Many readers will sympathise with the author's wish to see life become simpler, men more self-supporting and art almost anonymous; with his claim that capitalism has reduced the workman to the level of "a tooth in a wheel"; and with his desire to see work become wholesome and joyous: but have we not been hearing this gospel for at least seventy years and does it differ at all from the proclamations of William Morris? Mass-production, moreover, may have many deplorable results, and yet whatsoever changes may follow the present upheaval of half the world, we are likely to see a steady increase in the mass-production method rather than a return to the small shop and the bench of the craftsman. It is a method which has the irresistible assets of convenience and speed. A simple pastoral society would admirably suit the present reviewer; he even wishes that he could chat with two or three dryads while tending his flock; but he has no belief in the power or the will of men to go back from complexity to simplicity. Mr. Gill seems, in consequence, to be preaching an attractive but impracticable gospel.

The book is enlivened by several satirical and amusing drawings, the work of Mr. Denis Tegetmeier.

CLIFFORD BAX

Urdu Prose under the Influence of Sir Sayyid. By S. M. ABDULLAH SHAH, M.A., D.LITT., with a Foreword by Dr. MUHAMMAD IQBAL, M.A., PH.D. (Sh. Muhammad Ashraf, Kashmiri Bazar, Lahore. Rs. 3/8)

Sir Sayyid Ahamad Khan, the founder of the Aligarh Movement, not only ushered into the isolationist Muslim society of the nineteenth century a new era of reconciliation with the progressive forces of the West but also brought about a renaissance in current thought and literature. Urdu, an offspring of Indo-Muslim thought in India, still received inspiration from the classical models of Persian literature which was, both in form and in spirit, the prototype of Urdu literature. Its writers, Muslims in

particular, were still averse to the modernising influences of English literature. But the gradual assimilation of new ideas began shortly after the Mutiny of 1857, when Sir Sayyid, the daring apostle of reconciliation between the East and the West, and his ardent followers, Muhsan-ul-Mulk, Nazir Ahmad, Shibli Nu'mānī, Hālī, and others, brought about a most astounding change in the outlook of Urdu writers. This forms the theme of this brilliant work by Dr. Sayyid Abdullah Shah of the Oriental College, Lahore.

The era of Sir Sayyid was a period of conflict between science and religion and as English literature stirred the imagination of Muslim intellectuals of India, Urdu soon became a vehicle of powerful

creative thought. Urdu prose, previously confined to artificial word-jugglery with thought subservient to an extremely florid and ornate style—an imitation of fast-decaying Persian—received a new orientation, both in thought and in expression. The "Naturalists" of the school of Sir Sayyid aimed at the revival of Islamic sciences on the basis of critical and rational judgment. In sharp contrast to the established views, a standard of new scholastic theology based on reason was evolved by Sir Sayyid, "the tallest tree in the garden of Islam", and by Shibli Nu'mānī, whose *al-Kalām* will always stand out as a starting point in that direction. The latter was an erudite scholar, a poet, historian, critic and theologian who contributed more than anybody else to these ideals for the "reconstruction of religious thought of Islam in the light of new philosophy and on new lines suited to the taste of the moderns", though, contradictory as this may appear, he is truthfully described as having "strengthened the forces of conservatism and of orthodoxy".

But, apart from the evolution of the new religious thought in Islam which found its expression in Urdu prose, another great contribution was made by

Hālī and by Shibli. This was the introduction of a standard of literary criticism. The former's *Yādgar-i-Ghālib* and *Mukaddima* and the latter's *Sh'ir-ul-'Ajam* established for Urdu writers new principles of literary criticism, mainly borrowed from English works on the subject. Hence we find that histories and biographies like *Hayāt-i-S'adi* and *Hayāt-i-Jawid* were written from the standpoint of scientific and critical analysis of facts and that the application of a well-defined literary standard produced in the works of most of the Urdu writers remarkable effects in moderation, sound judgment and observation.

English literature influenced Hālī and Shibli even more than it did Sir Sayyid but none of them lost their individuality. "While Sir Sayyid cut his figure on the European pattern, Shibli utilised the European pattern and changed it into something new." Hālī, on the other hand, "was animated by a literary spirit of consciously interpreting the past in the terms of modern knowledge".

The work on the whole is original both in theme and in treatment and can be read with great advantage by all interested in Urdu literature.

BIKRAMA JIT HASRAT

In *Communal Harmony*, a pamphlet recently published by the Indian Branch of the Oxford University Press, Mr. Percival Spear prescribes homeopathic treatment for the present disharmony :

We should cure communal bitterness by adding a tincture of communalism itself to our institutions.

A fatal policy! The infection of communalism is now almost completely localized in the large centres of population. Mr. Spear's "cure" would introduce the poison into the very blood stream of the nation and carry it to every village in the land.

He proposes an elaborate system of communal guilds which would not only regulate the cultural life of their respective communities but have equal representation in a second legislative chamber, where any community could veto any measure by a unanimous veto

of its representatives. The plan is comprehensive, even plausible in some respects, but the premises are false. It is *not true* that the communities of India differ in ideals of living, in ethics and in fundamental morality. It is not the strengthening of existing divisions and the creation of new ones that will cure communal bitterness but mutual trust and the forgoing of selfish aims in devotion to a common goal, the freedom and the well-being of the country as a whole.

Incidentally, Mr. Spear refers to "a self-governing India" but three tell-tale words show that his idea of "self-government" is not that of the Indian patriot. He suggests—save the mark!—that

the Chief Justice might for a time, *and even permanently* [italics mine] be a judge appointed by mutual agreement between the Indian and British Governments.

PH. D.

CORRESPONDENCE

SRI vs. MR. AS NAME-PREFIX IN INDIA

As an honorific title of address our countrymen have, of late, been using freely the word "Sri" or its contraction "Sr", the diacritical mark upon the S (to indicate the first of the three "Sa's" of the standard Indian alphabet) often being dropped. The word is expressive, appropriate and simple; it is, in fact, written by a single diphthong (ऌ) of the Devanagari alphabet. It should be adopted universally or at least more widely in view of the fact that no other common word from a related language has ever been suggested.

Several of our newspapers and periodicals have made it a policy to use an Indian title before Indian names. Journals in Indian languages almost invariably put Indian or Oriental prefixes to the names of our countrymen. The Benares nationalist daily, *Aj*, goes so far as to use the Indian prefix "Sri" before foreign names also, just as English papers would persist in using "Mr." etc. in the case of Indians too. The credit of consistently using "Sri" for nearly a quarter of a century goes to that Hindi daily: even when it issued an English paper, *To-day*, for a time, under the editorship of the ex-Minister Sri Sampurnananda, it invariably used "Sri". "Sr" as a contraction was being used in Mahatma Gandhi's *Young India* for a time about 1927-28.

The European titles of address—Mr.,

Monsieur, Herr, etc.—are exclusively used for an Englishman, a Frenchman or a German, respectively. Why should we Indians have no common honorific name-prefix?

Adopting "Sri" as a common name-prefix will not necessitate the exclusion of special titles like *Maulavi*, *Maulana*, *Munshi*, *Mahamahopadhyaya*, *Lala*, *Pandit*, *Thakur* etc.

The spelling of the word need not be unnecessarily cumbrous. Why not standardize the spelling as Sri instead of writing Shri or Shree? The standard transliteration does not admit of more Roman letters for our first "Sa" (ऌ). Further, would "Shri Srinivasa Sastri" or "Shri Sri Prakasa" look or sound well? I would also suggest "Sri-sri" as the plural of "Sri".

The feminine title should continue to be *Srimati* (contraction *Sm*). "Sri (or Shri) Sarojini Naidu" side by side with "Sri Srinivasa" can never be tolerated.

In Bengal, while the feminine "Srimati" seems constant for all time, they have been using a variety of styles and spellings for the masculine title of address, such as *Sriyut*, *Srijut* (contractions, *Syl*, *Sjl* or *Sj*) for a century now, if not more. They also should adopt the standardized form.

All-India Congress

Library,
Allahabad.

S. C. GUHA

ENDS AND SAYINGS

"_____ends of verse
And sayings of philosophers."

HUDIBRAS

The spontaneous and wide-spread expression of real sorrow at the recent passing away of His Highness the late Sri Krishnarajendra Wadiyar Bahadur, Maharaja of Mysore, was a well-deserved tribute to a conscientious ruler and a good and great man. A devout and orthodox Hindu, he was a man of broad and liberal views who urged Mosque attendance upon his Muslim subjects and for the last fourteen years had entrusted the administration of his State to the able Muslim Diwan, Sir Mirza M. Ismail. As First Chancellor of the Benares Hindu University he declared that that institution "should be Indian first and Hindu afterwards".

He was a great patron of music and of letters. His reign saw numerous beneficent projects undertaken and many reforms instituted. Its later years were clouded by political unrest among a section of his people, but for His Highness personally there was universal esteem. In his unaffected dignity as in his devotion to the interests of his people as he understood them, His Highness was every inch a King, a worthy modern representative of the ancient Indian ideal of kingship, in our time so grossly, alas, betrayed by some of his nominal peers.

During the thirty-eight years of his active reign, he did what he could, by precept and by example, to realize in his State an ideal such as he expressed six years ago for the new town of Krishnarajanagar :—

a city that will be known, not by the number of inhabitants, nor by the magnificence of its buildings, but by the uprightness of its citizens, by the spirit of brotherhood that prevails in it, and by a spirit of cleanliness in houses and in streets, in bodies, minds and souls.

The Rt. Hon. Sir Akbar Hydari, in

his Convocation Address at the Bombay University on August 20th, expressed a conviction which is being borne in increasingly upon Indians for whom the national good transcends local and party interests. It was only, he assured his audience, by fostering the essential unity which underlies the diversities of the people and of the cultures of India that self-respect could be attained and the time come when Indians "would walk the highways of their own land, conscious that they were the masters of its destiny".

No less practically important was his pointing to where the effort to achieve that unity must begin. "We cannot", he said, "bring about harmony in the relations between different communities and castes and nations unless first we realise it in ourselves."

Religious differences are frequently made the excuse for friction between the communities in India, but the orthodox of any faith who profess devotion to the Deity under whatever name while looking with disfavour or with open hostility upon adherents of a different creed will do well to ponder the following plain-spoken verse from the Christian scriptures :—

If a man say, I love God, and hateth his brother, he is a liar : for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ?

University education, Sir Akbar declared, failed of its main purpose if it did not lead to the perception of the unity underlying the diversity, which he said was at once the Truth which religion proclaimed and the Truth which Science had come to accept. This unity, of course, is even wider than the shores of India.

Except so far as our measures are in

harmony with the highest interests of all other nations and of humanity, they are more likely to breed discord than promote peace.

Love for humanity as a whole, "the great Orphan", must certainly spread if the world's sufferings are to be relieved. As in the old fable of the war between the body and its members, the limbs fighting against each other only increase the general misery in which all the parts inevitably share. We must, as Sir Akbar said, "discipline ourselves to think in terms of humanity".

"Can Modern Science Harmonize Physics and Biological Phenomena?" asks W. F. G. Swann, Director of the Bartol Research Foundation of the Franklin Institute at Swarthmore, Pennsylvania, in that Institute's *Journal* for June. In his paper, read at the International Congress of Biophysics, Biocosmos and Biocracy, held at New York in 1939, he brings out rather strikingly the analogies between the so-called animate and inanimate and the universal operation of law.

We know of no instances in which the animate being violates the principles of mechanics, the principles of thermodynamics, or any of those other principles of natural philosophy in their control of the large scale phenomena amenable to our observation.

"It is always possible", he writes, "to take any aggregate of phenomena and harmonize them under some general scheme of law of which they form a part." All the philosophic difficulties which seem to make one branch of science inharmonious with another are rooted in the fact that certain phases of nature's activities are dominant in some problems and inconspicuous in others. In crossing the bridge between the animate and the inanimate worlds "something which was inconspicuous on one side starts to assume a rôle of vital importance on the other".

The mid-Victorian distinction between inanimate and animate—that determinism characterized the former and free will the latter—is out of favour, Mr. Swann writes. The determinists have tried to rule out free will even in human

activity, while on the other hand physical scientists have found even atomic behaviour unpredictable save in aggregates—a determinism, therefore, "controlled largely by the law of averages".

Ancient Indian philosophy and science would say that the scientists were trying to erect their bridge in the wrong place. From the stand-point of consciousness there is no distinction between animate and inanimate save as vehicles of higher type permit the fuller expression of the omnipresent One Life.

Consciousness is present in every atom and the apparent exercise of free will on the part of the animal is as much guided by natural impulse as is the atomic response.

The world of Form and Existence is an immense chain, whose links are all connected. The law of Analogy is the first key to the world problem.

The complex nature of man is the bridge between determinism and free will. His vehicles obey natural impulse, subject to direction from the Dweller in the body, but that indwelling self-consciousness is of a higher order of being than the merely conscious. Its will alone is free.

War-time Bulletin No. 2 of the National Council for the Abolition of the Death Penalty in England, issued in June, brings unwelcome news. Parliament has extended the death penalty to serious cases of espionage and sabotage. A reactionary measure, nullifying the constructive efforts of more than seven decades for the steady restriction of capital punishment in Britain. Under the strain of war-time emotions, aggravated by the revelations of Fifth Column activities, acts similar to the British one have been passed also in Sweden, Switzerland and the Dutch East Indies, none of which countries had the death penalty.

Experience has clearly shown that the threat of capital punishment is less effective as a deterrent from crime than swiftness and inevitability of punishment. Countries which have abolished the death penalty have not experienced, as a rule, an increase in the number of homicides.

Those retaining it have found that the reluctance of the average jury to convict when the penalty is death results in many criminals escaping scot-free. And, as the National Council *Bulletin* points out,

Nobody can suppose that the threat of the executioner will enable the police to uncover cases they do not discover now.

Courts, moreover, are fallible at any time. Let us not forget the finding of the Royal Commission on Capital Punishment, that over a period of forty years about one out of every twenty-five death sentences in England were pronounced against men afterward proved innocent. And what amends can be made to the dead? There is the more likelihood that innocent men may suffer when, as in cases under this new Act, the issue is confused by inflamed patriotism and by war-time hysteria.

But ineffectiveness and the possibility of irreparable injustice are not the only objections to the death penalty. Executions are brutalizing and demoralizing. The account which the *Bulletin* reproduces of a public execution in a Kentucky town, with speeches, a band and a grandstand for spectators, including school-children given a half-holiday to see the proof "that crime does not pay", is revolting in the extreme. And even when the death sentence is carried out privately, what of the effect upon the executioner? The late Robert Elliott, long the official executioner at Sing Sing Prison in the U. S. A., who had murdered at the order of the State more than three hundred men and women, was an outspoken opponent of capital punishment which, he said, "never did any good". His predecessor had suffered a severe nervous breakdown and committed suicide. Elliott, towards the end of his term, collapsed after executing a woman.

The world has had a surfeit of brutality. Let us remember our common humanity and, above the roar and crash of battle, lend an ear to the voice of Compassion!

The National Anti-Vaccination League

in London sends us the story, which it published a few years ago, of a lie which vaccination enthusiasts have not scrupled to keep in circulation long after its falsity had been publicly exposed. It has been officially denied, apologized for and withdrawn, only to be started once more on its travels when needed for propaganda. A statement so spectacular seems to be too valuable to renounce merely because it happens not to be true.

"The Franco-Prussian War Lie" originated in 1872 at the Statistical Congress in St. Petersburg when one of the speakers stated that "smallpox deaths in the indifferently vaccinated French Army were 23,469, while those in the efficiently-vaccinated German Army were only 263". The lie travelled all over the world, via the columns of an obscure Russian publication, the *Wiener Medizinische Wochenschrift*, the *British Medical Journal*, the *Daily News* (London) and other papers. And yet Dr. Bayard of Paris claimed that same year that the idea of revaccination originated in France and that

in France there are few subjects above the age of twenty years who have not been revaccinated, but all the soldiers have certainly undergone the operation.

In 1883 the fictitious figures were put in the hands of every member of the House of Commons and used with great effect in Sir Lyon Playfair's speech, "that was said to have influenced more votes than any other speech in Parliament".

In vain have both the French and German Governments been requested to confirm the figures. In France the answer was forthcoming that the army medical returns of the Franco-German war were so incomplete as not to supply the total, which could not have exceeded 6,000—a reduction of nearly 75 per cent! The German Minister of War in 1883 replied to an inquiry about the alleged 263 German deaths from smallpox that

From the time from July, 1870, to June, 1871 (the twelve months of the war), the numbers wished for are not recorded, and regret is expressed that on this account the desired information cannot be given.

The Lancet, which published the discredited figures in 1901, apologized in its pages when the facts were brought to its attention :—

The figures escaped our attention. We regret to have published them, as their falsity has been established.

And yet as lately as six years ago the League reported that

The lie was repeated in a recent publication of the Reich Health Office in Berlin, and was justified by reference to a placard that appears in the office of the Paris vaccination service. It will be found in encyclopedias, and in authoritative books on medicine and infectious diseases, as well as in reports from Government Departments in nearly every country.

Superstitions are notoriously hardy, medical superstitions are harder than most and the vaccination superstition has a most tenacious hold. A recent reply by Mr. M. MacDonald to Mr. John Parker's question in the House of Commons seems, however, distinctly hopeful. Mr. Parker, the Parliamentary Report for May 29th records, asked the Minister of Health "whether steps will be taken to inoculate the civil population beginning with Civil Defence and other key workers, against typhoid, tetanus, etc., in case of the danger of epidemics following serious air raids". Mr. MacDonald, while considering that inoculation might "in particular circumstances and for some diseases be of value" and explaining that facilities were available for anti-typhoid and anti-tetanus inoculation where required, expressed this significant opinion: "I do not think that any such general inoculation of the civilian population is practicable or indeed advisable."

A modest attempt which its philanthropic promoters hope may furnish the model for many similar undertakings in different parts of the country is that of the Adersh Swasthya Mandir (Temple of Health) which the Help Our Mothers Society has been conducting at Ujjain since September 1939. The aims and the activities of this group are reported in its brochure *Health for*

India's Millions which makes a plea for concerted action to bring about adequate and uniform distribution of health facilities, including prenatal, maternity, infant welfare and pre-school care, school clinics and adult health service.

The brochure describes the activities of the Swasthya Mandir and gives detailed suggestions for setting up similar institutions wherever voluntary workers, funds and State patronage are available. The Health Centre provided free milk and cod-liver oil to expectant and nursing mothers and young children, spread the gospel of cleanliness with practical demonstrations and provided medical examinations and advice for pregnant mothers and for children. It is significant of the need for such work that over half of the 350 children examined, all of them considered by their parents to be in normal health, were found suffering from some malady calling for medical attention. It may be mentioned in passing that the value of such examinations is borne out by a Bengal Government Press Note quoted in *The Calcutta Municipal Gazette* for 27th July which declares that as a result of repeated examination of students in Government and Government-aided Secondary Schools in Calcutta, the percentage of defects among them has been appreciably decreased.

For all of these activities of the Swasthya Mandir we have nothing but praise. Unfortunately the Help Our Mothers Society has been caught by the pernicious craze for artificial methods of birth control which has wrought such havoc in the West. Self-control is the only method of birth control that does not involve the breaking of the laws of nature and invoke the inevitable penalties for such infractions. It is fundamentally immoral to seek to evade the consequences of one's acts. We stand foursquare with Gandhiji on this important point, that the marital relation ought to be restricted to the perpetuation of the race. It is a fallacy as dangerous as it is untenable that self-indulgence is necessary or even beneficial to health. The sponsors of the Health Centre are to be con-

gratulated that the "number of mothers taking birth control advice remained very poor". This is a good sign and shows the intuitive perception of our Indian women.

Recreation of the right sort is necessary for a normal, well-balanced existence and deserves sympathetic encouragement from those who are working for the betterment of village conditions. The wrong type, which debases and demoralizes, does not deserve the name, being destructive instead of recreative. But there are health-giving games and dances; there is other wholesome fun which affords relaxation from the strain of workaday existence but little else besides; and there is recreation of the highest type which is both educative and uplifting, such as nature study, reading worth-while books, hearing fine music and seeing elevating dramatic performances.

We referred in our May issue to the Soviet collective farm theatres and expressed the hope of a like development for the Indian villages. It is gratifying to learn from *Indian Farming* for the same month that a beginning has been made in the United Provinces where

young men in the rural development centres have formed their own dramatic associations and *bhajan-mandalis* which provide excellent entertainment to the public.

Rural development vans bring periodical entertainment, with their exhibits and films, to outlying districts and fifty centres within a hundred miles of Lucknow participate in a village radio scheme, the territorial limitation being due to the difficulties in servicing radio sets and batteries.

Both film and radio have incalculable possibilities for the enrichment of life but both fall so far short of realizing those possibilities at the present day that the amateur dramatic associations seem the more promising development. Moreover, the recreation which the former offer the villagers is wholly passive whereas in the village-staged play some at least get the greater benefit of participation in a recreational activity. As

the movement grows and literacy spreads, plays of the right type will be in increasing demand. The rapid increase in the production of one-act plays in the Indian languages holds a great promise for the village theatre, if dramatists will only bear in mind its special needs. Prominent among its requirements is a diction which the village folk can understand, involving wherever necessary the ruthless sacrifice of rhetoric to intelligibility.

The only justification of privilege, economic or other, is as the reward for service rendered to society, or for enabling its recipient to serve society better. The sheltered leisure and the freedom from material anxiety which the creative artist needs (but, alas, so often lacks!) are his due, because in serving Beauty with a quiet mind he renders his best service to the race. Wealth and position, whether earned by present efforts or inherited by reason of past ones, are a trust for the use of which a man is answerable to his conscience if not directly to society.

Mr. W. Burns, Agricultural Commissioner with the Government of India, in "Some Thoughts on Agricultural Education" (*Indian Farming*, June 1940) recognizes the desirability of the agricultural colleges' training the rising generation of landowners of all grades—Sardars, Inamdars, Jagirdars, Thakurs etc. His citation from Sir Daniel Hall's *Agriculture after the War* is as pertinent to Indian as to English conditions:—

There is an urgent call for the special education of our rising generation of landowners... We must recognize that they have accepted certain public obligations as attached to their receipt of rents... The landowner, if he is to retain his position, must become the leader of his tenants and the entrepreneur of his property.... The root of the evil lies in the owner's want of technical knowledge of the land. He leaves school and university without any education directed towards his future position, with a certain inherited sense of public duty but with no means of applying it to his immediate powers and obligations.

Some landowners, including a few young rulers, Mr. Burns concedes, have

had a certain amount of training in some of the provincial agricultural colleges. Only the merest beginning, however, has been made in acquainting this important class, the natural leaders of their people, with elementary botany and chemistry and with economics, especially in its bearing on such agricultural problems as marketing and co-operation.

The Indian landowner has indeed, as Mr. Burns writes, "amazing opportunities" and of him to whom much is given, much may legitimately be required.

The more spectacular qualities of India's beloved leader, to whom salutations on his birthday to-morrow, have received world-wide tribute—his selfless devotion to Truth, his fearless honesty, his singleness of aim. But through nothing does Gandhiji's self-forged simple grandeur of character shine forth more clearly than through the complete consistency of his daily practice with the ideals which he professes.

It has been the fashion with writers of the Imperialist school to picture India sitting plunged in thought while the legions thunder past, so absorbed in philosophical abstractions as to have no interest in mundane problems and to be quite incapable of coping with them. That is a caricature. India has indeed always had a deep sense of the underlying reality, but she has also known that genuine spiritual attainment inevitably reflects itself in a truer sense of values and in clearer recognition of how to deal with practical matters. In the Hindu scriptures Yoga is called "skill in the performance of action".

India has a classic example in Janaka of a great Yogi who was also a King and who discharged punctiliously the duties of his royal office without letting his concern with state-craft interfere a whit with his practice of Yoga. And Gandhiji is the living proof of the pos-

sibility of such a feat.

Shri K. M. Munshi contributes to the latest issue of *Bhāratiya Vidyā* a thoughtful and indeed an inspiring article on this theme under the title "Mahātmā Gandhi—Yoga in Action". He sketches the carefully ordered day of Gandhiji, "a self-contained epitome of a lifetime" in which work and rest, relaxation and exercise, as well as refreshment, physical and spiritual, all have their due.

The first trait in Gandhiji which even at first sight distinguishes him from all men is the perfection of each little act of his. His papers are arranged in unimpeachable order. His short loin-cloth is worn with a fastidious care which would rouse the envy of a smartly dressed young man. His courtesy is incomparable. His chivalrous attention to women—maybe of the lowliest—would leave the accomplished far behind. The shortest of his letters has a personal touch which binds the addressee to him. His political correspondence has force and dignity which trained diplomats may covet. His tone, manner and language on all occasions is faultlessly appropriate. The appropriateness, however, is not mechanical. It has the grace of spontaneity. It has a soulful reality, which one who has devoted sympathetic attention to the occasion alone can give. The words of the *Gītā*, "Yoga is perfection in action", have come true in him.

Perhaps the clue lies in Gandhiji's reply, quoted in *Harijan* for 15th January, 1938, to the question why he put so much passion into all his talk. Because, he answered, he had yet to learn the lesson of the *Gītā* to be passionless, but he added, and this is, we think, the clue also to his skill in action :—

There is the desire to see that in whatever I am speaking about, to whomsoever I am speaking, truth—cent per cent truth—is speaking out.

ERRATUM

On page 424 (August number) instead of the National Vaccination League, read the National Anti-Vaccination League.

THE ARYAN PATH

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

VOL. XI

NOVEMBER 1940

No. 11

MORAL PRINCIPLES AND POLITICS

In the progress of time the world is learning how politics can be spiritualized; this through the persistent efforts of India's great leader Gandhiji. His own colleagues and followers are developing an insight into the peculiar modes by which spiritual principles can be applied to mundane politics. Thus the latest developments in the Indian political struggle offered a very straightforward moral test to Britain, the issue being Freedom of Speech; Gandhiji explained the position of the Indian National Congress to the Viceroy in a long interview; in commenting on it Gandhiji remarked on the 3rd of October :—

"The Britisher is showing extraordinary bravery on the battle-field in a marvellous manner, but he lacks bravery to take risks in the moral domain. I often wonder whether the latter has any place in British politics."

Well may Gandhiji wonder! But is there any modern country where politics are founded upon or guided by moral principles? Is not the most pressing requirement of the world to-day a reformed socio-political order, the soul of which should be moral principles?

International morality has been at a very low ebb for long years now; greed and ambition have been to the fore and exploitation of the poorer classes, smaller nations, and weaker continents has been systematically going on. Moral principles were set at naught immediately after the Armistice and even before the Peace Treaty was actually signed. Hitler would never have risen to power if France and Britain had observed moral principles in their dealings with Germany even after 1925. The League of Nations was run by Great Powers, victorious and proud, on methods the reverse of moral.

The one good thing that the war between Russia and Japan did was to show to the Occident that coloured peoples can also organize armies and navies and fight. The moral of the lesson was not learnt by the West. The war of 1914-1918 pointed out to the Orient that the fabric of the European civilization was shot through and through with diseases which ought to mark any social order as barbaric; the Orient saw this but was not wise enough to abandon the ways and the methods of the West.

From 1919 to 1939 many, and among them the best, of the Occidental thinkers pointed to the impending doom of European civilization, but political bosses did nothing and war came upon them ; it has already produced chaos and more confusion is sure to come, in which the very term "victory" is bound to assume a new meaning.

Japan's ambition and opportunism are likely to spread the ghastly carnage of war in Asia. Not that it has not been ghastly enough in China, but there is bound to be expansion of the battle front. That Japan will not win in Asia any more than Germany in Europe is clear ; but will Britain and the U.S.A. win the war in the sense of being able to dictate terms of peace ? And even if they do, will they use moral principles to establish a new world order ? The victors of 1918, among whom were the U.S.A. and Britain, signally failed to do this and we do not see signs of a change of heart in Britain who, with her back to the wall, is fighting a powerful enemy.

The Hindu (4th October) publishes extracts from a statement issued by the Union of Democratic Control which has won support from very well known publicists. It states that "real victory in the war is more than a matter of military success...If a good peace and a rational and stable world are to be forged from the wreckage which will be left by the war we must begin to think

and plan for it now". But is the ordinary politician, Tory, Liberal or Labourite, capable of accepting a real moral basis for a new world order ? Unless a group of men and women seriously and sincerely consider the plans and the policy of Gandhiji or ideate along those lines, a fundamental change in their attitude and outlook will not take place. Thoughtful Westerners are convinced that exploitation of the weak by the powerful must stop, that, the world being one, injury inflicted upon any member of humanity must recoil on the race as a whole ; but even they need education in the moral principles which are to become the foundations of the new order. Is the next war to be between a Federation of Asiatic peoples and one of European peoples ?

Is it not a tragedy that so many among the educated in the Indian cities still are under the glamour of the delusion that light is going to come from the West ? If a new world order is to emerge for India she has to learn that belief in the superiority of Western civilization is a delusion and that what is really good in the West is not to be found in its organized churches, banks and trusts, or its political party organizations. In copying the West Japan has been courting her failure, and India must avoid taking the same treacherous road.

9th October, 1940.

KUAN YIN, THE GODDESS OF MERCY

[Dr. Henry H. Hart is Lecturer in Chinese Art and Culture at the University of California. He is the author of an interesting volume on the study of Chinese poetry, entitled *The Hundred Names*. He has published also several volumes of English translation in verse of Chinese poems. In this article he narrates the inspiring legend about the Chinese Goddess, the Mother of Compassion, whose story will appeal to all, but will bring a special message to those familiar with the following ancient Pledge :—

“Never will I seek nor receive private individual salvation. Never will I enter into final peace alone ; but forever and everywhere will I live and strive for the redemption of every creature throughout the world.”—Ed.]

The gods and goddesses of China are innumerable. The earth, the waters under the earth, and the heavens swarm with them. There are city gods, gods of the fields and of the trees and gods of every manifestation of nature, besides the many gods of the Taoists and of the Buddhists.

But of all the gods and goddesses of old China the one who is loved more than all, yes, even more than the great Lord Buddha himself, is Kuan Yin, the Goddess of Mercy. She is the gentle soul who looks down upon the world of men and stretches forth her hand to bring peace to their sorrowing hearts and relief to their pain-tortured bodies. To her the Chinese turn in times of trouble, and at her shrines more prayers are chanted, more incense is burned and more sacrifices are gratefully offered than at the altar of all the multitude of China's other deities together.

The story of this beloved goddess is one well worth telling, showing us as it does the gentler, kindlier side of the Chinese nature.

She is a strange combination of two beings from different parts of Asia. Tradition tells us in the dim mists of China's past there was worshipped a Mother-Goddess, who presided over the hearth and earth, and who brought chil-

dren to mothers who turned to her for help. We know but little of this Goddess, except that the Chinese loved her and brought her prayers and sacrifices.

Then came Buddhism, travelling the long road by land and sea from far-away India. In caravans and junks came the story and the gospel of the great Buddha to the people of the Middle Kingdom. And with the worship of the Enlightened One, the Hindu priests brought the cult of Avalokitesvara, the Buddhist God of Mercy. In some strange way which has never been explained, the Hindu God of Mercy became the Goddess of Mercy in China, probably because the attributes of loving-kindness and gentleness of this deity of India were combined and confused with those of the older Chinese mother-goddesses, and from that far-away day, nearly two thousand years ago, the Chinese have cherished and revered their kindly Kuan Yin.

The old Chinese legend of her life of purity and holiness, and of her service to suffering mankind through the ages is a beautiful one.

In the reign of Ta Hao, of the Golden Heavenly Dynasty, there were born to P'o Chia, King of Hsing Lin, three daughters, the youngest of whom was named Miao Shan. Modest, beautiful,

gentle and obedient, she was loved by all who knew her. When she had arrived at woman's estate, and when the time was ripe for her to marry, she refused to accept a husband. She declared that she preferred to remain a virgin, to strive to attain perfection, and in the end to reach Buddhahood.

This decision was contrary to all Chinese family traditions. All arguments and threats were in vain, and finally her enraged father drove her from his palace. He forced her to live miserably in exile as a hermit, then later placed her in a nunnery, where she was treated as a slave. Her conduct there was so virtuous and self-sacrificing that the Lord of Heaven himself was touched by her grace and gentleness. He ordered the Spirit of the North Star and his angels to aid and watch over her. This act of the gods so infuriated the father that he ordered the nunnery with all its inhabitants to be burned to the ground. Miao Shan, the future Kuan Yin, seeing the flames, at once threw a drop of her holy blood into the sky. There it turned into a heavy rain, which forthwith descended and put out the fire.

Driven mad in his fury at his disobedient daughter, the King ordered her to be killed, and the executioner was summoned to behead the girl in a public square. As the headsman stepped forward to do his duty, suddenly the heavens were darkened, and the sunlight vanished from the face of the earth. The executioner struck at poor Miao Shan with his sword, but it broke in two. Then finally he strangled her with a silken cord. At the moment when her soul took its flight, a tiger leaped into the execution ground, seized her body and carried it off. Her soul, pure and unsullied, was carried off on a cloud to

the eighteen infernal regions of Yen Wang, the King of Hell. But at her appearance Hell was suddenly transformed into a paradise of joy, and even the instruments of torture were changed into fragrant lotus blossoms. The King of the Infernal Regions was greatly disturbed. There was no more pain or suffering, and all the condemned souls were divinely happy. So Yen Wang, to preserve his kingdom, sent her soul back over the Nai-Ho Chao (the bridge over the Chinese River Styx) and caused it to re-enter her body by his magic.

Then the Buddha himself appeared in all his glory to the saintly maiden, and gave her a peach. "Take and eat of it," said the Lord of Heaven and Earth. "Never more will you feel hunger or thirst. Old age and death are powerless against you, and you will live forever." Thereupon she was transported on a lotus blossom across the waters of the sea to the little Island of P'u T'o, near Shanghai. This island is still the centre of her worship today. She lived there for years, doing works of mercy and ever growing in purity and holiness. One day a guardian spirit arrived with a divine decree, proclaiming that she had attained perfection. He summoned her to depart and take her abode in the Nirvana of perfect peace, the soul of the Universe.

Just as she was about to pass through the portals of Nirvana to take the reward of her life of saintliness and good deeds, she heard the far-away cry of a human soul in agony, calling upon her for relief. Whereupon, she renounced her well-earned eternal repose, and declared that for all ages to come she would devote herself to the relief of suffering humanity, to alleviate pain, to hearken to the sorrows of men, of women and

of children and gently to soothe and comfort them in their griefs and misfortunes in this vale of tears.

Thenceforth was Miao Shan enshrined in the temples and homes and hearts of her beloved Chinese people. Gratefully, joyfully, they gave her the holy name of "Kuan Yin"—she who hears and answers the cry of the sufferer, the grief-stricken, the childless, and the forsaken.

For the children of Han she is the idealization of womanhood, satisfying the universal craving for mother love.

Her statue is found everywhere in China, and no village is too small to have a tiny shrine to the Goddess of Mercy. She is usually dressed in flowing garments, with a hood that makes her look not unlike the portraits of Queen Victoria. She has in the centre of her forehead a third eye or jewel, an attribute of those who have attained perfection and Buddhahood. In her hand or at her side is a vase containing the dew or waters of mercy, with which she gently moistens the eyelids of the sufferer and brings him peace of mind and repose of body. In her arms she often cradles a tiny babe, not her own, as in representations of the Virgin Mary, but a gift which she bestows on childless mothers who sincerely pray to her for aid.

We often find her with a thousand eyes and a thousand hands, indicating that she can answer a thousand prayers at once. It is also a reminder to man that he should ever have a thousand eyes with which to seek out the places where his charity is needed, and a thousand hands with which to lavishly bestow lov-

ing-kindness upon his fellow-men in distress.

Kuan Yin is often modelled in beautiful porcelain, usually in pure white, for one of her best loved names is *Pai I Shih*,—The Great Teacher Robed in White.

"The men love her, the children adore her, and the women chant her prayers." She brings sons to anxious fathers. She is the patron saint of storm-tossed sailors. Where most of the other gods are feared, she is loved. Her face is as radiant as gold and as gentle as the moonbeam. If you mention her name in the midst of fire, the flames cannot burn; if tossed on the great storm-waves, call upon her and the tempest will be stilled. In battle her name makes weapons powerless. If thoughts of evil besiege you, she is at your side to purify your heart. Thoughts of her will dispel anger. She is the most beautiful being in the universe, and to compare a girl to Kuan Yin is to pay the highest compliment to her grace and loveliness. Chanting her praise and repeating her name brings endless merit. She can change her shape and visit throughout the world as she pleases, ever bent on errands of relief and of mercy.

So we leave the gentle Kuan Yin. Though only a legend to us, she is a beautiful reality to the Chinese, and her presence in the shrine of home and heart has made the Chinese a better, gentler, kindlier people. No religion has ever conceived of a saintlier woman, a more beautiful soul, or a personality more filled with that love which is divinity.

HENRY H. HART

DISTRIBUTION OF PROVINCES ON A LINGUISTIC BASIS

[A. S. Menon, B.A., of the Department of Economic Research, Madras University, contributes an article on a topic of current interest.—Ed.]

The present war is absorbing all human interest in India as it does in every other country in the world, but instead of recognising in the death and devastation caused by this terrible expression of the Time Spirit the dawn of a new era of social and moral values, and devoting the opportunity to aiding the formation of new ideals, man's intelligence is directed to aggravating the confusion or is captivated by the apparent wisdom of a policy of "Wait and see". It is not the war, but the loss of this fine opportunity for improvement that is most tragic.

After more than fifty years of work of the Indian National Congress, Indian nationhood is still an idea on the lips of the political agitator, and not an emotion in the hearts of the people. The seeds of nationalism were sown, but neither was the soil properly ploughed nor were the seeds properly selected. It was not sought to organize a system of political life which would have touched the elemental factors in the existence of the masses with all the awakened civic consciousness of rights and responsibilities, the plea being that the masses in India were temperamentally conservative. Political agitation became a remunerative profession for the small educated classes who aspired only for better personal gains rather than for better results from the national point of view.

What one ought to find in India today is the joy of dawn and the preparation for the rising of the sun of freedom. If one party or community raises a dis-

cordant note, there is no reason that the others should do so. Independence, freedom and other such catchwords are on everybody's lips, but what actually exists in everybody's heart is a sickening greed for power and purse in the administration of the country for the furtherance of questionable ends. It is no use telling people that all desirable things will come when *Swaraj* comes; there are several desirable things which must precede the advent of *Swaraj*.

The seeds of freedom, independence and *Swaraj* and of all other such matters as relate to the improvement of the organic life of a nation must be sown in communities in which the fire of life still exists or can be kindled without difficulty, and the community in which such seeds are sown in India is the province. If the Indian Provinces in which Provincial Autonomy has been introduced as the first step in the direction of independence have any characteristic feature, it is that they are incapable of allowing any seed to grow in their soil. This was recognised by Indian public leaders as long ago as when the late Lokamanya Tilak expounded it before the Decentralisation Commission. The Indian National Congress, too, in recognition of this principle, demarcated provincial spheres for its work, on a linguistic basis. Public expectation that the Congress Ministries would sharply take up this question when they came into power was, however, defeated, because as soon as they came in they became seriously engaged in various major is-

sues such as prohibition and temple entry which were two great hindrances to the advent of *Swaraj* ! In the midst of the great war of *Swaraj* which Mr. Raja-gopalachari, then Premier of Madras, fought against a few drunkards in Salem and against some temple trustees in Madras Presidency, he one day advised the legislature not to press the minor issue of a redistribution of the provinces on a linguistic basis as he thought such a redistribution would automatically come on the advent of independence.

The agitation against the partition of Bengal had its root in the language question ; Bihar was separated from Bengal on the same issue ; and quite recently the constitution of Orissa into a separate province was for the same reason. Throughout the whole of India, the boundaries of the provinces must undergo a thorough revision on a language basis, and this must take place as the first condition precedent to the re-introduction of Provincial Autonomy after the war. It was John Bright who first foreshadowed the political destiny of India in which the different provinces would ultimately form locally autonomous states with separate government, separate armies etc. Later on Sir Bompfylde Fuller, who was for some time Lieutenant-governor of Bengal, observed :—

“ It would have been well for the country had its divisions into provinces for purposes of government followed the lines marked by race and language so as to reinforce the sympathy which arises from similarity, by feelings of pride in the local governments. The existing administrative divisions are so heterogeneous as to have a directly contrary effect.”

In 1902 Lord Curzon recognised the same principle ; in 1911 Lord Hardinge favourably commented upon it in his

famous despatch relating to the separation of Bihar from Bengal. The Montagu-Chelmsford Report, and later the Simon Commission and the Joint Parliamentary Committee admitted the validity of the claim, and the principle took shape both in the Montford Reforms of 1919 and in the Government of India Act of 1935. The present time is more opportune than any in the past, because the Secretary of State for India and some other members of the present British Cabinet are already wedded to this view. Mr. C. R. Atlee had given undue emphasis to this question in the course of an influentially signed draft which he presented to the Joint Parliamentary Committee. He said that even with the creation of the new provinces there was a strong case for reconsideration of provincial boundaries and recommended that the Indian Legislature should, as soon as possible after the coming into force of the new constitution, set up a Boundaries Commission to delimit the extent of the provinces and to decide if some should, for greater facility in working, be divided.

Language is a great force for socialisation, probably the greatest that exists. “ He talks like us ” is equivalent to saying “ He is one of us ”. No doubt there are those who argue that language by itself has not the power of founding a community or of maintaining one. Men first come together under the pressure of their natural needs, and only after these primitive, animal-like communities have been formed can language arise in an attempt at a spiritual transfusion and at the elevation of social existence. “ Language ”, as Vossler observes, “ is neither root nor trunk, but flower and fruit of social life.” But under existing conditions in India, with all the emotions

for social life dried up, the nearest approach to national sentiment springs only from language.

By the Indian Constitution Act of 1935 Provincial Autonomy was established in the eleven provinces of British India. Provincial Autonomy is a desirable political end for various reasons : it kills the idea of a centralized autocracy ; it vests the authority of Government in a democratic constitution ; and it provides for the development of what is politically conceived of as a "State" and all the benefits of citizenship accruing therefrom within a community more homogeneous than what is connoted by the term Indian Community, occupying the whole of India. These, however, are only ideals with which Provincial Autonomy has been inaugurated. They are bound to remain in the imperfectly realised ideal state, so long as the good seeds of democracy which the ideal of autonomy contains are sown in a soil from which the undesirable weeds of provincialism have not been properly ploughed out.

No democratic constitution can grow up in the existing type of provincial organisation which is one of the most undesirable legacies of British Autocracy in India, a lifeless and rhymeless group of revenue divisions which paid no attention to the growth or the sustenance of human life. "Provincial Autonomy" is hardly a healthy combination, the term "province" denoting something which is entirely different from, and opposed to, "autonomy" and is politically not very palatable. The Indian Provinces have the additional disadvantage of being mere accidental divisions of territory, formed out of no preconceived plan to improve the organic life of the masses.

"Province" is a term applied in an-

cient Rome to the sphere of duty assigned to one of the higher magistrates, the consuls and the prætors. Only those magistrates who had military power (*imperiam*) had a province. When the government of the conquered countries grew to be one of the most important duties of the higher magistrates, the term province, from designating the government of a conquered country as one particular duty of a Roman Magistrate, came to be used generally as a designation of the country itself. The Provinces paid tribute to Rome, for it was a recognised principle that they were the estates of the Roman people and were to be managed for its benefit. Hence agriculture and commerce were encouraged, settlements were made, roads and aqueducts were constructed ; in fact, the Roman aimed at exploiting his empire by a system of prudent economy.

The term "province" as applied in India to a conquered territory over which a governor with imperial powers was appointed was quite appropriate at the time of British Conquest and had the same significance as a province under the Roman Empire, but its continuance under a democratic constitution is far from being wholesome or desirable. Probably in no free country except in republican China is the term used to express the idea of local government as opposed to the central. England is divided into administrative counties and county boroughs. For purposes of local government France and Italy are divided into departments, while in Germany the divisions are called states. The term "province" hardly conveys the idea contained in the term "state". In the future federal India, by whatever name the divisions may be called, they need not be known by the

name of provinces. We may, for that matter, safely follow the policy adopted in other federal constitutions, and call each of the federating units a "state" for all political purposes.

We have heard of the movement which led to the partition of Bengal ; it began in the most artless manner possible. In February, 1901, Sir Andrew Fraser who was then Chief Commissioner of the Central Provinces wrote a letter about the substitution of Hindi for Oriya as the language of the law courts of the District of Sambalpur, then under his control. In the course of his observations he appears to have casually suggested that if Oriya was to be the court language of Sambalpur, that district had better be joined to Orissa, and that this might be done either by placing Sambalpur under the control of the Bengal Government or by transferring the whole of Orissa from Bengal to the Central Provinces. Out of that casual suggestion the whole great controversy arose. For fourteen months the secretariats wrote about the proposal, built upon it and gradually evolved fresh schemes for the rearrangement of half the provinces of India. The map of Hindustan was drawn afresh by placid Members of Council, blissfully unconscious of the cyclone of popular wrath that was eventually to burst over their devoted heads, and one day the imposing file of papers came for the first time before the astonished vision of the Viceroy.

What Lord Curzon thought of these ingenuous deliberations was recorded in May 1902 in a half-humorous, half-angry note, which after his departure obtained in Calcutta a publicity for which it was never intended. Every word of that note is an emphasis on the departmentalism which characterised Indian

administration in the first quarter of the century. Those were also days during which the administrative machinery organised itself under the supreme control and direction of the steel frame with no scrupulous regard for anything except for the collection of revenues. The formation, therefore, not only of the provinces, but also of the lesser subdivisions down to the smallest revenue units, the villages, was never inspired by any political imagination or statesmanship ; they are only the results of the map-drawing lessons of the civil servants who worked out the imperialistic ideas of exploitation of the provinces.

It is not a conscious effort based on sincerity of purpose or courage of conviction, but merely a blind operation of the element of chance or accident that actuates the working of the British Government in India so far as the direction and control of affairs relating to national development are concerned. That is the only manner in which we can explain the absence of any serious action even in such a matter as the redistribution of provinces on a linguistic basis, which official and non-official opinion are agreed would be in the best interests of India. It is also not possible to explain in any other way why there was so much indecent haste to impose provincial autonomy in the existing provinces which were admittedly ill-suited to the growth of autonomous institutions and for the redistribution of which there had been insistent demand at the Round Table Conference. What, after all, is the logic which found justification for the immediate separation of Orissa and did not find equal and simultaneous necessity for the recognition of the Andhra, Karnataka, Kerala and Tamil Nadu Provinces ? It would

have been a matter of statesmanship to have appointed a Boundaries Commission soon after the Round Table Conference, for the purpose of defining the potential federal units.

There is no force in the argument that the overhead charges of constituting a new province were so heavy as to prevent the enforcement of the principle in several cases. We are committing a fundamental error of judgment when we refuse to think of a provincial administration except in terms of a Governor with a salary of Rs. 10,000, an executive council consisting of half-a-dozen members with a salary of Rs. 5,000, a High Court with a gross of judges at Rs. 4,000 each, and a large civil service whose salaries have been fixed since before they were born. Nothing can be more stupid, more unimaginative than this dull, dreary uniformity of arrangement in the art of administration. Let there be governors, executive councils and High Courts, but let the salaries be fixed according to the capacity of the provinces to pay. Unless these reasonable arrangements are agreed to and introduced in provincial administrations and unless provinces as units of the future federal government are rearranged on a linguistic basis, statesmanship, whether Indian or British, will be manifesting a deplorable lack of political imagination and of common-sense. I am often amused at the most comic aspect of the reference by Indian political leaders to the idea of India being a nation and to the efforts they are making towards the development of nationalism by the study of Hindi and similar trifling

methods. I would seriously ask them, what is the glory in the development of such a national unification? Is there any nation in the world today which is free from war mania, and is not Indian nationalism going to follow the same track that is followed by the other national groups? America perhaps is the only country that is still keeping herself out of the trouble, although, left to himself, Roosevelt would have taken the hazardous and fatal step. But then, America is a country where the idea of nationalism is very loose; the various states which form the federal union are the Supreme Masters of the soil. American safety today lies, in other words, in the looseness of the national idea; her risk is in the positive presence of a national sentiment, however loose, contained in the federal union.

The task of British statesmanship and of Indian leadership is, therefore, quite clear. A unified India from the Himalayas to the Cape is unthinkable, unhistorical and impractical, while a federal union on the basis of the Government of India Act of 1935 is unscientific and chimerical. Self-determination must come from communities and provinces based on language, and the Indian nation must be a federal union of these provincial units, with so much of nationalism as is contained in the American sentiment which, according to Lord Bryce, objected to the inclusion of the word "nation" in the liturgy of the Church. May God help us with clear thinking and practical wisdom in Indian politics!

A. S. MENON

PEACE POSITIVE

OR A SPIRITUAL PEACE

[Walter Howgrave is an ardent believer in Creative Co-operation about which he writes in the following article.—Ed.]

After the war there must be established a philosophical background for Civilization. The last war brought about chaos. Ideas became as chaotic as the tumble-down Law and Order which led to war again.

Creative Co-operation is the principle towards which all philosophies and creeds are unconsciously groping. The term "Co-operation" lost its meaning years ago, but the word is used just the same, although we are all well aware that Co-operation may be either amongst rascals for destructive purposes or amongst Mutualists for creative and beneficent purposes.

We have now to define what kind of Co-operation we must have. It must be creative and give an inkling of the Great Idea that lies behind it. Summarised, it is found in "Nature" as a universal factor or common denominator. Its manifestation is proved in the fact that everything in existence is giving out something.

Most people think that giving must be accompanied by taking, in other words, that taking is always a reaction to giving. This idea has to be corrected because what is happening in creation is that all the agencies are giving WITH one another; they are giving with one another for the great creative purpose of existence as well as for every little part of life and production. Every element, compound and living thing is a manifestation that we can see. We, with our great human power, can realise that

which is beyond sight, and we call these other phases Automatism (almost the first visible indication of Life), Instinct, Intelligence, Intellect and Spirit. Every one of these phases, from the elemental to the spiritual, has the power to do this out-giving.

To take an example from the elements, we know that oxygen and hydrogen mutualise to create water. The term create is used because we have to implement the physicists' conception of chemical action and reaction by including the Creative act. Although oxygen and hydrogen become water, and the chemist and the man in the street generally think that it is man who causes them to become water, there is actually a moment outside any possible definition or realisation—a moment of creative action which causes two gases suddenly to become a liquid. That part is a creative act beyond human ability, and so it is throughout the whole of Nature; the creation of compounds from elements, the creation of organic matter from compounds, of living matter, instinct with that strange, yet-to-be-defined Life, from organic compounds, consummated in every case by new creative acts which appear as impossible bridges between two consecutive phases of existence.

As we go up the scale of the phases of Existence we enter the psychic or that which is beyond vision, that is, Life which includes always Instinct and the higher qualities mentioned above. Without entering into the psychological values

of these divisions of what we know without being able to see, we can comprehend that the whole of the universe is built up on these lines, first by drawing agencies into mutualism with one another, into giving with one another, and by that means causing the creation of something new. As the elements mutualise to create compounds, so the *automata* mutualise to create that higher manifestation we call Instinct ; and Instinct with Instinct creates Intelligence, Intelligence with Intelligence creates Intellect, and Intellect with Intellect creates at least the "sense" of the spiritual or what is known as Spirit and which can be manifested as the Spirit of Giving in all living things.

One point now flashes into the mind as inspirational enlightenment—that everything in the universe is doing the same thing. Everything in the universe is giving out ; that being the case, it is obvious that to talk about the struggle for existence in universal terms is absurd.

We go another step and find that the idea of opposition is equally outside common reason, for everything is doing the same thing. One part cannot possibly be the opposite of another. They may be different from one another, but to say that they are opposite or to imagine any kind of opposite is simply to ignore reason. Having arrived at these rather startling new observations, we feel as if cobwebs had suddenly been removed from our brains, enabling us to see quite clearly. One of the thickest cobwebs is the belief that there are opposites here on the earth ; people go so far as to believe that the absence of anything is the opposite of it. They would stare rather vacantly at you if you suggested that a flower vase had an opposite or that there was an opposite to the space of a room, or the opposite to a fire, or to any-

thing else that could either be seen or thought of abstractly. Yet these people say and fully believe that darkness is the opposite of light. It has to be put to them this way : first, you have light. You deduct it by putting it out and leaving the total absence of light which is called darkness. The opposite of light could be only some kind of strangeness which, if put against light, would cause both that strangeness and light to disappear ; then each would be the opposite of the other.

So it goes on—mental confusion. All this negates ideas, so Negation, as the germ of the world's mental disease, has to be wiped out in order to cure the worst manifestations of that disease which, progressing unchecked, creates war.

We are now coming nearer to the constructive part of a mutualistic state. We know that policies, economics, creeds, activities of every description, must at least tend towards an augmentation of the Giving-power of the human race. Contributory to this, the human race has to do its best to draw from those other agencies over which it has control the just amount of Giving-power available for the race, for Man is the highest creation of which we know on this earth and possesses consequently the creative Giving-power in its widest scope. From this it is evident that the concept of a state must rigidly adhere to the law that those with the greatest Giving-power of their own shall control all the Giving-power at their disposal, whether it be that of human beings or of things.

Here is the manifest method of developing the highest form of civilization and of classifying the human race on the same principles as biological classification, that is, by their inherent Giving-

power, by what may be expected of them in accordance with their appearance, their capacity and their actual performance. From this a great social law emerges : that to him of the highest Giving-power should be given the greatest wealth, because he could best use it for the welfare of all people. The greatest crime, therefore—indeed, the only crime—is theft of Giving-power ; the transfer, by force or otherwise, of the Giving-power of those highly qualified to use it to those with such deficiencies that they waste it, as one might waste a sharpened razor to cut a piece of wood.

The state where every person's first thought is to give to somebody else, only in order to benefit that person and without any thought of self-gain, is, indeed, a very far-off goal. "Human Nature"

puts the drag on the wheel of any kind of progress in that direction, using the expression "Human Nature" in the usual sense of the worst part of it. Some ideal must therefore be set up at which mankind can aim, as men approach which they may feel that they are getting nearer to that state called Heaven. Heaven may be thought of as that enlightened Intellect, that closeness of Soul to the Spirit of Giving which manifests itself on this Earth in human life in love, in delight in one another, in the love of beauty and, finally, in the love of worshipful service.

This is the "MORAL REFORTIFICATION" (rather than "re-armament") which must inspire the whole progress of human existence throughout the world.

WALTER HOWGRAVE

NATIONAL PRAYER

An amusing echo of the National Day of Prayer, discussed in these columns in our June issue, appeared in the "London Diary" of "Critic". In *The New Statesman and Nation* for 1st June he had the temerity to mention that the surrender of Leopold had followed the nation-wide prayers for the Allies' victory. A correspondent retorted that he had not waited long enough : "It was the miraculous deliverance of the B.E.F. that answered prayer"! "Critic" gave on June 8th his own considered views on prayer which he regards as a potentially great psychological force.

It is a deliberate act of consecration which sets the will and clarifies the imagination of those who pray. Therefore those who pray sincerely often have a personal power denied to those who do not. If prayers are answered that is because some of those who pray know better what they want and seek it more consistently and

powerfully than those who allow their desires to be conflicting and desultory. But to suggest that there is a Providence which will save British soldiers from German guns because prayers are offered for them, and reject the equally sincere prayers for German soldiers seems to me an unchristian conception.

Not only unchristian : illogical and wicked. Intense prayer does develop will and bring results, by a process not understood and therefore dangerous. There is true prayer, the contemplation of the philosopher, the communing of the personal man with the divine spirit of which his body is the temple and, in rare cases, the mingling of one's higher soul with the universal essence, but prayer for the destruction of one's enemies is sorcery, pure and simple, and even ordinary petitionary prayer kills self-reliance and increases selfishness and egotism.

BHARTRHARI: A GREAT POST- UPANISHADIC INTUITIONIST

[K. Madhava Krishna Sarma, research assistant at the Adyar Library, has made a special study of the *Vākyapadīya* and gives in this article his translation of a portion of the first Kanda.—Ed.]

At a time when the orthodox Vedic faith had been shaken to its foundations by the rigorous logic of the Buddhists, when the domain of the revealed dogma was overrun by scepticism, intuition having trembled before intellect, there rose on the horizon of Indian philosophical thought Bhartṛhari, a great post-Upanishadic intuitionist, a most able champion of the authority of scripture and a most uncompromising critic of *Anumana* (inference).

His *magnum opus*, the *Vākyapadīya*, is the fountain-head wherefrom almost every later writer, friendly or hostile, has drawn his inspiration. Though one of the most important of the available records of the development of Indian philosophical thought between the Upanishads and Sankara, the work has not hitherto been appreciated adequately by modern historians of Indian philosophy. What is even more unfortunate is that Bhartṛhari, to whom scripture and intuition are the authorities *par excellence*, should be regarded by some as a Buddhist.

Though mainly a work on Sabdaic Absolutism, the *Vākyapadīya* contains also discussions of various important philosophical topics. Its first (the Brahma) Kanda, a translation from which is given below, expresses the view that in matters spiritual, logical arguments are incompetent to lead us to the truth and that scripture and intuition alone are competent :—

“Dharma, *i.e.*, the means to the attainment of the *summum bonum* of life, cannot be determined by logical arguments unsupported by scripture, *i.e.*, by the *Vedas*; even the knowledge of supersensible things, possessed by the sages, is derived from scripture. (30)

“The paths leading to the knowledge of Dharma, *i.e.*, the *Vedas*, *Smṛtis* etc., are of unbroken continuity (their authority never having been questioned by *Sishtas*) and fixed; as they have been universally established, none can oppose them on the strength of logical arguments. (31)

“The establishment of *Bhavas* (things) through inference is difficult when the *Saktis* (powers, *i.e.*, the characteristics of things) are differentiated by *Avastha*, *Desa* and *Kala*. Further, the Sakti which a Bhava is known to possess is annulled when that Bhava comes into contact with another particular one. For instance, the Sakti of fire is to burn; and if Bhava and Sakti were inseparable, the presence of one would lead to the inference of the other; but this is not so: they are separable as, *e.g.*, when a *Mani* (a magic stone) is brought into contact with fire, the latter loses its *Dahasakti* (its power to burn). (32-3)

“An object inferred with care one way by some well-versed in inference, is inferred in quite another by others who are more competent. Hence inference as a means of knowledge is always of relative validity and unreliable especially when

it operates in supernormal matters. (34)

"As the knowledge of the form, etc., of precious stones, indescribable to others, is acquired by those who possess it, through constant application only, and is not inferential, so is the *Arshajmana* (the intuition of the sages), indefinable in empirical terms, the result of constant meditation. (35)

"The supernatural powers of Pitṛs, Rakshasas and Pretas born of Karma, i.e., of the *Adṛшта* acquired through the performance of action, are indeed known to be beyond both perception and inference: the possibility of a knowledge of supersensible things through intuition need not therefore be doubted. (36)

"To those who have light manifested to them and who are of undisturbed minds, the knowledge of the past and the future does not differ from perception: intuition is therefore supertemporal. (37)

"The counsel of those who through *Arshacakshus* (the eye of the sage) perceive Bhavas supersensible and unknowable otherwise, is not contradicted by logical arguments. (38)

"Him who no more doubts the validity of *Yogidarsana* (the seeing of the sages) than that of his own perception, him, how can another depending on logic turn away? (39)

"As the only means of deciding what is *Punya* and what is *Papa*, the value of scripture is the same to all men down to the Chandala. (40)

"*Agama* (scripture), like one's own consciousness, is of unbroken continuity and is self-evident; one who follows it is not turned back by arguments based on inference. (41)

"Like a blind man running on a precipice, inferring his way by touch, one who in supernormal matters relies on his own logic, easily meets with a fall." (42)

K. MADHAVA KRISHNA SARMA

MAPS OF THE MIND

Whether psychology as "the positive science of experience and behaviour" is now heading in directions along which it is likely to benefit humanity is a question raised by Prof. T. H. Pear in the last *Bulletin of the John Rylands Library, Manchester*.

In the growing up of "non-human types of psychology", which allow him to base his calculations wholly on replies filled in by his agents on printed forms, Professor Pear sees a danger of the psychologist's drawing "misleading maps of the mind".

On the other hand, when there is direct contact the psychologists' own attitudes inevitably condition the reliability of their judgment. The psychologist's personal reactions and criteria of judgment are not easily measurable, but a judgment about personality may tell us much about the judge as well as about the

person judged, especially in a socially stratified country, or in one where racial or colour prejudices are powerful and widespread.

Psychologists, he claims, are discussing sensation, perception, thinking, behaviour and skill and the application of results in these fields to practical questions of industry, education and medicine, in preference to studying such as practically important questions as the mutual impacts of personalities, the influence of single personalities upon nations, the nature of attractive and repellent traits, the influence of films and radio, the bases of prejudice, etc. Especially, Professor Pear urges:—

The stupidity and wickedness of civilized people most urgently need investigation.... The most urgent problem for psychology, however, is to understand how men get on with each other. For even to-day there are millions of friendly people left in the world.

PREPARATION FOR CITIZENSHIP

III.—DUTY OF THE STATE TO THE CITIZEN

[This is the stenographic report of the third and last of a series of Mysore University Extension Lectures by Sophia Wadia. Professor C. R. Narayana Rao presided.—Ed.]

Friends,

In our first study, "Democracy, A Spiritual Principle", we saw the basis of unity and of brotherhood on which the Temple of Democracy should be erected. Unless that Temple has for its foundation the Fraternity of the Spirit, the Goddess of Liberty will not come to dwell in the shrine. Yesterday we looked at the contribution which the individual citizen has to make to the creation and the sustenance of real Democracy. We saw that Democracy is *Svaraj* and *Svaraj* is *Dharma-Raj*. In both these studies we rejected the extreme views—one, that the citizen exists for the State and the other, that the State has no claims on its citizens. We saw the middle path to be that in which the human Soul should look upon the State as a training-ground for his evolution and the central method of that evolution to be the spiritual service of Democracy in the State. To-day we are going to continue our study from the point of view of the contribution which the State, as an institution, should make to maintain the high level of Spiritual Democracy.

There are in the *Mahābhārata* a few sentences uttered by the great Master Krishna in which the very kernel of the teaching I want to stress is given. In the *Udyoga-Parvan* is the stirring narrative of Krishna going to the Court of Dhritarashtra, to try to avert, even at the eleventh hour, the carnage of war. In more than one speech, logical, eloquent,

inspiring, Krishna expostulates with the evil Duryodhana, and fails. His next step is to try to bring the blind King Dhritarashtra to some sense of justice and, after citing some historical precedents, he utters these remarkable words :—

"Binding in the same way Duryodhana, and Karna, and Sakuni, the Son of Suvala, and Dushasana, make them over to the Pandavas! For the sake of a family, an individual may be sacrificed. For the sake of a village, a family may be sacrificed. For the sake of a province, a village may be sacrificed. Lastly, for the sake of one's Self, the whole earth may be sacrificed. O monarch, binding Duryodhana fast, make peace with the Pandavas! O bull among Kshatriyas, let not the whole Kshatriya race be slaughtered on thy account."

Now, herein is one statement which may puzzle people. That the lesser should be sacrificed in the interests of the greater, that the portion should be sacrificed in the interests of the whole, is easily understood. But what is the meaning of this, "Lastly, for the sake of one's Self, the whole earth may be sacrificed"? This sounds topsyturvy; but it is not so. The Spiritual Self of man has for its kingdom the universe. Recall that yesterday we saw how the man of spiritual attainment is described in the *Upanishads* as having gained *Svaraj*. The man of spiritual insight is able to say, as Thomas Paine said, "My country is the world, and my religion is to do good." The very essence of Democracy is the greatest good of the largest number. The State as a training-ground for human evolution must be a

spiritual democracy in which protection has to be afforded the weak against any and every kind of tyranny.

In this noble and sage advice of Shri Krishna we come upon these principles : first, evil, however powerful, even if it is found in the royal household, should not go unchecked ; secondly, effort should be made to *educate* the evil-doer so that he may get over his evil ; but, if he fails to come to reason, others must be protected and to that end the evil-doer, in his own interest as well as in that of others, should be put out of action. Thirdly, we come upon a very important item, about the State ; the spiritual view-point reveals that the institution of the State has two aspects—internal and external. For example, a village is a State, a city is a State, but the province is a larger State in which the village and the city are contained. Beyond the Province-State is the Country-State. But beyond the Country-State is the World-State. Spiritual Democracy recognizes the world and the good of the world and if necessary sacrifices the country for the good of the world, as the village is sacrificed for the good of a country. This does not mean injustice to the smaller unit, but the training in Democracy which is Spiritual. After all, is not the world of to-day suffering from a non-recognition of this principle on the part of more than one mighty kingdom ? But let us not go into international politics ! The ancient doctrines of social order, ever expanding, give us this view very clearly : the function of any State or any government is, twofold ; the establishment of Dharma—Order—in two main departments at home and abroad. Within the territory of the State there must be order—a cosmos, not a chaos,—but that order or cosmos must not be the cause

of producing chaos outside. This brings us to the doctrine that Justice and Sacrifice should go together ; nay more, that Justice and Sacrifice are but two aspects of one divine spiritual quality : Justice to oneself must be a figure in the reckoning when we are sacrificing that self ; on the other hand, we must be just in demanding sacrifices from others ; the attitude “ my country, right or wrong ” is a destructive doctrine in politics and entirely false as a spiritual principle.

Now consider this dual function of the State : establishment of Order within the State, but without causing any disturbance to the larger unit. We in India must cultivate this ideal and spread it abroad as our message. What ideal ? That we recognize the World-State of which India is but a part. In managing our affairs in our own country we will not forget the fact that just as Bangalore owes its duty to the province, and the State of Mysore to India, so also India has her obligations—duties and not only rights—in the wider polity. This is the ideal ; practical men may and will find numerous difficulties in upholding the doctrine in day-to-day affairs ; but the ideal has to be worked for here, as in other walks of life. This may sound impractical idealism, but in the long run it will prove to be highly practical politics.

A philosophy of this kind of social order is to be found in our *Dharma Shāstras*. There are principles to be applied with such modifications as our times and circumstances indicate. The ancient codes are related to the ancient philosophy of life. *Manu Smṛiti* or *Manava-Dharma-Shāstra* sounds almost ridiculous in some of the rigid injunctions given if these are divorced from philosophical, moral and psychological propositions. What the chief principles are

we shall see in a moment : the foundation of the State is, according to these ancient codes, the pattern of the Family. The World-State is the Human Family—a joint-family system, if you please, and each country, as each part in each country, is related to the larger unit and to the whole of that Human Family. Already, yesterday and the day before, we saw how differences of capacity and of character can and should be utilized by the individual. To-day we do recognize that each one of us has obligations to our parents, to our children and to our partner—husband or wife ; good householders recognize their obligation to their employees ; but the spirit of the family stops its beneficent function there. In olden days our Great Gurus and Divine Rulers taught the application of the family-spirit to the human race. Have you considered the idea that our fast-disappearing joint-family system is in itself but a fragmentary remnant of the divine institution of the World-Family, the Human Family ? Once the Race spoke but One Language and lived out but One Religion. The State as a family has obligations to the citizen—the obligations of protection, of education, of giving opportunity to each for Right Livelihood, *Sammajivo*, so that the citizen is enabled to do his duty, as we saw yesterday.

There is much talk of a Federated India : political and economic factors are being considered, but there are moral and philosophic aspects which are mostly neglected. But national politics no more than international politics must tempt us away from our study. The Federated India must be One Family—united, harmonious, whole, part of the great World-Family.

And now turn to those philosophical

and mystical doctrines without an appreciation of which the Family State is an impossibility. What are these propositions ? I hope you will not be shocked at the seemingly grotesque other-worldliness and impracticality of the principles I am going to name ! They are three in number : The first is, the State must learn to take cognisance of the Human Individual as an Immortal Soul. The second is the fact that that Immortal Soul is growing, is unfolding through the process of Reincarnation—each citizen in the State is there on a pilgrimage, to worship and to derive the benefit of worship, to serve the State and to get from it spiritual and intellectual beneficence. Third, this process of give and take, of service rendered and benefits received and growth of Soul attained, is not a haphazard process, is not accidental, but is according to the Moral Law which works within man as it functions in the starry firmament. This Moral Law was and is known as the Law of Karma, Causation—much misunderstood as fatalism, while it is the Law of Action and Exertion. The progression and the perfecting of the individual takes place according to Law—just, mathematically accurate, and with which Law the State itself has to reckon !

Now, all that I have been saying is so foreign to modern politics, so out of the usual, that it must sound almost bizarre to politicians and to would-be politicians. Let me turn, therefore, to some practical applications. Take the doctrine of Reincarnation—successive lives on earth—and see if it is not practical and useful to possess a knowledge of it for the purpose of building up an ideal State of Spiritual Democracy. This second of the three principles contains the basis of the other two : if there

were no human Soul in the process of growth, there naturally would not be the process known as Reincarnation. And the way or the method by which the past and the future are connected in the present life implies the working of the Law of Karma, of Exertion. As we saw on the first day, differences, inequalities—of capacity, of character, even of bodily health—are a very fundamental problem for any and every State. The problem of education contains its own problem—of defective children on the one hand, of infant prodigies on the other. Then the Health Department of any State meets the problem of inequalities—from congenital idiots to neurotics. While all governments are trying to remedy the evils which are upon them, no one seems to ask the why of the problem. Heredity entirely fails to throw light on the causal aspect. Nothing explains the differences save successful or unsuccessful action in the past, producing success or failure in the present. Let us apply Reincarnation in two spheres—the school and the jail.

Everyone agrees that each boy or girl has his or her inherent capacity ; that each is born with characteristics, many of which often are not related to the capacity and the character of the parents or grandparents. Suppose that it is recognized that each boy, each girl, is a Soul with past experiences and that that Soul brings with it its own seeds from past seasons of action : our whole system of Education will undergo a mighty change for the better. Education will then become a real drawing out from within and not only an imposition of facts and figures necessary to pass periodic examinations, facts and figures mostly unrelated to the needs and the circumstances of all pupils. Discipline

—now enforced on children with the help of the cane on the one hand, or not enforced at all by foolish educationists on the other—will be revised and a proper system of self-discipline and of self-education will come into vogue. I could keep you here a whole hour and more expounding this theme ; but that is not the subject of our study. One thing must be said before we leave this point : do not look upon the Occidental methods of education, where every boy at school is expected to become a bully, and where other un-Aryan ideas are present, as suitable for our India. Let our Indian boys and girls be educated to be Aryan, Noble. Let them become noble gentlemen and gentlewomen—not be turned into gentlemen such as we know hailing from the West !

Turn for a moment to the treatment of criminals and consider the reform of prisons and of jails. Criminals are also human Souls, badly educated in the past, in whom small vices have grown to large proportions, and who have been attracted to families and to countries and to States suitable for their viciousness to work itself out. These unfortunate Souls are our brothers and the duty of the State is to educate them, not only for the future years of this life, but for future lives to come.

Similarly, Reincarnation applied to lunatic asylums and to other governmental institutions will transform them beyond recognition from their existing condition, and in every instance the change will be for the better.

But turn to the third principle I named ; let us consider for a few moments the concept of Moral Law as expounded in our ancient texts. This Law is called Karma—the Law of Action which produces reaction, which reaction

in its turn becomes a cause for further action. As we already pointed out, Karma is very wrongly mistaken for fatalism; it is not fatalism. Karma may be described as Perpetual Motion in the moral and in the intellectual world and that Motion envelopes all things, all men, all governments, and, please note, all officials of governments! In the human kingdom this Law may be defined as the Law of Exertion—exertion to overcome evil; exertion to do good; exertion to progress, exertion to serve others; and so on. If State improvement depended on the Will of God, we might as well say good-bye to all improvement!

There is one aspect of this Law which is appropriate for us to consider in our study. Look at the ancient concept of the King. In ancient days the King was not only a nominal figure-head, but a responsible official, the highest official, hence the highest servant of the State. Not only the Chinese Confucius took the view of the Ruler's personal responsibility, but Ali, the son-in-law of the Arabian Prophet, has said: "It is right that the King should govern himself before governing his subjects." The same idea, but put in a more positive and constructive way, emerges in the ancient Indian concept: *Dharma* and *Danda*, the symbol of *Dharma*; *Dharma* ruled the monarch and enabled him to use his *Danda*, his sceptre. And if the monarch disregarded *Dharma*? The *Danda* was taken away from him. Do not fancy that in ancient India democratic institutions were unknown. There were *Sabbha* and *Samiti*, and do you know what they are called? "The twin creations of *Prajapati*." Kalidas in his *Raghuvamsha* says:—"*Rājā prajā ranjana labdha*

varnah." (The King gets his character of kingliness by pleasing his subjects.)

Teach every boy, every girl, every householder, that Karma means that man is the maker of his own destiny, the shaper of his own life, the creator of his own circumstances, and you will not only produce happiness and contentment in their lives, but also energy, *Virya*, the dauntless energy that fights its way to the supernal Truth, out of the mire of lies terrestrial. The State suffers from the apathy, the *tamo-guna*, of the citizen; it is because the State itself does not recognize the very soul of right exertion. The administration's first duty is to inculcate the spirit of action and exertion on behalf of the State, and that cannot be done unless the citizens are made to see that the State belongs to them. The State does not belong to the King; India does not belong to the Viceroy or even to the Legislatures. India belongs to the Indians; and unless that truth becomes an energizing force the real dawn of *Svaraj* will not be.

This doctrine of Karma, right action in the present to overcome past errors, to build future happiness and order, is a very powerful and potent doctrine. It cannot be too often reiterated that we in India suffer from a mistaken view of Karma. It is said sometimes that Providence sent the British to India. Humbug! No Providence sent them here; our own folly and stupidity and unrighteousness attracted Robert Clive and Warren Hastings to our soil. Let us get rid of that effeminate doctrine of fatalism. Let us act, let us perform Karma, overcome our past follies and develop from within ourselves the strength and the stamina to grow into glory and power—spiritual glory and

spiritual power.

We have in India a noble example in Asoka, the Beloved of his People. Look at his personal life : what an inspiration it is to learn that a man of errors, full of obstinacy and of pride and of cruelty, who shed much blood in many wars, should have developed the perception to conquer himself sufficiently to achieve what he achieved. "He who conquers himself is greater than the conqueror of worlds." Look at his internal State policy—the enlightened service he rendered to his people, treating them as a loving father treats his children, looking after their bodies as well as their minds, caring for their moral uplift as much as for their spiritual enlightenment. And examine his foreign policy—how he successfully endeavoured to control warfare outside of his kingdom, not only by setting the noble example of not attacking others, but also by his constructive statesmanship. Listen to this piece of pure, spiritual diplomacy, in which the foreign policy of Asoka is embodied. It is an extract from a Kalinga Edict :—

"It might occur to the unconquered borderers to ask : 'What does the king desire with regard to us?'

"This alone is my desire with regard to the borderers, that they may understand that the king desires this, that they should be free from fear of me, but should trust in me ; that they would receive from me only happiness and not sorrow ; that they should further understand this, that the king will tolerate in them what can be tolerated ; that they may be persuaded by me to practise *Dharma* or morality ; and that they may gain both this world and the next."

In another Edict Asoka says :—

"To-day, in consequence of the practice of morality by His Sacred and Gracious Majesty the King, the sound of the war drum has become the call not to arms but to *Dharma*."

Every historian worth his title has recognized Asoka as a most successful Empire-Builder ; we must add that his

success was due to his spirituality. Asoka followed the wise precept of our Lord Buddha :—

Let each man make of himself that which he instructs others to be. Himself well controlled, he may control others.

Yes, Asoka was but the fair fruit which grew on the tree of wisdom which we revere as Buddha. But the great Buddha Himself, the Kshatriya Prince who exchanged the Sceptre of Royalty for the Begging-Bowl of the Sannyasi, spoke but the Ancient Message of His Illustrious Predecessors—of Krishna, of Rama and of Those who taught and ruled before Them in this Imperishable Sacred Land of the Nobles, the Aryans.

But we must close. Once again here in India, *Āryāvarta*, there must arise the spiritual builders of spiritual Democracy. But Nature grows nothing by accident and haphazardly. The harvest is the result of the sowing, and rain itself, which the fields need, comes from sacrifice, *yajña*, says the *Gita*. We, the sons and the daughters of India, are builders of our government to-day, are creators of our State to-morrow. We must learn to sacrifice intelligently, to ideate correctly, to build after the Heavenly Pattern. We have guidance for our work not only in our ancient texts and in our glorious philosophy, but in the very air we breathe, in the very earth we walk on, in the very water we drink. The air we breathe is the same air that our ancient citizens, always in their millions, breathed, and that same air ought to give us the vitality, the energy, the *prāṇa*, which made them happy in their nobility, prosperous in their labour. Heavenly Gunga and Jamuna which assuaged the thirst of our spiritual rulers in the past will to-day nourish our government officers, our administrators and our legislators.

But we must breathe the air in the spirit of those ancient citizens and our modern ministers must drink the sacred waters of wisdom as did the administrators of old.

And when the ordinary people and their leaders and guides live lives of sacrifice—then—the miracle! What kind of sacrifice, and what miracle? The sacrifice, *yajña*, of our humble Souls who worship with pure heart, offering the leaf of good deed, the flower of good thought, the fruit of good speech, as Krishna recommends. Krishna says that He will accept such sacrifices and deliver us from the bonds of evil Karma. And then what will be the miracle? Our Indian Earth, our Bhārata-Varsha, our Aryāvarta, will raise up for our benefit a Himalayan Soul—a Buddha, a Sankara, a Zoroaster, an

Ali, a Jesus.

But we must begin to break the bondage of our minds corrupted by the glamour of a sensuous civilization and learn to live by the Light of the Spirit, ever remembering that we are "one with our Father in Heaven", as Jesus taught, echoing the teaching "Look inward, thou art Buddha." The mighty Power of the Deity lives in the heart of each one of us and, whether we be Christians or Parsis, Jains or Sikhs, Muslims or Hindus, we are men and women belonging to the one family, forming the one brotherhood of the Human Race. To a glorious consummation our Karma calls; let us awake to our responsibilities, and serve our Mother India so that She may bless the world!

SOPHIA WADIA

INDIA AND THE U. S. A.

The important international service inaugurated in the U. S. A. for the benefit of scholars everywhere, the American Documentation Institute, described by Dr. Horace I. Poleman in his article on "America and Indic Studies" (*Science and Culture*, September) is most timely. Particularly gratifying is the interest of the Director of Indic Studies in the Library of Congress at Washington in bringing India into participation in the scheme. In the several months Dr. Poleman has been in India he has arranged for Indo-American cultural exchange along a very wide front. Not only are universities, museums, libraries and research institutions to participate in the exchange of publications with the Library of Congress and in the mutual

use of resources to whatever extent possible, but the major publishing houses and book-shops have agreed to send their lists regularly to supplement bibliographical data which Dr. Poleman has collected on past publications. The advantages of having available in one spot accurate information on books published in India and dealing with India are obvious. It would be ungracious to regret that Indian scholars must turn to the antipodes for such coördinated information!

Incidentally, the Institute's Biblio-film Service makes available a low-cost copying service for manuscripts or rare works and a non-profit printing service for scholarly findings which should be invaluable to the correlation of research efforts throughout the world.

NEW BOOKS AND OLD

TRUTH AS RELIGION*

The author of this book appears well acquainted with the major religions of the world, and his attitude towards them is one of understanding and of sympathy. But it is one thing to seek to understand religions other than one's own, and another to be able to assess the highest religious truth. One is naturally biased by the religion which one professes. The author has placed before himself the great and important task of defining

the rightful future relationships of the great religions, what attitudes they should hold to one another, and with what justification we might look forward to the prevalence of one of them as a world faith.

This task can be carried through only on the basis of a particular theology; and the theology which Mr. Hocking accepts is more or less the Christian theology. The task requires also the proper appreciation of the highest spiritual intuitions which man has reached in any religion whatsoever. This is difficult for any one who owes allegiance to a sectional religion. The defects of the book are mainly due to that difficulty.

Mr. Hocking conceives religion as "a passion for righteousness, and for the spread of righteousness, conceived as a cosmic demand". This cosmic demand is naturally linked in religion to a higher being, namely, God. God is the object of our worship. He is also the uniting principle among men. For whoever achieves the union of his will with the

will of God loves all men and serves his fellow beings. This view of religion is predominantly Christian. It makes religion, with its emphasis on the will, essentially activistic and socialistic. It appears to us that this is a one-sided view of religion. Indeed, social values need not be subordinated to personal values, as is often wrongly charged against the Hindu philosopher. It may be wrong to seek personal perfection and personal release at the cost of the neglect of social good. It may also rightly be argued that the former is best achieved through the latter. We find our true self through the renunciation, in service, of our finite and egoistic individuality.

But we need to realize that social values are in the end based upon personal values. We need to strive after personal perfection. And there is a point in this evolution where personal values have themselves to be subordinated, with the imprint of limitation upon them, to the highest impersonal value. With this as the goal, the whole attitude of the Hindu to an activistic religion is radically different. The highest religion for him is not the religion of righteousness or even of love. It is the religion of Truth. The Hindu literally feels that the Truth "is the deepest bond of himself with his fellows", and not any external God or a law of righteousness set up by Him. The noblest religious truth taught by the Advait Vedanta is *Emancipation through Knowledge*. The

* *Living Religions and a World Faith: Hibbert Lectures*. By W. E. HOCKING. (George Allen and Unwin, Ltd., London. 10s.)

European finds it difficult to appreciate this at its full value. This accounts for Mr. Hocking's general lack of understanding of the spirit of Vedantic teaching. He suggests a refutation of Advait Vedanta on page 101, and remarks in a footnote that "from its excess of rejection of the temporal, Hinduism now draws back". Nothing can be further from the truth.

Mr. Hocking divides religions into those which emphasize their particularity and exclusiveness, and those which emphasize their universal character. The former include Hinduism, Confucianism, Shinto and Judaism. The latter, which have often arisen as reformist movements within the former, are Buddhism, Christianity and Islam. Speaking of the first group, he says:—

All of them regard doctrine as incidental to behaviour: Judaism, like Hinduism, is strikingly tolerant to varieties of metaphysical speculation. This appears as a mark of laudable hospitality of mind: in reality it is a mark of a different conception of religion—the centre of gravity does not lie in creed but in practice.

These religions accordingly have no consciousness of a world-mission. It is otherwise with universal religions which have all "brought the religious code nearer to the natural ethical conscience, and have curtailed the cumbersome mechanism of public observance". In conformity with this view, Mr. Hocking holds that Hinduism has no fixed creed. It is indifferent to the doctrinal aspect of religion.

The good Hindu... aims at the salvation of release in conscious union with Brahman.

Given the Vedas which are the source of spiritual knowledge and practice, and the goal, the "theory of the world may be what it will". Otherwise, it is unintelligible that there should be six

different orthodox systems of Hindu philosophy.

It is now true that Hinduism as such has no fixed creed by which it may be said to stand or to fall. Any one who accepts the authority of the Vedas is an orthodox Hindu; and in the end, any one who is born a Hindu is a Hindu, unless he disclaims Hinduism and professes some other religion. Religion thus becomes more a racial question than a creedal one. But this is religion at its lowest. It does not define the essence of Hinduism. Hinduism is a sum total of several creeds, or many religions in one. This liberality of Hinduism in respect of the creed is, however, of the greatest importance.

A creed is necessary merely as a starting-point for the religious consciousness. It holds the will and gives it a direction. Belief is the necessary precursor of action, particularly in matters which go beyond our reason and relate to cosmic demands or to *Dharma*. But no creed can be sacrosanct. It is open to criticism and so to rejection. A religion which stands by a creed can never have a universal appeal. Hinduism holds that all creeds without distinction are only *human* modes of seeking to grasp the Absolute Truth. They are *all good*, in so far as they point the way and help us forward to realize our ultimate goal. But the religious spirit will in the end outgrow the creed. The creed is a limitation. The Truth goes beyond every creed. There is no intellectual formula which can adequately express it. It is wrong, therefore, to suppose that this liberalism of the Hindu in respect of the creed is an indication of the lack of universality in his religious outlook. It is just the opposite. The Hindu is not a missionary, because he believes

that every religion is true if it is sincerely and honestly followed, and that if it is so followed, it will automatically lead beyond its own shell of particularity to a vision of the truth which can brook no creedal limitation.

Mr. Hocking scrutinizes the ideas underlying Christian missions and has very useful suggestions to make. He rejects the idea of "Radical Displacement" of other religions by Christianity, as also the idea of the "only way". He believes that religions must establish living contacts, and that there must be mutual understanding between them. Truth should gain a footing from within and not from without. But when he comes to consider the possibility of a universal faith, and the claims of Christianity to be that faith, his partiality for the religion of his profession becomes evident. He enumerates some of the emerging elements of a universal faith :—

a belief in obligation, in a source of things which is good, in some kind of permanence for what is real in selfhood and in the human aspect of Deity.

He then proceeds to the conclusion :—

It [i.e., Christianity] might be rudely described as the embodied and clarified anticipation, by some two thousand years, of these very convictions to which the groping soul of man after much wandering now slowly and vaguely turns.

According to him,

Christianity is the only religion which inclines to substitute its founder for its entire doctrine, and knows that it has gained rather than lost by so doing.

Again,

Alone among the great religions Christianity has fought out its issues with the natural sciences.

Its scholars have subjected it to the freest and the most scientific criticism.

It has had free social application, and it has moulded Western institutions, and in fact the whole Western civilization. In its ideal character, Christianity is the "anticipation of the essence of all religion, and so contains potentially all that any religion has".

It appears to us that the so-called emerging elements of a universal faith are not necessarily elements of religion as its highest. Religion at its highest may completely transform our notions about obligation and about an anthropomorphic Deity. It is evident that in enumerating these rudiments of a universal faith, Mr. Hocking is guided mainly by Christian ideas of what religion should be. It is not, then, surprising that a little later he finds Christianity to be the very embodiment of these elements. The personality of Jesus Christ is claimed to be the truest expression of divine life on earth. We do not dispute this claim on historical grounds.

The accounts of the life of the real Jesus are scarce, and nothing can be said very definitely one way or the other. But we nevertheless hold that, granting the truth of everything that is claimed for the historical Christ, such as the statement that "Christ is the human face of God", the spiritual appeal of his personality is bound up with a certain philosophy of religion. If you outgrow this philosophy, the appeal fails to inspire anything more than a mild enthusiasm. The Christian may be proud to sum up his religion in the brief formula "My religion is Jesus Christ." But this does not impress the outsider. Our notions of divinity differ. No human personality but is bound to be finite. Hindu religion reveres a great many mythological personalities; but it is not enamoured of the idea of a

single historical personality who should be the mainstay of the religion.

A Hindu is proud that his religion is essentially impersonal, ancient and prehistoric, although it provides for the person or the *Guru* as a necessary means to the goal. Truth is impersonal; and there is no reason why it should be revealed to one person only, and in his life at a particular time and date in all history. A human *mediator* detracts something from our respect for our own Self. If every person is, in essence and in substance, the very Absolute or Brahman, it goes without saying that no human personality can inspire that does not declare this truth in its naked form and live up to it. Indeed, Hinduism admits the fact of divine incarnations. These incarnations of God have their function in moulding history and in leading men to the truth. But there is no *special* incarnation, as the Christians would have it; and all incarnations, like the personal God, have in the end to be liquidated. The ultimate truth is not a *person*, however great he may be. The Absolute is Absolute and personality as we know it or as we can conceive it must be the negation of It.

The claim that Christianity has fought out its issues with science is a trivial claim. There is no conflict between science, rightly understood, and religion. Their spheres are naturally and normally different. Science is empirical. It can neither prove God nor disprove Him. Religion, on the other hand, is a different sort of experience altogether. It has its own postulates

and its own intuitive certitudes. It is only a dogmatic religion which goes beyond its own sphere of religious experience that can ever come into conflict with science. Hinduism which has no respect for any dogma has also no problem of reconciling the claims of the two.

Lastly, there is the requirement that religion should be capable of being applied to social problems. This is true only within certain limits. Social problems will solve themselves if man is reformed from within; and he can be fully and truly reformed only when he comes to acquire an inner discernment of the Truth which binds man to man and man to God. This ultimate Knowledge may be much more difficult of achievement than a faith which allows greater play to activist tendencies in general and to ethical activity in particular. But there is no doubt that it is the higher ideal. Hinduism does not claim to be the universal faith. What it claims is that the Truth is one and universal. The ways to it may be many in accordance with the requirements and the qualifications of the aspirant.

Mr. Hocking has shown in this book a balanced judgment. His information about other religions too appears to be accurate. What we do not accept is his assumption that a particular faith or a particular creed can be universal. We need to remember that no creed can have this character. The dogma divides, but the spirit unites.

G. R. MALKANI

TWO KINDS OF KNOWLEDGE*

Sir Richard Gregory, the distinguished scientist, during the half-century of his editorial control of *Nature* has made a remarkable contribution to the solution of the countless problems of pure and applied science. He has now presented his reflections on the relation between Religion, Science and Civilization in a systematic form which will appeal not only to orthodox scientists but also to comparatively unsophisticated laymen who often feel troubled by a sense of conflict between the traditional truths of religion that they have been taught and the truths of science which they could never deny or repudiate and which seem so seriously to undermine the former. In his Preface, Sir Richard remarks that "the purpose of the present work is not to revive the conflict between religion and science, but to show how they are intertwined in the history of civilization". Making no pretensions to the "great learning of archaeologists, theologians and historians" he has attempted a "broad survey from the point of view of a scientific observer who has a heart as well as a mind and seeks to share his matured thoughts with his fellow beings".

In twenty-nine chapters, Sir Richard has surveyed the evolution of civilization from ancient Mesopotamia down practically to the present day, and though it must obviously be impossible to do anything like justice to the content of the different chapters within the space limits set it will by no means be difficult to sum up the main arguments advanced by Sir Richard in support of his main thesis: (1) Life is gradual and systematic evolution. (2) Man as a physical being is but a microscopic part of the universe with a mind directed to reach the summit of Mount Olympus. (3) Conflict between science and religion, wherever found, is due to the attempt of one to impose its dogmas on the other. (4) When it is realized that both science

and religion are the products of the evolutionary process and that each has to adjust itself to expanding knowledge and to changing environmental demands, hostility between the two will automatically cease. (5) The whole phantasmagoria of man and his civilization will eventually be "dissolved and extinction of mankind will be the final penalty for achieving the highest type conceived by the human mind". (6) Whatever the ultimate destiny of mankind and of the Universe which it inhabits, every right-thinking individual has a sacred duty to work, to discover truth and to put forth endeavour in accordance with noble ideals of social ethics so that the brotherhood of man can be realized. In his analysis of the concept of God through the ages, Sir Richard points out that man has always endeavoured to make God in his own image.

I would invite attention to the chapter on "Christianity or Christianities?" and to that on "Origins of European Civilization". The discussion on the "Cultural Aspects of War" is quite topical, and Sir Richard is emphatically of opinion that the policy and the methods of Nazi Socialism unmistakably indicate degradation to primitive instincts and the unabashed rule of the "law of the jungle".

From these facts, it must be clear that Sir Richard's volume pushes into the focus of consciousness the conflict between Religion and Science. Sir Richard is careful to explain that "when religion is studied as a character of human nature there is no conflict between it and science". I am afraid the problem cannot be left at that. The entire trouble centres round loose definitions. When Sir Richard observes that the motive of science "cannot be irreligious", he is simply inviting the equally convenient and catchy retort that religion cannot be unscientific! It is impossible to deny that there is an acute

* *Religion in Science and Civilization.* By SIR RICHARD GREGORY, Bart. F.R.S. (Macmillan and Co., Ltd., London, 12s. 6d.)

conflict between science and religion. The most universally admitted definition restricts science to laboratory control of data, hypothesis and subsequent verification. By their nature and constitution religion and religious values, as centring round something which will never admit of laboratory research and verification, will have to part company with science, leaving the latter to its own pursuits. Sir Richard quotes from Dr. W. R. Inge's *The Church in the World*, which does not mince matters. The gloomy Dean notes that those Christians who "airily declare that there is no longer any conflict between Christianity and science are either very thoughtless or are wilfully shutting their eyes.... There is a very serious conflict." I do not believe many modern Churchmen would admit that Sir Richard's discussion would enable them to resolve this conflict.

As far as I can see, the classic thinkers and the ancient builders of the Indian systems of philosophy solved the problem in their own characteristic manner. The question perhaps can never be answered. Who cast the first stone? Who commenced the conflict? Was it Science or was it Religion? Indian philosophy, therefore, recognized the celebrated distinction between *Para-Vidya* on the one hand and *A-para-Vidya* on the other. The different sciences such as Physics, Chemistry, Astronomy, Medicine etc. would naturally form the collection of *A-para-Vidya*. Each science would specialise in some definite department of Reality without overlapping, without waste or duplication of labour. It is a mistake to suppose that Indian thinkers did not point the way to mundane happiness. They did. They went a step further. They saw that sooner or later man would be disillusioned. Mankind would evaluate mundane pursuits and the resultant happiness at their true worth. Then there would be a psychological transformation of the

entire personality. The Gordian knot of attachment to science and its fruits would be cut. The religious quest proper would then commence. It is quite possible that in a given existence or series of existences no disillusionment dawns regarding the value of science and scientific pursuits and the resulting joy of discovery and exhilaration of invention. In that case, the only explanation is that the time for *Para-Vidya* is not yet. When actually the time becomes ripe and propitious for a radical transvaluation of science and its values, the Religion of *Para-Vidya* and allied pursuits will commence. Even then, the aspirant who has risen to the Higher Life of *Para-Vidya* will have nothing to say against the sciences denoted by *A-para-Vidya*. They will be there. Others will be engaged in investigations of their subject-matter. They will continue to enrich the general stock of knowledge. Only the religious aspirant will have no use for such knowledge. It seems difficult to improve upon the solution suggested by Indian thinkers.

In conclusion, it should be pointed out that Sir Richard vigorously answers the charge that science is responsible for waste and destruction. Scientists are not merely inventors and producers of poison-gas, but citizens as well. They have a grave responsibility. Sir Richard recognises that it is the duty of the scientists to help to restore social harmony out of the colossal chaos of conflict rendered possible by the lethal weapons of science, by mass-production and by mechanised columns. As a simple Sanskrit saying has it, *Ekah-svadu-nabhunjeeta* (Sweet things should be shared with others). Students of both religion and science should be grateful to Sir Richard for this volume in which he has shared his thoughts with his fellow-beings.

R. NAGA RAJA SARMA

The Human Mind: The Key to Peace and War. By ALFRED HOOK. (C. A. Watts and Co., Ltd., London. 8s. 6d.)

This volume has all the virtues of a text-book. It is clear, precise and admirably dispassionate in the elaboration of the main thesis implied in the title. But it suffers also from one defect of a text-book from the standpoint of the general reader; it is full of repetitions. Almost every other chapter (and there are thirty-seven of them), recapitulates what has gone before with a pedantic patience which is faintly exasperating.

The book is ambitious too in its general scope. It attempts too much and tries to prove too much. There is an almost ostentatious use of the scientific method to elucidate certain theories concerning the nature of the human mind and of its apprehension of the world in which we live. All that area of human experience which is embraced by the *spirit of man* is quietly elbowed out of existence, except in so far as it is susceptible of treatment in terms of the author's rationalistic bias. He has pressed a vast amount of reading into his service in elaborating a theory of the human mind which is supposed to explain all the facts of human experience. But it is after all a theory, notwithstanding the author's candour, moderation and love of truth for its own sake.

The publishers claim for the book originality in four ways. They point out the principles of a new psychology based on the facts of physiology. There are said to be two brains, the primary and the secondary, corresponding to direct and indirect experience. The primary brain is found in the animal world, while the secondary brain, a later development, is found only in men, and even among them in different stages of development. This is nothing new, except it be in the substitution of new terms for old.

The second claim concerns a new relation between intellect and emotion, which are said to be, respectively, the

expression of an idea in its static and dynamic forms. The purpose of this theory is apparently to explain the nature of human behaviour under the influence of emotion as, in the last resort, conditioned by the mind itself. The moral is drawn that if the workings of the mind could be properly understood, its direction could be controlled to the advantage of society.

Thirdly, the author claims that the motive force of action is provided by what he calls the principle of the *Dominant Whole*. Here again, it is doubtful if the idea is really original. Pope, who seems to have got it from Bolingbroke, toyed with the idea of a "Ruling Passion" in some of his "moral" essays. The importance of such an explanation consists in what is thought to be the triumph of the scientific method in eliminating the primacy of emotions in directing action. But it is really no explanation at all, since it merely pushes the mystery about the mind one step further.

The author denies the existence of a Self as an independent entity in control of the activities of the body and the mind. According to him, it is simply a question of the amount of nerve-energy that is available to stimulate the secondary brain. If that is feeble, no sense of self arises. This reminds us of an earlier school of thought which reduced everything about human nature to the pancreas. Our author would shift the centre of interest a little higher, to the mind itself; but he still makes it a creature of the body.

The author who is so confident about a primary and a secondary brain does not seem to have considered the possibility of its further extension both ways. He makes a casual reference to Mr. J. W. Dunne's *Serial Universe*, only to dismiss it as a pseudo-scientific extravaganza. But there is nothing in logic or in probability to militate against the existence of a series of other worlds corresponding to the higher potentialities of the brain, even according to the author's definition of it.

The author next considers the sub-

conscious mind only to deny its existence. What passes for such is, in his opinion, but the activity of the mind itself. When a scientifically trained mind asserts that everything that we dream has actually happened at some time in the past, there is no room for argument. One simply has to pass it by. There is no recognition of dreams of a prophetic nature, which must be within the experience of most of us. But the fact is that the author's conception of the past and the future is so severely restricted by the idea of one life, and that the present one, that his conclusion cannot explain the phenomena of even individual experience.

In considering these samples of the rigidly rationalist approach to the problem, we are apt to forget the main appeal of the book, which is for a new world-order based on a proper training of the mind. The author has many just and harsh things to say of organised

society, government and religion which happily do not depend on his peculiar theories. It is, however, something of an anticlimax to find the author advocating education according to his new psychology if the world is to be saved from returning to the jungle.

But the most dangerous defect of the book is the author's studied indifference to the problem of man's ultimate destiny. If we have only a short span of life without knowing anything of the context of that span in the past and in the future, it is obvious that we lack the requisite incentive to choose the right path. The key to peace and war is not only in the human mind, but also in the relation of the latter to a world mind or a universal mind. Science has yet to recognise this relationship; till it does, our new race of "humanists" can only assist in a Roman holiday!

P. MAHADEVAN

Life and Living. By FREDERIC WOOD JONES. (Kegan Paul, Trench, Trubner, and Co., Ltd., London, 10s. 6d.)

These lectures to University students in Australia by one of the most original and inspiring of living anatomists have been treated as "a spiritual adventure", an endeavour to "see life steadily and to see it whole". We find the lecturer pleading that the Universities' great need is to train students to be physicians to a society that is sick, because "men are replete with technical knowledge, but hopelessly ignorant of the ethical and humanitarian implications of the science of living". (p. 152) The supposed glories of nineteenth century biology are to be seen in retrospect as "expressions of gross materialism, crude mechanism and dogmatic assurance", but though the physicist and biologist are alike back at the starting-point, there is the hope that the new phase marks a more spiritual outlook.

Skilfully he diagnoses how faulty has been the method of medical research, which has almost entirely ignored fundamental concepts, while

making the most searching investigations into all the never-ending details of the terminal ramifications of knowledge. Disease of the organ, tissue, cell, chromosome --and down the scale without any apparent end-- has been minutely dealt with, but the treatment of the individual as a whole has been forgotten. The inner nervous system and the superficial features are not separate, but constitute in their essential nature a single entity. One might almost be able to postulate, for example, that a congenital trait, such as a squint showing itself in the eyes, indicates the same squint throughout all the cells of the body, as also a squint in temperament and in conduct.

He brings out the idea of the intelligence in Nature when he takes up the comparatively recent doctrine of "cytocyesis"--the call of cell to cell, the conception, now accepted by embryological science, of the "organising" substance-force that builds up and repairs the body, and, it is suggested, destroys it in the long run. He shows how, in the interdependent duality that

pervades every part of the bodily organism, the "call" from the inner pole is answered by the appropriate response from the outer. And here the reader will find a mass of most valuable evidence for the existence of what India knows already as the *Linga Sarira*, the design body, the astral "energiser" of the physical form.

But the most important lecture is that on "The Changing Point of View". Elsewhere Dr. Jones has depicted the fluctuations of European thought during the last few centuries between the theories of Mechanism and Vitalism, and also how Western Descriptive Anatomy, developed by Vesalius about 1543, ranged over and influenced all aspects of medical science. But misled, after the French Revolution, by an incomplete understanding of the doctrine of the Archetype, of "unity in diversity", it split up into numerous specialisations, physiology, surgery, biology, pathology, histology and the rest, and crumbled when faced with the materialistic conception of the Darwinian explanation of evolution, leaving only the dead bones of descriptive anatomy. But in the lecture mentioned he deals with the fluctuating conceptions of the creative, guiding force behind the phenomena of evolution. The Hunterian School of the eighteenth century ascribed it simply to Nature, without postulating a creative, personal God, but in the early nineteenth century a Creator, with a specially designed universe for the personal benefit of the human race, replaced impersonal Nature, and both these vanished before the materialistic dogmatism of the Darwinian theory—as generally accepted. Pessimism was inevitable from an outlook that saw, in place of order and design, "an ironic jumble of misfits" and a blind struggle for existence. To-day the biologist is coming back to a recognition of the essential purposiveness of life, and is turning to a once forgotten conception, that of life

as a progressive scale of beings.

It appears that perhaps those older philosophers had some justification after all for regarding the stairway of Nature as being a whole, from hydrogen to humanity. Maybe they also had some proper reason for imagining that a common influence might act upon the whole and so transform it into a moving stairway.

The finest thinkers to-day are seeking for a synthesis of thought and a wholeness of vision.

And so, from the inconceivably little to the incomprehensibly large, from the atom to the molecule and to the solar system and onwards by way of the myriad nebulae to the universe itself, there seems to be an underlying unity of design... Both the extremely little and the extremely large are so far beyond our comprehension that no human mind may see wholeness in it all; but an approach to wholeness may lie in an appreciation of the apparent underlying similarity of design that seems to stretch from the atom to the universe.

And, by analogy, we may sense that, outside all we can cognize, is that which must be the root of cosmic life and purpose, a vision of Unity more easily seen by the poet than it can be grasped by the scientist.

It is impossible to do more than outline the lecturer's thought. For the wealth of detail, you must buy or borrow the book yourself, and if it stirs you and you do not yet know the Theosophical conceptions of the nature of life, then get hold, by hook or by crook, of Mme. Blavatsky's two volumes *The Secret Doctrine*, for you will find there, written in 1888, in defiance of the triumphant materialism of the period, these same fundamentals dealt with even more profoundly and widely. And if, as a Theosophical student, you have joyfully recognised the similarity of teaching, then be thankful to find yet another in the ranks of the thinkers who are bringing about, almost unknown to themselves, the predicted acceptance of these ancient truths in the twentieth century.

W. E. W.

Our Countrymen Abroad. By DHARAM YASH DEV, with a Foreword by JAWAHARLAL NEHRU. (J. B. Kripalani, General Secretary, All-India Congress Committee, Allahabad. As. 8)

The All-India Congress Committee should be congratulated on its persistent efforts at placing before the public the real situation of Indians abroad and arousing public opinion as to India's duty towards them and theirs to the Motherland.

Only two years ago, the A. I. C. C. published a 4-anna pamphlet, *Indians in Foreign Lands*, written by Dr. Lohia, then Foreign Secretary, with a Foreword by Acharya J. B. Kripalani, the General Secretary. Now we have a bigger brochure written by the Secretary to the Department of Indians Overseas, an offshoot of the Foreign Department itself; that Department promises to present in future other important literature on the subject, dealing with particular countries in greater detail.

In the Foreword Panditji has clearly stated the axiom, "The status of Indians abroad depends on their position in the homeland." Enunciating the future policy of India, he goes on :—

The free India of the future will not be an imperialist or an aggressive country, nor will she desire to thrust her children where they are not wanted. She will not plan emigration as empire countries have done, but she will only send her people to countries where they are welcomed and treated honourably as friends and comrades.

The author's enthusiasm is genuine; but the work under review should perhaps have been compiled with greater

care, to make the publication more useful and reliable. Unlike other publications of the A. I. C. C. the present one contains many a mistake. To mention only a few :—In Appendix A, Canada is reported to have 1,509 Indian souls, while in Appendix B the figure is given as 1,599; again, the former shows 18,800 Indians in Uganda, and the latter reports 188,000. (The first two Appendices would probably better be combined in one.) Again, the Indian population of St. Lucia (British) is omitted in one of the two tables. On p. 59 the number of Indians in Mauritius is a little exaggerated to 2.75 lacs, while the actual figure given in Appendix B is only 2.69 lacs. Again, on p. 58, line 10, another bit of exaggeration appears in the phrase "more than 70%", while the actual percentage calculated from Appendix B is no more than 67.425. The devil seems to have crept into the very first sentence of the author in this brochure: the final "s" in the word *faces* is rather uncalled for. A list of *Errata* and a more exhaustive Bibliography could perhaps be added without additional expenditure in printing and paper. It is rather remarkable that no mention is made of the previous pamphlet anywhere in the present publication, except in the Bibliography on the last page.

In spite of these drawbacks the publication is useful and opportune and should be in the hands of our public workers and nationals at home and abroad, and should be preserved in libraries.

S. C. GUHA

Sons of the King. By REGINALD MERTON. (Andrew Dakers, London. 6s.)

This is a remarkable book. Remarkable, because it reveals age-old issues in a manner which stresses their relevance to this catastrophic age. *Sons of the King* is not a jig-saw of mental theories. It is a spiritual logbook. You feel that the author has journeyed from the desert of denial to the oasis of affirmation—and the necessity for that journey, which represents stages of the process of growth,

is the theme of this book. A theme which animates each page with a deep-throbbing pulse.

It is the negative nature of current concepts, beliefs, "ideals", which reveals the bankruptcy of the modern world. We must become positive, or perish. Mr. Merton's book is a modern—an ultra-modern—Pilgrim's Progress. But it is conceived in interior terms, not external ones. His journey starts with our selves—and ends with Our Self. For the author

makes it very clear that we have many selves—outer and inner—and that it is only our innermost self which, being disinterested, speaks for the whole of us, and for all men. For all men, because every human being possesses, *potentially*, the same value. Each belongs to mankind, and has, ultimately, the same capacity for growth.

What is the nature of those fetters which tether us to negativity? And what is the nature of those obstacles we shall encounter if we set forth on a journey which we shall start as beggars—and end as sons of the king? Mr. Merton tells us that both fetters and obstacles are a series of denials. We deny our Neighbour, Ourselves, Courage, Happiness, Humility, Freedom, Responsibility, Life, the Spirit, and Love. It is a formidable indictment. Too formidable to ignore. What is its chief count?

Parents and Children. By NORA ARIS. (Stanley Paul and Co., Ltd., London. 5s.)

Here is that rare thing, a sound guide-book for parents that incorporates modern theory and sensible practice. The skilled teacher has longed for such a book to bridge the great gap between "professional" text-books and gossipy "advice to mothers". So often children's school problems are insoluble unless the parent can be led to understand family and home problems first. Mrs. Aris (who is a social worker of much experience and has gained knowledge through Child Guidance work as well as through the study of her own family) gives a clear picture of the child in his social setting and so helps the parent to understand his growth from a wide view-point.

This study can be recommended to all who have the welfare of children and young people at heart, and is peculiarly valuable in that it gives concrete examples of difficulties (such as meal-time behaviour, bed-wetting, thumb sucking etc.) and in place of the usual tritely practical advice which has misled countless parents, places these difficulties in their proper categories and reveals them

Its chief count is that we practice an endless series of self-deceptions, because we instinctively realise that to grow spiritually involves suffering. All our many denials are derived from the fear of facing life *as a whole*. We allow the claims of our outer selves to stifle those of our inner selves. We sacrifice substance for shadow—happiness for pleasure; love for desire; growth for inertia.

Negativity is the enemy. We must become positive—and so attain a consciousness greater than Courage, Humility, Freedom, Love, because it is a "state of being which includes them and makes them possible... the measure of our growth, a sign of and a link with the infinite and eternal... that which allows us to see wholes where before we have seen only parts."

This is a very remarkable book.

CLAUDE HOUGHTON

as symptoms or signs of different psychic states and maladjustments. It is indeed refreshing to find such a profound study made available in simple language that should make an appeal to all parents. There is nothing "popular" in the cheap sense, nothing sensational, but the findings of modern psychology are made good use of without fear of giving offence.

A particularly useful chapter for the present is on "Evacuated Children" contributed by Miss R. S. Addis, written from first-hand knowledge.

It must be stressed that although the book is of definite practical use to parents and all who have to deal with children, it is far more than a mere collection of "advice". Unlike so much other literature it gives proper emphasis to the emotional and social problems of family life and traces difficulties to the maladjustment of parents or the various forces of the environment. Detailed solutions are not given but suggestions are made concerning the best lines of approach for making adjustments. Altogether a real contribution to the literature of education in its widest sense.

ELIZABETH CROSS

The Prehistoric Foundations of Europe to the Mycenaean Age. By C. F. C. HAWKES, (Methuen and Co. Ltd., London. 21s.)

It betokens a sense of detachment to publish this erudite volume just when Europe is reforging what history it possessed ! Nevertheless, students will be grateful to the author for what is a veritable text-book of European prehistory. Mr. Hawkes, from his vantage-point as Assistant Keeper of British Antiquities at the British Museum, has ransacked the findings of archæology, and, upon that basis, has traced in outline "the early foundations of human culture in Europe". For him, as for most archæologists, the first glimpse of that culture coincides with the appearance of stone or flint tools. Delimitation of vegetation and decreasing temperatures in the Pliocene period marked the beginning of the use of tools, for "the forerunners of man could forsake tree life, and face their surroundings and their future erect upon the ground." Mammalian evolution was "a biological response" to the land formation of the Tertiary world. Man of the Mesolithic Age (filling the gulf hitherto separating the Upper Paleolithic from the Neolithic period) "like his Paleolithic forbears (was) a hunter, a fisher, and a food-gatherer only". Mr. Hawkes does not subscribe to the conventional "orderly sequence of events" that views the Neolithic Age as universally preceding the Age of Metal, for "food-producing civilization began independently in the East while the European Mesolithic was still running its course". The transformation of

Oriental thought by the Greek city-states leads him to the conclusion that "it is in Homer that the citizens of ancient and modern Europe alike come closest to their culture's prehistoric foundations". As long as archæological research is involved in the meshes of the Darwinian evolutionary theory and its preoccupation with adaptation to environment, it is not to be expected that consideration will be given to a classification of continents following the order of evolution of human races (traditional or otherwise), or to a suggestion that, in the unknown period covered by prehistory, man preceded every mammalian, the anthropoids included, and that his existence is not necessarily to be excluded from the Secondary Formation. And yet, in 1872, the Abbé Bourgeois was looked upon as excessively naive when he submitted to a Congress at Brussels his worked flints discovered in Miocene strata ; while in 1916 Sir Arthur Keith ended his work *The Antiquity of Man* with the words : "There is not a single fact known to me which makes the existence of a human form in the Miocene period an impossibility." Time is a great avenger, and prehistory may undergo many modifications of its current assumptions under the impact of further discoveries in archæology and anthropology. The rude weapons and tools of the present-day Veddahs, or the renewed discovery of existing Museum collections of flint implements, will afford the prehistorian of the thirtieth century no index to the state of human culture in this day and age.

B. P. HOWELL

The Spirit of Islamic Culture. By K. ABDUL WAHEED. (The Malik Book Depot, Kakezian Street, Lahore. As. 2)

The admirable and ennobling features of the teachings of Islam are well brought out in this pamphlet—its emphasis on human brotherhood and its repudiation of man-made distinctions, its recognition of the rights of women and of the poor, its insistence that religion is a way of life, not merely a faith to be held. Islam has made a great con-

tribution to world culture in many fields. It is a pity that the writer's enthusiasm carries him beyond such incontrovertible facts to prejudice his case in the eyes of the informed by a claim so fanatic and absurd as that

all that is really beautiful in the realm of India's art, all that is good in the life of the average Hindu, all that is noble in the manners of the Indian peoples owes its origin to the working of the Spirit of Islamic Culture.

E. M. H.

ENDS AND SAYINGS

“_____ends of verse
And sayings of philosophers.”

HUDIBRAS

“Aryadharma in Modern Times” was the inspiring general theme of the Second All-Travancore Annual Students’ Camp, sponsored by the Young Hindu Movement, which was held at Kovalam from August 23rd to 26th, days of spiritual quickening, judging from the discussion programme and the conclusions as summarized by the Findings Committee. The findings breathe devotion to the fundamental ideas of Hinduism—which do not differ essentially from those of other religions—and evidence a praiseworthy detachment from the form side, which enables clear perception of shortcomings in the application of the message of Hinduism. Thus the conferees, while recognizing the validity of Varnashrama Dharma as the foundation for a true social order, condemned unequivocally the debasement of that ideal in the abuses of the present caste system.

The complete appositeness of the ancient ideals to modern conditions and the responsibility of the individual for the character of society of which he forms a part emerged very clearly in the discussions, as did the universal tolerance for which Hinduism stands.

The tone of broad toleration which characterized the proceedings seems to have saved this Conference completely from fostering a communal outlook, a danger almost unavoidable in gatherings restricted to a single community. Conferences to inspire youth, to enkindle noble aspirations and to encourage altruistic effort are thoroughly congenial to the Indian spirit and helpful to its fuller expression. We would gladly see such camps multiplied in every part of the country. There is no objection to their being under the ægis of a particular religion where the attitude is as broad and

unsectarian as in this case, but why should not the youth of different communities bring to the common board their finest offerings and partake together of the food for the spirit drawn from whatever source? It is not Hindu youth or Muslim youth, Sikh or Jain or Zoroastrian or Christian or Jewish youth that has spiritual yearnings, but the youth of all India. Why not offer them “a feast of reason and a flow of soul” in supplementary discussion camps sponsored by a Young Indian Movement?

One of the most striking psychological phenomena of our time is the lay canonisation of Lenin. It is hard to realize that this man whose name has become the symbol of the hopes of millions, before whose countless images candles are burned and heads are bowed, would be only seventy years old if he were living to-day. But the first steps towards his apotheosis were taken even in his lifetime, as is apparent from the articles translated from many languages which appear in the April-May issue for 1940 of *International Literature*. There are many tributes in prose and in verse, a description of the relics and exhibits in the great Lenin Museum at Moscow, which has branches in three other cities, and three folk-tales of which Lenin is the hero, and which are perhaps the most interesting of the collection. They are Russian, African and Chinese, respectively, in their origin. The first two were recorded years before Lenin’s death.

It is not easy to brush these all aside as propaganda; every one who has a conviction, original or acquired, and expresses it with a view to convincing

another is a propagandist in however small a way. The articles have the ring of sincerity. It seems to have been the man's profound conviction and one-pointedness, coupled with his ability to enter into the feelings and the sufferings of the under-privileged, that drew his followers to him as to a magnet, that made his appeal as attractive in his lower sphere as the "Come unto me, all ye that labour and are heavy laden" of a spiritual teacher.

It was a limited brotherhood that Lenin proclaimed, for all its scorning of geographical frontiers, a brotherhood of a class. The Communist movement which Lenin led has fallen into totalitarianism and what is difficult for any but the partisan to distinguish from imperialist aggression, thereby demonstrating once again that man cannot live by bread alone. Meantime, the cult of Lenin-worship will doubtless continue to grow until his followers come at last to recognize the inadequacy, for all its spectacular achievements, of the ideology for which Lenin stood as a way of life for an immortal and spiritual being.

A brave and outspoken letter to *The Natal Mercury*, condemning the stupid colour prejudice so strong in South Africa is quoted in the August *World Review* :—

In view of momentous happenings at the present time, with civilisation fighting with its back to the wall, is it not time we overhauled our views on the subject of the coloured people and the war effort? General Smuts says that out of respect for public opinion he will not recruit coloured troops. *Is it not evident that the spirit animating that opinion is what we are at war against?* (Italics ours) Can we not grasp the fact that should the dark-skinned heroes fighting elsewhere side by side with their pale-faced brothers fail to hold the pass, all our claims to racial and complex superiority will not be of much value?

This letter recalls the strong article which *The Indian Social Reformer* published not long ago on "Democracy and Colour Prejudice". It charged the democracies of the United States and the British Dominions with being "hot-

beds of colour prejudice"—a statement which for South Africa, Australia and the U. S. A. at least calls for no proof!

It dealt scathingly with the attitude of American officers in France toward the American Negro troops during the world war, and the disgraceful attempt through the French Military Mission stationed with the American Army to spread in France, outstanding among Western nations for its freedom from colour prejudice, the shameful attitude towards Negroes prevalent in the Southern United States. The "dark-skinned heroes" gave an excellent account of themselves on the battle-field; many of them laid down their lives, but prejudice went so far that the French Military Mission recommended that there be "no undue familiarity between French and Negro officers, that the American Negro troops should not be praised too highly by the French military officials, and that the French population should be warned against 'spoiling' the Negro soldiers".

Certainly if the coloured peoples of the world have failed in this war to show the expected alacrity in rallying to the armed support of ideals in which they also believe, the white defenders of those ideals have not far to seek for one of the reasons.

The rôle which education should play in relation to the pressure in our day for social change was the theme of Dr. Clifford Manshardt in his address of June 20th at the opening assembly for 1940 of the Sir Dorabji Tata Graduate School of Social Work in Bombay. His address appears in the September issue of the quarterly organ of that institution, *The Indian Journal of Social Work*, the first number of which appeared in June. He traces much of the present mal-adjustment to the dictum of Western economists of the industrial revolution era, that the man who served his own interests best was best advancing the interests of society. The proposition is true if the higher interests of the individual are meant—the interests of man as a spiritual being; the treasure that

any man "lays up in heaven" makes no man poorer, but all richer. But applied in its generally accepted sense and refusing their rightful central place to human values the theory has wrought havoc :—

It was but a step from self-interest to national interest and to imperialistic wars. The twin doctrines of individualism and nationalism received the blessing of both religion and education, changing the old biblical saying that 'Righteousness exalteth a nation', into the more popular doctrine that 'Selfishness exalteth a nation', and that the path of self-interest is the path to God.

While rejecting the totalitarian concept of propaganda as the rôle of education, Dr. Manshardt does not visualize the school as properly the reactionary defender of the *status quo*. The Liberal Educator accepts the task, more difficult than ever in this era of specialization, of trying to see things in their proper perspective and to interpret all phases of life in relation to society as a whole. Dr. Manshardt ascribes the monopolization of the abundant life by the few largely to the fact that life has been partitioned off into compartments in which economics and politics, the physical and the social sciences have all been assigned distinct functions. There is truth in his charge that while industrially we are living in the twentieth century we are trying to control our industrial society by eighteenth- or nineteenth-century ideas.

The tragedy in the whole situation is that though we know our knowledge in the social sciences has not kept pace with the advance in technology, the efforts of society seem to be directed toward widening the gap rather than narrowing it. The man who invents a new machine or simplifies a technical process is feted and honoured, but the man who ventures to question existing social and political institutions and to suggest possible remedies, not only faces social disapproval, but far too often lands in jail.

A shift in emphasis from property rights to human rights is overdue and Dr. Manshardt's conception of how to meet the challenge of Fascism and of

Communism by a planned economy in which the State shall have an important voice, should commend itself to the thoughtful reader.

Dr. Rabindranath Tagore's analysis of the inner meaning of *Sakuntala*, published in Bengali in 1907 and in English translation in *The Visva-Bharati Quarterly* for August-October 1940, is as subtle as the drama it interprets it profound. The theme of *Sakuntala* Dr. Tagore conceives to be

to elevate love from the sphere of physical beauty to the eternal heaven of moral beauty.... Truly in *Sakuntala* there is one Paradise lost and another regained." It is the great and characteristically Indian achievement of Kalidas to have reconciled in this drama "the hermit-spirit...with the spirit of the householder.

The lesson which Dr. Tagore draws from *Sakuntala* is one which the modern world, so obsessed with sex, greatly needs. Kalidas, Dr. Tagore declares, "has rescued the relation of the sexes from the sway of lust and enthroned it in the holy and pure seat of asceticism". He has shown

that the Beauty that goes hand in hand with Moral Law is eternal, that the calm, controlled and beneficent form of Love is its best expression, that Beauty is truly charming under restraint.... This ancient poet of India refuses to recognise Love as its own highest glory; he proclaims that Goodness is the final goal of Love. He teaches us that the love of man and woman is neither beautiful, nor lasting, so long as it remains self-centred....

In the sacred books of the Hindus the ordered relation of the sexes has been defined by strict injunctions and laws. Kalidas has demonstrated that relation by means of the elements of Beauty. The Beauty that he adores is lit up by grace, modesty and goodness; in its range it embraces the whole universe. It is fulfilled by renunciation, gratified by sorrow, and rendered eternal by religion. In the midst of this Beauty, the impetuous, unruly love of man and woman has restrained itself and attained to a profound peace, like a wild torrent merged in the ocean of Goodness. Therefore is such love higher and more wonderful than wild and unrestrained passion.

La France Libre, "Free France"—the very title of the journal which some distinguished French exiles propose to launch in England must strike an answering chord in all who have looked upon France as the living symbol of the free and questing spirit. Dr. A. Labarthe, 4 Carlton Gardens, London, S. W. 1, is named, in a circular letter posted August 22nd, as the person with whom sympathisers with the project may communicate. The letter is signed by the President and a past President of the Royal Society and by its Secretary; by the Secretary of the British Academy and by the President of the Royal Academy of Arts, whose distinguished patronage, severally and collectively, constitutes an unimpeachable credential for the undertaking. But the pity of it! Western culture in exile from its most congenial home and Mount Parnassus in the hands of the barbarian leveller!

The new review is not to contain propaganda but a record of the thought and the work of the few men of learning and of creative achievement who have escaped from the shadow which the prison walls now throw upon the sunny soil of *la douce France*. Its sponsors would "strive to feed a flame which will recover its former brilliancy when France is herself again". That hope—nay, that conviction—we share, in extending our cordial wishes to those who are guarding abroad the sacred flame of French culture against that happy day.

All men pray for peace, but few desire the conditions essential for peace, remarked Sir S. Radhakrishnan on October 1st, in an address under the auspices of the Ahmedabad Education Society which is reported in *The Evening News of India*. All human beings, he declared, sprang from the same root and were pervaded by the same spirit. "Uphold the dignity of the human soul", he urged. "Do not be traitor to humanity by exalting any race or tribe." This he called the message of India which

would save mankind. A more equitable order of society, he said, would make war an anachronism.

Man in his pride considered himself the lord of the earth. He required a discipline of the heart and mind to make him a true citizen of the world.

He developed this idea of self-discipline in the address which he gave at Ahmedabad the following day in opening the building of the Brahmachari Vadi, described as an old institution for imparting instruction in Sanskrit on sound lines. He contrasted on that occasion the system of education in ancient India, enshrining the noble ideal of Brahmacharya—chastity of body and of mind—with the modern educational system which "instead of civilising the barbarian. . . barbarised the civilised man". In ancient days, he said, education laid equal emphasis on the development of body, mind and spirit, and "education was called a second birth into spiritual humanity".

There is truth in his charge against modern education. Encouraging as it does competition and rivalry, its effect all too often is to increase the selfishness natural to the unregenerate man and to delude him into fancying that his interests are separate from those of the group and may be sought regardless of the good of others less capable of looking out for themselves. The fine flower of self-restraint does not spring naturally from such a training.

There is nothing of passivity in true Brahmacharya, as the West too often assumes. The ancients who inculcated Brahmacharya knew that the creative force is not weakened but strengthened for being forced to seek a higher channel. Man's creative energy is his working capital; he may squander it on selfish gratification of the senses or, with the augmented strength of a Sir Galahad, he may use it for artistic or intellectual achievements that will enrich all, and himself not the least.

In a vigorous article in *The Nation* (New York) for June 29th on "An End to Illusions" Reinhold Niebuhr urges those who hold that rectitude demands the withholding of co-operation from all but men and institutions of cent per cent impeccability to "have the decency and consistency to retire to the monastery, where medieval perfectionists found their asylum".

The Socialists have a dogma that this war is a clash of rival imperialisms. Of course they are right. So is a clash between myself and a gangster a conflict of rival egotisms. There is a perspective from which not much difference may be perceived between my egotism and that of a gangster. But from another perspective there is an important difference. "There is not much difference between people", said a farmer to William James, "but what difference there is is very important." ... The Socialists are right of course in insisting that the civilization which we are called upon to defend is full of capitalistic and imperialistic injustice. But it is still a civilization. Utopianism creates confusion in politics by measuring all significant historical distinctions against purely ideal perspectives and blinding the eye to differences which may be matters of life and death in a specific instance.

Mr. Niebuhr warns against letting "an uneasy conscience about the injustices which corrupt our system of justice", betray us into submission "to tyranny and the negation of justice". The individual confronted with a choice is always obligated, under pain of a violated conscience, to select the better course; the fact that neither may command his full approval does not justify him in hugging his self-righteous separateness and doing nothing at all.

Throwing one's moral weight on the side of right does not, however, mean docile acquiescence in the defects observed in the relatively better cause. One serves that cause itself in demanding their removal, as India, convinced that the cause of Britain in the present war is the cause of righteousness, is serving Britain herself by insisting on her giving an earnest of her faith in democracy by redressing the standing injustice to India. It would not be fair to liken those who so insist to a quack who, con-

fronted with a patient whose artery had been severed in an accident would let him bleed to death while he potttered with his minor contusions and fractures. Their demand is rather, in effect, pointing out to a gallant fighter a dangerous break in his armour which the action required will repair.

We approve the stand against religious education in the schools which was taken not long ago in the "Frankly Speaking" columns of *The Bombay Chronicle* :—

The Sind Education Advisory Board is reported to have appointed a sub-committee to recommend what kind of religious education may be given to children in the schools. If the Board has already decided to give religious education of some kind or other, we cannot congratulate it on its decision. ... Sound moral instruction is much to be preferred from every point of view, at any rate in schools. If religious instruction is consistent with this, it is superfluous. If it is not, it is harmful.

Dean Henry W. Holmes of Harvard University contributes an uncommonly strong and sound article on "God in the Public Schools" to *The Atlantic Monthly* for July. Himself a religionist without being a creedalist (Do the two ever really coincide in any individual?) he is sure that undefined convictions are not incapable of inspiring "living steadily and strongly toward good ends". He does not believe in the possibility of a universal religion, the differences in mental equipment and in means of getting at the truth and of testing it being what they are. Diversity of view, he feels, may even help to deepen the common interest in religion itself without preventing men from living together in friendship and working and suffering together in a noble cause.

Dean Holmes does not believe that imparting knowledge of the history of a sect, however broadly based, will necessarily impart reverence or "let the soul sense God behind the panorama of the world". But he makes a suggestion which educationists in India as elsewhere would do well to take to heart,

that teachers should take thought, individually and collectively, to make the total effect of schooling favourable to reverence. So to conduct a school—its class exercises, its general meetings in the auditorium, its out-of-class activities—that the high seriousness of life and learning is not cheapened or denied.... Any school and any teacher may find occasion to reveal to growing minds the limitations of human understanding and to show forth to the pupils that awe which Kant confessed before "the starry heavens and the moral law". ... We can, we must, forget the letter of our different faiths, so far as they divide us. Free peoples everywhere may yet turn to the deep, uniting spirit of religion as the world's one sure defence against the madness of barbaric power seeking to command our lives.

It is the failure of the average man of the present day to achieve integration within himself which makes it possible for his mind to find no logical flaw in a line of reasoning the conclusions of which his heart rejects. Such an anomalous situation arises more than once in connection with the argument of Prof. A. D. Ritchie in his discussion in *Philosophy* for July of "The Ethics of Pacifism". The conflict of loyalties which he describes is itself but the reflection of lack of integration in the individual who feels pulled in opposite directions by the conflicting claims of apparent duties. Professor Ritchie suggests the example of a man in business—and the analogy with the State itself is close—having to choose "between doing something dishonest or losing his job and ruining his family". The former alternative may make or keep physical prosperity, individual or national, but is it not often in such a case the specious prosperity described by John in *Revelation*? Professor Ritchie traces the civic virtues to

the feeling of solidarity with one's fellows; that this country is my country and its cause my cause..... If anyone refuses [to fight for his country] it will be because the feeling of solidarity is lacking.

This is a debatable point. May not for the genuine pacifist the feeling of the solidarity of all mankind overpower the lesser loyalty and make it unthinkable for him to go forth deliberately to kill or to maim his brothers who happen

to live in a different part of the world? The heart says, "No", to Professor Ritchie's elaborately defended thesis that the man who desires to be a good citizen must to some extent surrender his conscience to the keeping of the government. He must be prepared to support the actions of the State with his life and property, even though at times he disapproves of them. The old catch-phrase, "My country, right or wrong!" is a caricature of civic loyalty, but does express clearly the nature of the problem.

Co-operation in the policy of one's country at least to the extent of paying its taxes and obeying its laws, is doubtless, as he claims, "not easy to refuse... short of going to prison or leaving the country to live in a desert island", but then what? Even if, as he claims,—we in India reject such a claim—"what saints do and prophets preach is never practical politics in their own day", he himself concedes that it may, "with luck", become the practical politics of a later day and the pacifist in prison or in voluntary exile may take comfort in the thought that he labours for that brighter tomorrow. If by "harmless" Professor Ritchie means "ineffective", he is possibly a little too complacent in his assumption that the pacifist, though a sort of rebel, is "admittedly a harmless sort: he is also a lonely rebel". Not always. Charles Rann Kennedy glimpsed a profound truth when he called one of his dramas *The Terrible Meek*. To admit that there are any considerable number of individuals so lost to decency that there is nothing in them to which the highest expression of non-violent resistance can appeal is to despair of the race of men. Professor Ritchie in conclusion defines the issue as being between the good of our country which ultimately may not be good at all, and a good not yet attainable and perhaps never to be realized on this earth. It is one aspect of the conflict between standards that are actually operative and seen in the rule of law, and ideals that are not operative but compared with which the law is hardly of value at all.

Are those necessarily to be condemned who honestly find the higher ethics pointing to the latter alternative of each pair?

REINCARNATION

Supplement

[The popular mind is averse to discuss Reincarnation. One of the principal reasons is that the doctrine answers satisfactorily two of the ever-recurring questions: First, man being immortal must survive bodily death and evolution being certain the Soul's growth must occur; how? Secondly, what can explain adequately, so as to satisfy the sense of justice and of fair play natural to the human mind and heart, the problem of suffering and give meaning and purpose to the differences which exist in the human kingdom, e.g., between the congenital idiot and the born genius? The utter futility of lasting achievement, of any kind in a single life of even threescore years and ten in a universe so enduring as a simple reflection on the starry firmament shows this to be makes belief in the materialistic view impossible: thinking, reasoning, aspiring man merely a fortuitous concurrence of atoms! Nor can that thinking man hold for long the view that a good God manages his puny affairs from some high heaven; the ignorance shown, the cruelty displayed, the mismanagement evinced are of a character which no mere mortal would manifest if he had to handle human affairs. Belief in a God interfering with the health and the happiness of people is as impossible as belief in a meaningless and a purposeless universe. There is no teaching other than Reincarnation which satisfies the enquiring mind educated in the truth that effects proceed from causes, that the oak is within the acorn and that there is no miracle in Nature—never was; never will be.]

Numerous are the modes in which Reincarnation is explained by modern thinkers, both scientific and literary. There is, for example, such an authority as Professor J. B. S. Haldane who in his *Fact and Faith* put forward and examined "the possibility and indeed the probability of the conception of repeated existences". We published an article about this in our issue of December 1936 written specially for us by the late Sir Alexander Cardew, one of the luminaries of the Indian Civil Service in the Madras Presidency. Literary creators have taken more readily to the doctrine of Reincarnation as is shown by two articles published by us—"Reincarnation in the English Novel", June, 1938 and "Reincarnation in English Poetry", April, 1931. In *The Woman's Journal* for last May the reviewer remarked that "Reincarnation seems a recurring theme in the novels for this month."

At first sight these creations of the novelist look very speculative and to the serious student of the philosophy underlying the doctrine somewhat remote from the facts; but quiet reflection reveals that in the speculations, however bizarre, of a man of letters, there is an aspect of the truth connected with Reincarnation. For example, Samuel Butler's delightful paragraphs in his essay on "Ramblings in Cheapside" in which he expounds what he calls "transmigration of body": "We meet people every day whose bodies are evidently those of men and women long dead." He finds that "Henry VIII keeps a restaurant in Oxford Street"; "Titian once made me a pair of boots at Vicenza"; "Michael Angelo is a Commissioner; I saw him on board the *Glen Rosa* which used to run every day from London to Clacton-on-sea and back"; and so on. Underlying this "speculation" is an aspect of the doctrine of Reincarnation by no means unimportant. From the nineteenth-century Samuel Butler turn to Sholem Asch: his recent novel *The Nazarene* should be read by every one, especially by those interested in history and psychology. In it he handles with consummate skill the problem of memory of a past life of two characters who both lived in the days of Jesus and participated in the events which occurred. The problem of Reincarnation and Memory receives a thought-provoking treatment in this novel.

This Supplement is by no means exhaustive; a large number of articles have been published by us in the previous volumes; what follows should be considered in conjunction with those earlier articles if one desires to have an adequate idea of the teachings on the subject. For the modern world the impetus to the study of the doctrine was given by H. P. Blavatsky, who expounded Reincarnation in the last quarter of the nineteenth century when the West knew hardly anything about it, and when it had come to be looked upon as a religious superstition by the "educated" Indians who were the products of the universities then newly established. For those who wish to know what

she taught of Reincarnation, principles and details, we recommend her *Key to Theosophy*; there is also the reliable exposition by W. Q. Judge in his *Ocean of Theosophy*.

The subject of Reincarnation is not a speculative theory; it has a practical bearing not only for the individual but also for corporate life. An intelligent appreciation of Reincarnation not only helps the individual to reform himself, it also enables him to gain a new perspective in the handling of the many social and political problems with which he is confronted. This aspect of the question is referred to by us on pages 542 to 544. We invite our readers to send us both questions and comments on this topic so that further study may be undertaken of this doctrine which has been rightly called the Doctrine of Hope and of Responsibility.—Ed.]

REINCARNATION IN HINDUISM

The Indian doctrine of Reincarnation is a compound of the Law of Karma and the theory of the transmigration of the soul. The sixteenth hymn of the Tenth Mandala of the *R̥g-veda* contains traces of both the elements of the doctrine. The animistic and hylozoistic view of the world expressed in this hymn marks the first stage in the evolution of the doctrine of transmigration. *R̥g-veda*, X. 58 expresses the belief that at death the soul is separated from the body and is capable of continued existence. It advocates hylozoism with greater stress. The great riddle hymn of the *R̥g-veda* (I. 164) more conclusively adumbrates the idea of transmigration. The *Atharva-veda* also is believed by Professor Hopkins to hint at the doctrine of transmigration (*vide* A. V. XVIII. 2. 57; XVIII. 2. 60). The principle of Karma was implied in the looking forward by the righteous man to the eternal continuance of existence after death in a heaven full of good things. The necessary corollary of this belief was the view, very rarely expressed in the *Vedas*, that the souls of the wicked sink into the abyss of hell.

In the *Brahmanas* we find the notion of rebirth as a *yana* or a way: the *yana* of the Fathers, the *yana* of the Gods. And we find emerging the belief that re-

birth on earth may possibly be a blessing. Specific rites were performed to procure rebirth among specific gods. There is not yet, however, any sign of computing that a period of *x* punishments suffered in the existence after death may expiate *y* misdeeds here on earth. But so far was man held the responsible creator of his own future fate that the following is quoted as being already a traditional *mantra*: "When he performs the initiation, he makes for it (the self) that world (or place) beforehand, and he is born into the world made by him; hence they say: 'Man is born into the world made by him.'" (*Salapatha Brahmana*, VI. 2, 2, 27) It is in the *Salapatha Brahmana* that we find for the first time the doctrines of karma and rebirth—doctrines independently traceable in the *Vedas*—fused together into the conception of reincarnation.

The doctrine of reincarnation emerges in the *Upaniṣads* as a fully developed theory of moral requital. In the earliest passages in which the doctrine appears, all that is stated is that a man's conduct in one life determines his position in the next, good conduct being rewarded and evil conduct punished. The *Bṛihadārāṇyaka Upaniṣad* (4. 4. 56) says:—

"This self, then, as his conduct and behaviour have been, so does he become. He whose works have been good becomes good; he whose works have been evil becomes evil. By holy works he becomes holy; by sinful works, sinful. It is for this reason that they say that a person consists merely of desires; as his desire is, so is his will; as his will, so his works; as his works, so his evolution.

"After he has received reward
For all that he has here performed,
He comes back from that other world,
Into this world of deeds below."

But soon the doctrine assumed a more definite form. The belief in the retributive character of reward, operating with a continued existence, shifted from the locality of heaven and of hell to this world. The *Chândogya Upaniṣad* observes :—

"Accordingly, for those who are of pleasant conduct here the prospect is, indeed, that they will enter a pleasant womb, either the womb of a Brahman, or the womb of a Kshatriya, or the womb of a Vaisya. But those who are of foul conduct here—the prospect is, indeed, that they will enter a foul womb, either the womb of a dog, or the womb of a swine, or the womb of an outcast."

The *Svetasvetara Upaniṣad* (5. 11-12) adds :—

"According unto his deeds the embodied one successively

Assumes forms in various conditions,
Coarse and fine, many in number,
The embodied one chooses form
according to his own qualities.

Each subsequent cause of his union
with them is seen to be

Because of the quality of his acts and
of himself."

In this form the doctrine became the basis of orthodox Hindu belief. Caste was supposed to be the chief element in the requital for one's actions. The word action, Karma, has been used for

the mysterious power which, according to this doctrine, causes all action to work itself out in requital in another life.

The conception was, however, further deepened and broadened. It was recognized that a man's body, mind and character, as well as all the details of his experience, were elements of requital. In the *Bṛihadārāṇyaka* and the *Chândogya Upaniṣads* the doctrine was first developed and stated with reference to the future. Further reflection led to the logical corollary that a man's present circumstances and experience are the reward for his behaviour in past lives.

The idea gained ground that a man's body, character, capacities and temperament, his birth, wealth and station and the whole of his experience in life, whether of happiness or of sorrow, together form the just recompense for his deeds, good and bad, performed in earlier existences. Every act necessarily works itself out in retribution in another birth. Expiation works itself out not only in man's passive experience (*bhoktrītvam*) but also in his actions (*kartrītvam*). Then these new actions form new Karma, which must necessarily be expiated in another existence; so that, as Deussen remarks, as fast as the clock of retribution runs down, so does it wind itself up again.

The soul also is affected by its own acts. Every good action ennoble it in some degree and helps to loosen the grip of the sense-world, while every bad action degrades it and gives that world a greater hold; so that the man who persists in right action makes steady progress towards perfection, while continued vice plunges the soul ever deeper in corruption.

The character which is thus determinative of one's position in the next life

is formed not only by action but also by knowledge. The *Kaushîtaki Upaniṣad* (1. 2) lays down :—

"Either as a worm, or as a moth, or as a fish, or as a bird, or as a snake, or as a tiger, or as a person, or as some other in this or that condition, he is born again here according to his deeds, according to his knowledge."

The *Katha Upaniṣad* (5. 7) has a passage to the same effect :—

"Some go into a womb

For the embodiment of a corporeal being.

Others go into a stationary thing

According to their deeds, according to their knowledge."

How the action and the knowledge of one life influence and determine those of another is well described in the *Bṛihadārāṇyaka Upaniṣad*. We are first told how at the time of birth all the elements wait upon the approaching soul, their lord and king ; and then we are told how these wait on the soul to speed him on his journey when he is about to depart.

"And as on the approach of a king the policemen, magistrates, charioteers and governors of a town wait upon him with food, drink and tents, saying "He comes, he approaches", similarly do all these elements wait on the conscious self, saying, "This Brahman comes, this Brahman approaches." Again, as at the time of the king's departure, the policemen, magistrates, charioteers and governors of a town gather round him, similarly do all the vital airs gather round the soul at the time of death." (*Bṛihadārāṇyaka Upaniṣad*, 4. 3. 37-38):

The transformation that takes place at death is then described as follows :—

"When the vital airs are gathered round him, the Self collecting all the portions of light together moves down into the heart ; and when the

"person in the eye" has turned away, then he ceases to know any form. He becomes concentrated in himself, that is the reason why they say he is not able to see ; he becomes at one with himself, that is the reason why he is not able to speak or hear or know. Then the tip of his heart is filled with light and the soul moves out, either by way of the eye or the head or any other part of the body. As the Self moves out, life moves after it ; and as the life moves, the various vital airs depart after it. Him follow the knowledge, his works and his former consciousness." (*Ibid.*, 4. 4. 1-2)

At death a process of involution takes place. The soul gathers the organs of sense and of action, or at least the functions of these organs, first of all into the *manas*. Then the *manas* is merged in the *prana*, or vital breath. The *prana* is said to merge in the essence of the individual soul. But in both these ways we come near to the idea of the subtle body, which is the elementary metaphysical substratum of the departing soul. (For an understanding of the conception of the "sheaths of the soul" refer to the *Taittiriya Upaniṣad*, Ch. II, 2-5.)

Closely associated with the metaphysical substratum is the moral substratum which by reference to past behaviour determines the character of the departing personality and its future destiny. The *karma-āśṛya*, that is, the summing up of past experiences, of impressions and of the results of actions, is focused, when the soul is about to enter on its new life, as an innate concentrated disposition, and provides a starting-point differentiating the new life from previous ones. Thus the process goes on until there is liberation from the round of *samsara*.

RAJ NARAIN

REINCARNATION IN BUDDHISM

The reincarnation of the Supreme Being in a human form from age to age for the deliverance of the virtuous and the destruction of the wicked, *i.e.*, for the foundation of the kingdom of righteousness, is a highly special Bhagavatic phase of the general Indian belief in rebirth through the transmigration of soul from one body to another. This belief came to exercise an abiding influence upon the whole of the religious thought in India since it found a permanent expression in the *Bhagavad-gītā* in the form of a philosophico-moral explanation of great changes in the social order of men. This Bhagavatic doctrine permeated also the realm of Buddhism from about the beginning of the Christian era, if not from a still earlier time, and the development of the doctrine or idea is mainly to be traced and visualised through two cognate types of Buddhist literature, namely, the *Jātaka* and the *Avadāna* (Pali, *Apadāna*). To facilitate an easy understanding of the broad distinction between these two types, it may be premised that the first type, *i.e.*, the *Jātaka*, is primarily concerned to set forth the process of evolution of the *Bodhisattva* until he reaches full maturity for Buddhahood and that the purpose of the second type, *i.e.*, the *Apadāna*, is to give an account of the process of evolution of other pious individuals until they reach full maturity for Arhatship.

The *Jātaka* doctrine of evolution of the *Bodhisattva* and the *Apadāna* doctrine of evolution of the Disciples may each be shown to have been based upon special kind of yogic knowledge

(*vidyā*), either in the form of a series of full recollections of the past or in that of a cinematographic vision of what is happening at the present moment. This twofold knowledge is claimed to have been acquired by the Buddha and his advanced Disciples—the Adepts. The first is technically called the knowledge by way of recollection of the previous forms of existence, and the second, the knowledge by way of being an eyewitness to the rise and fall of beings in the different states of existence.

It is claimed that by the first kind of knowledge an adept can recall to mind not one or two births, but many, even through many an æon of dissolution and evolution of the world system. The process is popularly illustrated by the analogy of a person going from his own to another village, from that to another, and from that returning home, and easily recalling to mind the whole course of his journey in all its details and modes.

It is also maintained that by the second kind of knowledge an adept clearly sees how beings passing away from one form of existence take birth in another, and recognize the mean and the noble; the wretched and the blessed, following destinies according to their deeds.

This, too, is exemplified by the analogy of a person standing on the upper terrace of a house at a place where four roads meet and watching men entering a house and coming out of it, and walking hither and thither along the street, and sitting in the square in the midst.¹

“Just as a reptile goes forth casting away its worn-out slough, so does the

¹ *Dīgha-nikāya*, I, pp. 81, 83; *Majjhima-nikāya*, I, pp. 278-9 *Dialogues of the Buddha*, II, pp. 91-2.

departed one go forth leaving behind the decayed body."¹ This is precisely the analogy drawn from nature for the illustration of the course of a being destined for rebirth or reincarnation.

Though in their practical effect both the Bhagavatic idea of reincarnation and the Buddhist idea of the advent of Buddha are the same, it is the absence of the notion of God in Buddhism which makes all the difference between them. Similarly, in spite of their same practical effect, the real difference between the general Indian and the Buddhist idea of rebirth lies in the absence of the notion of soul in Buddhism.

According to the Buddhist idea of the advent of Buddha, the *Bodhisattva* bodily descends into the womb of a human mother from the Tushita heaven. The conception takes place as an immaculate one, the father having no part in the drama of his descent. Before his descent and in his last but one existence, he figures as the happiest dweller of the Tushita heaven. The moral degeneration of men and the consequent depopulation of the heavenly abodes impel the gods and angels to approach the *Bodhisattva* with an earnest prayer for his advent on the earth. After a careful consideration of time, place and circumstances, he gives his consent, to the joy of all. Two Buddhas do not appear in the world at one and the same time. The dispensations of the Buddhas never overlap. The Buddha stands in the glory of his attainment above all others in the three worlds.

Nevertheless, the position of the *Bodhisattva* as an individual is in no way different from that of others in the general scheme of cosmo-moral evolution. It is well observed that the *Bodhisattva* career of an individual begins at a certain point of natural evolution, where the history of the universe tends to merge in a continuous biography, and culminates in Buddhahood in a certain stage of evolution, where human mind, freed from all fetters and limitations, experiences the true nature of reality.²

Though the Buddhist philosopher has always repudiated the theory of soul, ego or personal entity, and will consciously refute belief in the transmigration of soul, the Buddhists as a sect could not get rid of the popular Indian notion of reincarnation of spirits. In speaking of the three essential conditions determining the possibility of conception, it is pointed out that not only the mother will have her fitness and there should be parental union but a *gandharva* must be waiting at the time for rebirth.³ The *gandharva*, as the scholiast explains, is no other than a being who is led by *karma* to seek an opportunity for rebirth.⁴

With the Buddhist rebirth does not imply the transmigration of soul from one form of existence to another; it is not based upon the idea of continuity of any personal entity or ego. When Svāti, a bhikkhu among the immediate disciples of the Buddha, interpreted the Master's words by saying that *vijñāna* or consciousness alone outlives death and

¹ *Petavatthu, Nandikāpetavatthu*, IV, 3, B. C. Law, *The Buddhist Conception of Spirits*, revised edition, p. 33.

² Cf. Barua, *Barhut Stone as a Story-Teller*, p. 101.

³ *Majjhima-nikāya*, I, p. 265.

⁴ *Vide Papañca-sudani, Commentary on the Majjhima-nikāya*, P. T. S. p. 310:--
Mātāpitunnāṃ sannipātaṃ olokayamāno samipe titho nāma hoti, kammayantayananto pana eko sālho tasmim okāse nibbattanako hoti."

passes from one to another state of existence, he was called immediately into the Master's presence and taken to task for it. This is in fact the Upanishadic idea of the transmigration of soul. In the *Bṛihat-Āraṇyaka Upanishad* the course of transmigration has been illustrated by the simile of a grass-leech (*ṛṇajalauka*) which passes from the end of one blade of grass to that of another but this analogy has been found to be untenable in the *Bhelasamhitā*. The Buddhist point of view has been fully discussed in the *Questions of King Milinda*.¹ When one individuality ceases to exist, another individuality comes into being. That ceasing to be,

a third comes to be, and so on and so forth. In this way we have a series of similar phenomena, none of which being exactly the same. This point is well illustrated by the example of a set of lamps, each with fitness for ignition and placed in a row and in close touch with each other, one of which being lighted, the others are lighted. Here there is no passing of any spirit from one lamp to another. The lamp which is first lighted serves only to help in producing the necessary condition for ignition in the remaining lamps. Here the continuity is one of an impulse (*kammassan-tati*) and not that of any ego.

B. C. LAW

REINCARNATION IN JAINISM

Jainism is not mysticism. It is not fatalism. It is a Science of the Soul. It has dissected, analysed and discovered the true nature, the real qualities, the inherent characteristics of the Soul ; and has seen through every form and condition of life.

In its pure and free state the Soul exists beyond the world and yet within the Universe in what is called (सिद्ध-शिला) and there it exists, for ever and ever, in the serene enjoyment of its own inherent qualities of eternal and infinite bliss and full and complete knowledge of all that is. It knows all, comprehends all ; its enjoyment is full, unmixed, everlasting. It lives in the fulness of Life.

The Soul as seen and found in the world is incarnate, encased in a body. The bodies which a soul may take have been classified into various kinds and

forms. The main classes are : (1) *Audārika*—the physical body, (2) *Vaikriyaka*—the fluid body, (3) *Āhāraka*—the assimilative body, (4) *Taijasa*—the electric body, and *Kārmāna*—the Karmic body. Of these the Karmic body is the most subtle. An understanding of what the Karmic body is would clarify all that is otherwise mysterious and inexplicable.

The word *Karma* has a special meaning and significance in Jaina Philosophy. Karmas are very subtle and fine particles of matter, cognisable only by the Omniscient. They cannot be perceived by the senses, not even through a microscope of the highest possible power and range. They cannot be compared to atoms, electrons, protons, neutrons, or any other substance discovered or conceived by scientists. And yet they

¹ *Milinda Pañho* (Trenckner's Edition), pp. 46-50. *Ko paṭisaṇḍaḥaṭṭi*. Cf. *Kathāvatthu*, I, 1—*Puggalakathā*, *Points of Controversy*, pp. 26-32.

are material and give form and shape to all living beings. They are of innumerable varieties. The Jaina Saints have classified them into 8 main classes and 148 subclasses, and have arranged the results of their action, reaction and effect on the Soul in fourteen spiritual stages.

Each of the five bodies mentioned above is respectively finer and subtler than the preceding one. The last two kinds of bodies exist in all conditions of the embodied Soul and at all times. The first exists only in the human and subhuman condition. The third kind of body is developed in the human condition only as the result of austerities and mental concentration; it may have a benevolent inclination and help the possessor to remove his doubts and difficulties by approaching an Omniscient in regions inaccessible to ordinary human beings; it may be malevolent and cause such vast destruction as the ascetic in his wrath may desire. The second kind of body is possessed by Celestials, higher and lower, and by hellish beings. Its form can change at the will of the possessor and it cannot be destroyed before the expiry of the fixed period of life in that condition.

The forms the Soul may take are :—

(1) One-sensed, *e.g.*, earth, air, fire, water, plants, which cannot move voluntarily and which possess only one sense, that of touch—hot-cold, smooth-rough, heavy-light, soft-hard.

(2) Two-sensed, which have the sense of taste added to the sense of touch, *e.g.*, worms.

(3) Three-sensed, which have an additional sense, smell, *e.g.*, ants.

(4) Four-sensed, which possess in addition the sense of hearing, *e.g.*, bees.

(5) Five-sensed, which possess also the sense of sight, *e.g.*, men, animals,

birds, fishes.

Embodied souls may live in four conditions of existence : (1) human, (2) subhuman, (3) hellish, and (4) Celestial.

The kinds, forms and conditions of body depend upon the effect of Karmas, the subtle particles of matter referred to above which are attracted to and combine with the Soul, when the embodied Soul is in a state of vibration caused by desires and emotions. The quality and the quantity of these Karmic particles and the strength and duration of the combinations vary with the intensity, kind and quality of the desires and emotions which actuate the Soul, the degree and the kind of good will or ill will, charity or malice.

The Soul, incarnate or embodied, has its limitations, its hindrances, its defects. It is subject to repeated incarnations and reincarnations. It casts off one body and takes another, and the process of reincarnation seems hopelessly unending.

There never was a time when the Soul and the body came together for the first time, when the Soul became incarnate. It has been incarnate from eternity, from time without beginning. Being incarnate, it is subject to reincarnation. The wheel of the world—*Samsāra-Chakra*—thus continues in its whirling course up and down, and touches all points of the compass.

Freedom from incarnation is *Nirvāṇa*, Moksha, Salvation, Liberation, Emancipation, the *summum bonum*. It is not annihilation, but a positive condition of supreme unalloyed bliss, power and knowledge. It is the status of Godhead, Divinity, without the defects assigned to the latter by some scholars who in their pride of learning have created a God to explain what they could not otherwise understand.

Incarnation and reincarnation in the world are subject to the fixed, uniform, clear and accurate law of Karma. Man is the master of his destiny. He makes or mars his future by his own thoughts, words and acts. Incarnation and reincarnation are inevitable evils in the world and Jainism has marked out the path for escaping from these evils and for attaining a Life beyond which there is no Death—Life Eternal, Everlasting, Continuous.

The Path is straight, clear, direct. The summit may be reached directly by a short steep ascent called the Saints' Discipline or by gradual stages entering that discipline after practising what is called the Householders' Discipline. In the Saints' Discipline there are two sections—one, almost a vertical ascent, is called the *Kshapak Śreni*; the other has resting-places and is termed *Upasama Śreni*. In the Householders' Path there are eleven stages. The Jaina Discipline is so practical, so graduated, that every person however situated, in every country and in every clime, of every class or colour can, according to his personal capacity and his limitations, adopt the course of spiritual evolution and of progress most suitable to him. What is called asceticism is to a Jaina Sadhu a continued enjoyment of the ever-increasing capacity of the Soul, the consciousness whereof is a joy for ever. What is called seclusion, retirement, is virtually an association with all Life, a projection of the Soul from its narrow confines in its little physical prison into the whole world, a concentrated enjoyment of the elixir of ever-expanding life.

Reincarnation of the Soul again is not necessarily in one direction. It does not always and inevitably progress and

evolve. If its activities are low in degree and kind it may descend to a lower incarnation. A Soul in the human condition may reincarnate in a hellish, subhuman, human or celestial form, according to the nature of its activities in thought, word and action. The next incarnation is fixed and determined by the acts, words and thoughts of the embodied Soul in its present life; it can be ascertained with as much certainty and accuracy as a mathematical proposition.

Reincarnation does not mean, as millions wrongly believe, that a pure and perfect Soul, a Paramātmā, takes a body at will; that it does so because it is satiated with Joy and desires a change; or because it wishes to help the good people in the world to come through the troubles and tribulations imposed upon them by wicked people and cannot do so in any other manner. There is a vast literature which lays down that during the present cycle of time God has had to assume such forms as a fish, a boar, a tortoise, a man-lion, a dwarf, Shri Rama, Shri Krishna and Buddha in order to restore peace and order in the world created by Him. With due deference to the learned authors I would respectfully submit that it is difficult to believe that the Almighty, the Omniscient Paramātmā, the quintessence and fountain-head of all Bliss and Perfection, should voluntarily suffer the mental and physical agonies inevitable in such conditions of life as He is said to have assumed. The real explanation is that the statements about Avatāras are clothed in allegorical or poetical language for the benefit of the masses who could not have grasped the subtle ideas and the sublime aspects of Soul-Reality in plain language. The state-

ments have an esoteric significance behind them and should not be taken to be literally true.

An Avatāra, according to Jainism, is the appearance of a highly evolved Soul—incarnate. It guides and leads the pilgrim who has lost his way back to the right path and it gives clear directions for keeping that path, for avoiding the thorny tracts, the slimy lowlands, the trackless forests, the wild beasts and the poisonous reptiles. It has helped itself, it has seen and realised the truth, and it helps others by its physical presence, its utterances and its example. And when it has attained perfection, freed itself from all contact with the world of matter and moved out of the universe of mixed matter and Soul it leaves its footprints behind as landmarks, its words as buoys and light-houses. Every Tīrthamkara was an Avatāra. The word Avatāra may be analysed as अव + तृ + षत् which literally means, "One who has descended from above". All our Tīrthamkaras reincarnated in their human bodies from the celestial regions where they had a fluid body. They were born in ruling Kshatriya families, adopted the Saints' Discipline,

developed Omniscience, promulgated truth and attained Nirvāṇa.

In this statement of the Law of Reincarnation I have left out of consideration the theories of those who do not believe in the existence of the Soul as apart and different from matter, but regard the voluntarily acting, thinking and feeling living body as merely a condition of matter, a robot, a highly developed machine. Such men have no belief in reincarnation, and to them I would say only that such a perfect machine as an animal organism has not yet been mechanically constructed or invented. The man of science has invented and constructed highly effective engines for the destruction of man. When he succeeds in inventing and constructing a machine which will throw out all the innumerable forms of life, men, animals, beasts, birds, fishes, reptiles, and will create a world, I shall change my views, make profound and respectful obeisance to him and acknowledge him as my Maker, my God. Till then I shall continue to believe and to act upon the Law of Reincarnation.

AJIT PRASADA

REBIRTH AND MODERN CIVILISATION

Strange though it may seem, the greatest and the most dangerous weakness that has developed within modern civilisation has been sown and nourished by itself, by its propaganda, direct and indirect, against the human faith in rebirth after death.

The modern teaching is that this life is a mere biological incident, depending on and entailing some chemical and cel-

lular actions and reactions inside the body, and having no pre-birth existence or after-death continuity. It begins with accidental conception in the mother's womb and ends with the body's last breath. It is a plain and simple material fact, with no immateriality or what is called spirituality about it. It is no wonder that such a doctrine leads to the idea that, the span of life being short and

uncertain, it should be enjoyed as one likes and spent as one pleases. Why should one restrain one's impulses and discipline one's conduct if there is no continued future to which to look for inspiration? Lack of restraint brings satisfaction and pleasure, short-lived though they may be, while restraint and control mean, for the moment at least, dissatisfaction and discomfort. There is nothing to gain from self-deprivation and self-immolation.

Such theorising comes easily and pleasantly to the mind when pleasure-seeking instincts are excited and impulses are aroused which lead to transgression against social and ethical conventions and inborn conscientious scruples. The consequences of such transgression are ignored by the mind which thinks only of how to satisfy those cravings and impulses without incurring the penalty of the law or arousing the suspicion of other men.

The mass mind, in which abstract ethical principles are not strongly developed, is thus easily led astray under the influence of a philosophy that restricts the consequences of one's activities to this life, which is said to end completely with the perishing of the body.

It is this philosophy which modern civilisation is spreading. Inert matter is believed to be the beginning and the end of everything. The spiritual background of human life has been sadly overlooked and neglected; and, worse still, human faith in the existence and continuity of this spirituality has been deliberately undermined. The exponents of this materialistic philosophy fail to realize either its incompleteness or its inconsistency. They will not pursue to its natural conclusion the logic of cause and effect, which they uphold

and apply in studying and understanding nature and the occurrences of everyday life.

It is generally accepted that many diseases can be traced back to some cause in the past; perhaps the sick man is reaping the results of carelessness or foolishness in his past behaviour. The recklessness of to-day may not result in an obvious symptom to-morrow, but it cannot be without its consequences which later aggravation may make manifest. This process of cause and effect can be traced everywhere. Nothing happens without a cause and there is nothing which does not produce some sequence which in its turn becomes the cause of another effect in the endless chain of causality.

Not only our bodily actions but also our thoughts are bound by the law of causation. Every thought originates from a cause, and must produce a consequence. The endless causal chain cannot be broken, even though continuity seems to us impossible; the law of cause and effect is immutable and no sphere of action lies outside its operation.

According to the principle of the conservation of energy, which is the essential bed-rock of material science, every act involves transformation of energy; energy cannot be destroyed and must therefore continue in one form or another, ever producing one or another phenomenon. Human life in its conscious, subconscious and superconscious phases is a continuous process of the transformation of energy through mental or physiological activities. The idea of the abrupt termination of this process with the destruction of the physical body would thus be illogical. When a man dies, do all his mental activities, his impressions and ideas, his inclinations and impulses die too or

are they transformed and diverted into other channels?

If they are so transformed, we shall have to assume that mental energy is reducible into matter and conversely that matter can be transformed into thought-power, for it is only thus that causal continuity can be maintained. From such potential interchange between material forms and immaterial thought-capacity it follows that our life cannot become extinct, in the strict sense of the word, with death ; its potentiality is continued in some form or another and is manifested in rebirth. This rebirth being necessarily based on the previous life, the results and consequences of thoughts and acts in the previous life, which did not mature and take effect before death, must influence the new life and must be faced. The consequences of past activities form what is called the destiny or fate of the present life and explain the variation in conditions and circumstances in which individuals find themselves.

Any reasonably comprehensive formulation of the necessarily continuous law of causation, by which our life, nature around us, the universe itself, and everything, material or immaterial, are bound, must bring home the obvious truth in the above reasoning. The civilisation of to-day, which according to its own confession is based on an imperfect and incomplete knowledge of matter and of the material world, would, however, explain differences in heritage, ability and state by referring them to "chance". And yet in other respects this civilisation is sceptical enough to refuse any explanations based on "chance", maintaining that nothing can occur without a corresponding cause.

Such an attitude produces very unwholesome effects on the mass mind.

The absence of any belief in a future life discourages one from leading a life of restraint and of virtue, and encourages the tendency to act on impulse and to indulge the instincts.

For example, an unprincipled man mishandles public money entrusted to him and enriches himself, regardless of honesty and unmindful of the sin that he is committing. His only concern is to keep himself out of the clutches of the State laws, which for a clever man is not very difficult. He does not believe in an All-seeing God dispensing strict justice according to one's thoughts and acts. He does not believe that it is impossible for him to escape the consequences of evil acts. He thinks that if he were to fail in his manipulations or were to be caught, or his life were to become miserable, he could at once end his miseries by sending a bullet through his temple. Such ideas naturally make him reckless and lead him into greater wickedness.

This attitude is really at the bottom of all the sins committed by civilised man. A few highly cultured men may be able to evaluate right and wrong, virtue and sin, on their own intrinsic merits, and may have the prudence and the inclination to shun the one and to practise the other ; but it is only the belief that there is no escape, even in death, from the rewards and punishments consequent on their own actions that can make the masses think before acting. It is the stamping out of this belief in men and women at an early and impressionable age that is responsible for the sins and crimes which men commit.

Wherever modern civilisation is spreading, such crimes are increasing. Human frailties occasionally get out of control even in uncivilised society ; but they are

far less common there than they are among the so-called civilised peoples. Belief in an All-seeing Almighty God and in the inevitability of paying in another life for sins committed in this one deters man's impulsive tendencies. But in a society ridden by current ideas, boys and girls hardly out of their teens start to ridicule all theistic ideas and to mock at the conception of an immaterial and imperishable soul that survives death and the destruction of the body. What is to induce them to discipline and to restrain their instinctive desires and antisocial tendencies, which, already strong, are further excited by the influence of their *civilised* environment? Napoleon once very rightly said that a soldier or a student who did not believe in God was very dangerous, for he could hardly be depended on to keep his brutal instincts in check.

All thoughtful well-wishers of humanity are to-day concerned at the rapidly increasing expressions of immoral tendencies in modern civilisation. Society cannot long endure such dangerous conditions. The increase in vice is making social and individual happiness insecure while confidence in social ties and in family relationships is tottering. To save the situation it is imperative that the present system of education should be remodelled. The blind

worship of matter based on the unconfirmed testimony of egoistic scientists, whose vision is restricted to particular manifestations of nature and who are unable to take a broad view of the whole, should not be allowed to replace faith in a belief which has stood the test of time and the test of the experience of so many wise men in all ages and climes. People should have it deeply impressed upon them that the consequences of their acts will overtake them in subsequent lives if not in this, and cannot be escaped in any way, even by suicide; that how they behave and what they think to-day, whether known or unknown to others, will determine their happiness or their misery in this life and in other lives to come, as well as in the period of spiritual existence that will elapse before rebirth. With such a belief men will regain confidence in pure thinking and in virtuous living, and in the need for restraining and disciplining their impulses and their inclinations. When faith in virtue and fear of vice are thus developed, the progress of humanity towards peace, happiness and perfection will be assured and civilisation will be cleansed of degenerating influences and freed from the weaknesses which are so seriously threatening it to-day.

J. M. GANGULI

POTTERY : SYMBOLIC OF THE SOUL'S PROGRESSIVE GROWTH

Even as I at last came face to face with "God" (through coming face to face with myself), so have I finally come face to face with the fact that without benefit of teaching or text-book, I

believe beyond the shadow of any doubt in the doctrine of Reincarnation.

I had glanced many times at the portion of the old jug sitting upon my study shelf, before I came really to see it.

The jug-portion, once a museum piece, and bearing the grinning face so common to Roman ware, was willed to me. Its history is that it was found long ago in London, forty feet below the surface of what had been a Roman road. Possibly some soldier under the conquering eagles of Cæsar had, in drunken hilarity, broken it against a comrade's head. The facts of course as to how it came to be broken remain a mystery.

One thing is certain ; the body of the potter who turned the lathe that made the ribs inside the jug has long since been absorbed into the elements, while the frail work of his hands remains.

As I looked at that jug-portion I suddenly saw through my mind's eye the successive stages of Pottery's development down the centuries :—

Pottery, *sun-burnt* at first, until the prehistoric races of Northern Europe conceived the idea of artificial burning.

Pottery, *coloured*. The colouring was done by confining the smoke of leaf-fires which left the damp clay darkened.

Pottery, *decorated*. It was the Egyptians who were responsible for that. They etched figures with a sharp instrument upon the damp clay and filled them in with manganese.

The potter's wheel. The Greeks claimed its invention. (Homer mentions it.) The Greek manner of decoration was to beautify pottery with likenesses of the celebrated athletes of the day, with scenes from the siege of Troy and with legends and inscriptions. They were producing this work as early as the sixth century before Christ.

The raised ware, invented by the Romans, made by moulding fruits by hand and sticking them to the wet clay. Bas-reliefs were also produced by laying on damp clay and shaping it with a flat tool.

Pottery in the fifteenth century. Upon the Majolica ware of that time the works of such artists as Raphael and Marc Antonio were copied.

No wonder that the little Roman jug-portion upon my twentieth-century shelf had for me become symbolic of reincarnated life ! I touched it ; felt its aliveness through its stillness and knew that Life was more, infinitely more, than just the movement or the vitality of one terrestrial existence.

"If Pottery", I asked myself, "the work of man's hands, has required an ageless process of evolutionary growth to achieve full expression, is it sanity to believe that the Soul of Man could achieve perfection in one brief earth life ?"

The answer of course was, NO.

My gaze went from my indoor shelf to the row of frame houses seen beyond my open window. To-day's houses. What were they but the living, breathing personalities of trees felled yesterday ?

It came then, like a slowly swelling tide at sea, the realization that all about me was visible proof of the Reality of Reincarnation, and that my invisible soul, of vastly greater importance, would know, had known it too.

FERN MACK

Reincarnation for Everyman. By SHAW DESMOND. (Andrew Dakers Ltd., London. 5s.)

A most encouraging sign of the times is that which the author points out "to the reader" on the very first page of his book, that "reincarnation has never been so much in the minds of Western countries as to-day. Our books, reviews, newspapers, as our lecture-halls and pulpits, are full of it." The why, whence and whither of human existence, solved by the Ancient East ages ago, is being "scientifically examined" by the modern Western world. In the realm of truth and fact East and West *must* meet. The latter is slowly but steadily accepting the former's solution to the riddle of Life—namely, the great doctrine of successive lives on Earth through which each human soul fulfills its evolution.

Convinced that rebirth is a fact in Nature, the author has demonstrated in a simple yet graphic manner how "reincarnation touches every side of life". It is not a speculative abstraction, but a discovery which illuminates every conceivable problem of life, philosophical or psychological. Differences of character and environment, the rise and fall of nations and civilisations, the existence of suffering and evil, the problem of genius, life after death, all these assume their rightful places in the scheme of things when man is viewed as an immortal soul, studying the Book of Nature in this School of Earth. "Happy is the man who knows that he is reborn."

The historical evidence, both "imposing and voluminous", is also outlined. It is indeed "historical fact that reincarnation has been, since the beginning of religious record the essential part of the belief in the immortality of man" and that "to leave out reincarnation from the religious beliefs of the ancients... is in Hamlet to leave out the Prince".

The author's personal beliefs, however, mar this exposition of an essentially impersonal teaching. The superiority of Christianity over other world religions, a Personal God deciding the destiny of man, the soul *choosing* to re-

turn when it wills, the "memory personal", so-called, of prior lives—these notions are foreign to the true doctrine of rebirth. But the most objectionable feature, and one which nullifies much of the value of the book, is the hotchpotch of fantastic statements drawn from the literature of Spiritualism and of pseudo-occultism, which is only too likely to lead "Everyman" astray. Twin-souls, the love-life of the astral, etc. have nothing whatever to do with the fact or otherwise of reincarnation, and only tend to bring this noblest of teachings into disrepute.

That the author is a psychic as well as a psychical researcher is evident from the "memory personal" of himself as well as of many others, both children and adults, which he cites as proofs of rebirth. Why is it that for all psychics like our author "there is no arguing with the accomplished fact which is the 'experience' personal"? Because, in the world of the medium and the psychic, human consciousness, which is essentially discriminative, is engulfed by the subhuman, hence there are no contrasts, no opposites. All psychics are fundamentally egoistic.

To any student of true science and philosophy, it is always *principles* and never personal interpretations which determine the truth or otherwise of any proposition. Having "experiences" is one thing—their correct understanding quite another. Spiritistic phenomena and psychic visions of the past authenticated in the present demonstrate the existence of the invisible in nature and in man; they do not prove reincarnation. The public must be taught to distinguish between psychism, however well founded upon "facts", i.e., phenomena, and spiritual philosophy, which deals with basic principles. The latter do not rest upon the phenomena which they explain, any more than Life originates from Matter. And reincarnation is an indispensable principle of every Spiritual philosophy worthy of the name.

Reincarnation: In the Light of Thought, Religion and Ethics. By FRIEDRICH RITTELMAYER, D. Phil., Lic. Theol., translated by M. L. MITCHELL. (The Christian Community Bookshop, London.)

An increasing number of thoughtful people in the West are turning to the age-old doctrine of reincarnation for the rationalisation of the faith that is in them.

This compact study will repay thoughtful perusal, but the reader must be ready to make certain allowances—for the pro-Christian bias of the clerical author as also for the exalted status which he claims for the Anthroposophical leader, Rudolf Steiner. The latter's revelation that Christ "did not wish that in the first period of Christianity reincarnation should be spoken about [though Jesus Himself publicly identified John the Baptist as Elias?], but that at the present day He wishes that this truth should gradually dawn upon humanity" can be ignored without detriment to the main argument.

Among Dr. Rittelmeyer's points in favour of reincarnation are the reminiscence of the "glorious and golden blessedness" experienced in early childhood, "as if we were bringing with us to earth delicate forces of joy"; the retrospective vision by the Buddha, "one of the very greatest of human spirits", of the sweep of His past incarnations; the growing number of people to-day who have intimations of having lived on earth before; and the fact of human differences in capacity and in inclination.

Do we not "instinctively" shrink back from some spheres of experience from which others do not shrink?... Are not many things "natural" to us, which are certainly not "natural" to others?... Is it not true that in reference to this or that we need only refresh our memories, which others learn slowly in the sweat of their brows?

The inadequacy of heredity to explain "how the individual human talents and inclinations are put together" is a strong point. It is, however, in shifting the centre of consciousness to the spiritual realm, in taking the position of the ego, "the super-man in us", that lies the

chief hope of knowing oneself as a continuing being and recognizing the stage one has reached in one's spiritual pilgrimage. Though the perception of the mutual relation of body and soul may still be in the future for most, all could grasp the probability of reincarnation and its indispensability to a satisfying world-view. For reincarnation is an essentially reasonable doctrine.

The ethics of Protestantism, Dr. Rittelmeyer declares, are on the point of collapse, because they have lost their metaphysical background. The doctrine of reincarnation and of the "holy justice that reigns in destiny" can lead to the recognition that

the true path of humanity leads towards the spirit, and every step forward upon this path is bound up with self-discipline.

A valuable application of the doctrine is to social relations:—

I may probably be meeting the man who is standing before me, not for the first time, probably not for the last. That which he outwardly wears is a disguise. His true value may raise him above me, not only inwardly now, but later also outwardly.... Every time we meet anyone, we must look at the person, at the ego which is before us, which is travelling through its incarnations.

The realization that children "go back just as far as we into the past of humanity, and have, perhaps, sat at the feet of wiser teachers" would change the attitude of many parents and educators. There is suggestiveness in the practice of Luther's teacher, who

always took off his hat when he entered his classroom. "There might be a mayor, or a councillor, or a doctor among my pupils."

But we cannot follow Dr. Rittelmeyer when he lays it down as a rule that man incarnates alternately in a male and in a female body. Change of sex there doubtless would be when change of essential quality demanded it, but otherwise? How can a law so sensitive in all its adjustments to quality and to tendency have so rigid an operation in this particular?

E. M. H.

THE ARYAN PATH

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

VOL. XI

DECEMBER 1940

No. 12

THE SPIRIT OF CHRISTMAS

It was in the fourth century of the era called Christian that the date for celebrating the birthday of Jesus Christ was fixed. The actual date of birth is unknown, and in fact the very existence of Jesus Christ is in doubt. That in that era some Adept lived and taught the ancient doctrines of living by love and by sacrifice, of each individual's communing in secret and in silence with his Father in heaven and thus entering the Kingdom of Light through resurrection by the second birth, seems certain. Christmas is not the anniversary of the nativity of that Adept, but is fixed to represent it. Nowadays it is celebrated not only in Christendom, but in a variety of ways by non-Christian people also, e.g., here in India. The celebration is more secular than religious, and even in the lives of the orthodox church goes the pre-Christian pagan customs are observed with great zest and gusto.

It would be a distinct advantage to the Cause of Religion, the aim of which ever and always has been to make mortals recognize and practise the Truth of Universal Brotherhood, if the story of the real origin and development of

Christmas were to be known by the majority. The absurd claims made by organized churches about the unique and singular nature of Jesus Christ, his birth, his death, would be rejected and the parallel phenomena of the fall of Christianity and the rise of churchianity would be understood. For a real appreciation of the work of the Adept, whatever his real name and his exact era, it is essential to possess true knowledge. It is necessary to examine the doctrines attributed to Jesus, not only with the background of Judaism and of Greco-Roman culture, but also with that of the Egyptian, the Iranian and the Indian traditions, for these have all influenced Christian doctrines directly or indirectly.

The festivities of merry Christmas and happy New Year tend to unite the followers of different denominations of organized Christianity, and even the followers of other creeds. The orthodox rites keep the congregations divided in sects and no "heathen" would care to participate in any of them. Strange as it may seem, the Spirit of Christ—of love, brotherliness and unity—has a better chance of manifestation round the

table of merry-making, even with its objectionable features of turkey-eating and wine-bibbing, than in churches where partisan feeling is sustained in the name of religion.

The Spirit of Christmas—what are its real manifestations?

The joy born of the knowledge that the wheel of the Good Law moves in rhythm by the force of Justice which is Mercy, and that both pain and pleasure are avenues to that knowledge.

The mental habit of putting oneself in the place of another, which is real sympathy, and thus extending the hand of fellowship to strengthen the bond of human brotherhood, which is superior to national patriotism, racial pride and social claims.

The enlightened contentment which uses every event in life to improve prospects and to beautify them so that the Light which lighteth every man that cometh into the world may shine more

brightly in our own hearts and may shed its radiance all around.

To be gracious, so that the weak, the ignorant, the downtrodden as well as the strong, the learned and the high-handed may acquire some of the qualities which belong to the Spirit of Christmas.

We must learn ever to remember that :—

For even the purest delight may pall,
And power must fail, and the pride
must fall,
And the love of the dearest friends
grow small—
But the glory of the Lord is all in
all.

The Glory, *Vibhūti*, of the Lord is in each man, each woman, each child, and the Anointed Ones have exclaimed in every age :—

I am the Ego which is seated in the
hearts of all beings.

अहमात्मा गुडाकेश सर्वभूताद्यस्थितः ।

Recalling first that as fraternity does not exist on this earth, any more than do liberty and equality, whence the concept of these? Men could not have drawn the notion out of their experience nor have invented it by their reason. Not only could this idea never have begun to be realized but more, it could not have been thought of. It could not have dawned on human consciousness if there had not been in existence men in whom Brotherhood itself was already realized, already accomplished. Such men existed within the human species, had sprung from it, and yet were independent of it, exceptions to it and yet a part of it, each of them in himself a complete species reduced to a unique specimen. They were, they are, living models of the society to be worked for in the near future. On this earth divided and sundered, undermined by hostilities, harrassed by memories in which cruelty slumbers, anarchical, straining ever towards mutual destruction, they have been, they remain and they will be that love which embraces all men, although capable of devoting itself wholly to each, that enthusiastic, that overflowing love which makes one make a gift of oneself, that love in which all opposing factors are resolved and all contradictions disappear... Instead of venerating them, brooding over them, imitating them, following them, people reject them, would banish them from the community. People fancy that they can be replaced. But what can we expect of fraternities in which mere instinctive demands persist and which copy the very social order which needs to be reformed?

MAURICE DUVAL

PEACE FROM THE INDIVIDUAL

[Elizabeth Cross is now devoting all her time to writing, chiefly on educational and nature subjects. In this article she sets forth principles of importance to all those who wish to contribute their quota towards the establishment of Peace.—Ed.]

Practically every individual desires "consciously" to live at peace with his neighbours and even in the midst of wars there are isolated instances of utter charity and kindliness towards the so-called enemy. How is it, then, that peace movements as organisations have had so little practical effect?

The question has been examined from very many stand-points but the psychological and educational aspects have been sadly neglected. War is possible merely because it satisfies certain fundamental human needs. This theory will be challenged by those who can explain everything from the stand-point of economic determinism and who blame every war onto the machinations of international capitalists. Economics certainly has a great deal to answer for but the response to war involves more than money. Fear and lack of creative capacity in work, also lack of significance in daily life; these elements are too often overlooked.

The majority of children are educated on a fear basis. Not necessarily in a crude form. I am not alleging widespread child-beating or anything of that nature, but merely pointing out that education is threaded through with the competitive spirit of "do better than the next boy or girl" "get more 'marks'" "win prizes" "don't help each other with your sums" and so on and so on. Only in the very newest "crank" schools are these artificial stimuli discarded and interest in natural

objects or thought processes substituted for old-fashioned discipline and competition.

The consequence of this early fear bias is that, unconsciously, we are all ready to believe the worst of each other and especially of the unknown. It is difficult, particularly in war time, to remember the hosts of completely ordinary peasants or carpenters in the opposing country, all hoping to continue with their own work.

Industrialisation has taken the creative spirit and satisfying results from our daily work. It is only the comparatively few agricultural workers, craftsmen and artists of different types who are working for anything more worth while than their weekly wage. The wage is, of course, vital, but does not compensate for the human loss of pride that is involved. Creation of some kind or other is essential for the satisfactory life and unless education can direct children into making such use of their leisure as to make up for the stultifying effect of their working hours the race will continue to deteriorate emotionally. This psychological lack added to the fact of emphasised fear makes for a population predisposed to welcome any change even involving unknown horrors as giving promise of a fuller experience.

When we note also the decay of any living religion or of any real feeling of significance in the community then we come to the conclusion that the average Western citizen, at any rate, is being

cheated of the fundamental rights of the human being. Primitive village life gave each individual significance; each man or woman was contributing his or her share to the common good and in so doing enjoyed, as a right, all credit or value that accrued to the village as a whole. In normal times the average industrialised citizen is completely oblivious of political events, is interested merely in his small family affairs and so leads a poor and narrow existence. The small rural villages certainly offer something better than that even to-day. The village often has its drama centre, the school is more involved in the real life of the community and each villager has an opportunity to enjoy collective credit. It is significant that only in the villages (particularly among farm-workers) is heard genuine approval of the system of dropping leaflets on enemy towns rather than bombs. The following remarks are typical: "Go on long enough with them leaflets and they'll be bound to see we aren't such bad chaps." "Yes never bomb the blokes at all why not go and do some stunts over there and bomb the wastelands just to show we can bomb but don't want to hurt 'em", and so on, whereas the city dwellers remark on the waste of time and the need for "putting the fear into 'em".

Thus we have fear, lack of creative work (thus leaving a vast unconscious yearning for change) and also an unsatisfied gregarious impulse owing to lack of social significance. War relieves all these urges. Fear is pushed into the background by action (many people expressed great relief at the outbreak of war between Germany and the Allies in September, feeling that the consequent activity was psychologically harmoni-

ous). Those many millions whose work was mechanical and divorced from fundamental impulses felt that they would now be able to contribute something to a creative effort and in so doing become just as significant as the effort itself. Even those who would scorn to express outwardly patriotic motives felt that, at last, they were part of a larger movement, that their individual lives were of real importance to their fellow-men.

This very brief résumé of what psychological tendencies help to make war possible may also help individuals to use their influence to make the whole system less hopeless. Conscientious objectors, however morally admirable, are tackling the matter solely from their own point of view and tend to be suspect as to their motives. Unless we, each individually, are certain that our private behaviour is completely pacific, we cannot be justified in asking to be excused from our moral responsibilities in war time. Unless we have made an effort to alter existing economic, educational and industrial systems then we have no right to shirk the consequences of their inherent evils.

We need first to cast out fear from our own lives, and that means learning to reconsider our attitude towards money, physical security, social approval and many other hidden dangers. There is nothing sensational in such a beginning, in such an effort to live at real peace with our immediate neighbours, to avoid suspicion and make a modest beginning such as was made by Jesus Christ and Buddha. Students of comparative religion will note that the great figures of the past, the founders of those religions that contained a fundamental message for mankind, made no attempt

to organise on a large scale or to influence (directly) political affairs. In fact Jesus rebuked all attempts to involve him in political controversy and made it plain that the spiritual could only reach material ends through spiritual means.

The individual can re-orientate his own life, through self-examination, and will find himself then influencing, unconsciously, all with whom he comes into contact. He can make definite efforts to improve education, industry, or social organisations, whichever form of service appeals most. There can be no true or satisfying effort towards peace if the individual aims only at saving his own soul and leaving his fellows to struggle on alone. There can

be no satisfying results, however, if this service is interpreted as being *direct organising or influencing*. The mere touch of an organising system seems fatal to spiritual health (witness the decay of true Christianity at the touch of St. Paul).

Many psychologists doubt if any satisfactory civilisation can be evolved from the present system of Western industrialism. Certainly it cannot hope to succeed unless we acknowledge the defects and dangers of the system and plan education and leisure to compensate for the lack of human satisfaction involved. Every individual can, however, make the attempt suggested towards personal peace and social service.

ELIZABETH CROSS

CREATIVE CONSCIOUSNESS

It is in the crevices and dark crannies of the human mind, rather than on its smooth unbroken surfaces, that the seeds of literary genius are most often rooted. Great writers (at least since the inception of the Romantic movement) are usually great neurasthenics.... Would they have written better had they been less neurotic: or was the equilibrium that they established on the æsthetic plane closely connected with the lack of balance that distinguished their personal lives?

Thus Peter Quennell in *The New Statesman and Nation* some time ago.

The materialistic bent of such thinking is most baldly expressed in a question he puts, an affirmative answer to which would lay in ruins all the fair structures of the mind and turn the achievements and the hopes of man alike to dust and ashes. "May not consciousness itself", he asks, "be a kind of malady—a morbid by-product of inanimate matter?" Never! Physical forces and natural affinities of atoms

may be sufficient as factors to transform a plant into an animal; but it requires more than a mere interplay between certain material aggregates and their environment, to call to life a *fully conscious man*. It is true that a vehicle of matter is indispensable for consciousness to express itself, but that consciousness derives from matter is as scientifically undemonstrable as it is philosophically absurd. Lack of balance in any department of man's nature is not a help but a hindrance to the expression of innate capacity. There are psychological possibilities in the "Night-side of Nature" which can be tapped by the writer or the artist who is the slave to opium, to alcohol, to lust, but wild and sombre fancies are not the highest expressions of genius, which depend upon the adequacy of brain and body to transmit the light of the real, inner man.

FUNDAMENTALS OF DEMOCRACY

[P. Nagaraja Rao, Fellow of the Philosophy Research Department of the University of Madras, examines the subject of Democracy from a broad Indian point of view.—Ed.]

The theory of Democracy is not a definite system of political philosophy like Communism and Fascism. It is a collection of principles that are generally regarded and accepted as intrinsically valid. They are not "demonstrably" true in the laboratory sense of the term. They are accepted by the Democrat as self-evident. The accepted principles, *i.e.*, the axioms of Democracy are not verifiable nor can they be established by any rigour of syllogistic logic. For positing the first principles of Democracy the only authority is intuitive apprehension. It does not mean that everybody would assent to them or assert them. If any one were to question the validity of the Democratic principles, we have no method by which we can prove them to the satisfaction of the questioner.

What are the Democratic principles? First, that the individual is of the greatest value in life and that the success of any civilisation or the efficiency of any government should be measured in terms of the scope provided for individual development. The production of "the splendid individual and not the mechanically efficient society" is the aim of the Democrat. To a very large extent a Democrat is an individualist. The individual for the Democrat is not to be treated as "a drop of blood in a racial purity, nor as a cog in a proletarian or totalitarian machine, nor as an ant in a social termitary", but as a self that must live and grow according to the highest law of its being.

Politics are secondary to it. The sacredness of the individual is of greater import to the Hindu Democrat than to the Rationalist. To the Rationalist there is nothing beyond the grave for the individual. The Hindu Democrat believes in the spiritual and indestructible nature of the individual. Hence his greater attachment to Democracy. Democracy to the Hindu is no secular creed as it is to the Rationalist West.

Belief in the sacredness of the individual, then, is the cardinal tenet of Democracy. To express this concretely, the poorest man or woman has a life to live as has the richest. The poorest has his own life, and is not to be managed and drilled by others for the achievement of their ends. So he must first give his consent to be governed at all and then be put under the government he likes. Nothing can ever compensate an individual or a people for slavery.

The really valuable things in human life are individual and not the things that happen on a battle-field or in the clash of politics or in the regimented march of masses of men towards an externally conceived goal. The organised life of the community is necessary, but it is necessary as a mechanism, as a framework, not as something to be valued on its own account.

The second important principle of Democracy is belief in the principle of freedom, as fostering the tender plant of individuality. Freedom is the life-breath of the individual. Liberty is like health and air; we know its value only when

we are denied it. Freedom is the thing for which the individual lives and without it he is no better than a robot, an automaton. The denial of freedom is the denial of all that makes life worth living. A systematic denial of freedom reduces men to the level of brutes. The denial of freedom produces in men listlessness and cruelty together or in alternation. Passive adaptation is impossible for the individual ; so the individuals that are denied freedom turn out to be grotesque and distorted specimens. In the long run their powers of endurance are also at an end. Endurance is the outcome of freedom. Without liberty an individual will not be able to learn to endure. Thus the denial of liberty would stand in the way of the achievement of true strength, which is valuable and real only where it is self-developed.

From these twin concepts of the sacredness of the individual and the necessity of freedom, all other minor tenets of Democracy follow. The Democrat has no faith in the cult of the superman. The Democrat would never consent to sacrifice the manifold personalities of the different individuals for the production of the more powerful or more imposing Leviathan. Democrats disbelieve in the principle that "the few must guide and the rest must follow". The Democrat believes that all men reach their best in different ways. The ordinary man is neither wicked at heart, nor weak in head ; he is not even malleable clay to be properly shaped into form. The Democrat believes that the individual in a free environment has the greatest chance of rising to his full stature.

In the words of G. Lowes Dickinson :—

"What we should aspire to create is not men like statues, beautifully shaped for some one else to contemplate, but living creatures choosing good because they know evil."

So the Democrat is against all regimentation and tuning of the mind.

Is Democracy consistent with a State ? Does a Democrat feel the *need for a State* ? What is the function of the State in a democratic world-order ? Should it use violence and, if so, to what end and how far ? The State according to the Democrat is for man and not man for the State. The State should make the individual good life possible. Its primary purpose is to maintain law and order, but its plenary purpose is to assist the individual to achieve the good life. The State should be concerned with background functions rather than foreground activities.

"It should not prescribe man's activities, but must be prepared to step in and check the evils that are likely to result from the economic, ethical and special activities of certain men."

The anti-social activities of some men have to be checked by the State. A certain minimum of force is necessary for checking such activities. That is the function and the justification of a State. Liberty along with Democracy would perish if men were too high-minded even to raise a hand in their defence. Force without justice is not more of a disaster than justice without force. If dictatorships are the example of the first, democracies should not exemplify the second. Democracy cannot do away with the State as such.

The Democrat is against power politics. He believes with Acton that that power corrupts and that absolute power corrupts absolutely ; power ex-

presses itself in a number of ways. A study of the entire civilisation in terms of the function of power is attempted by Bertrand Russell in a studied answer to Marx. The theory of Democracy believes that power must be submitted to checks and that it must be revised and be capable of being withdrawn. Power democracy must be tamed by educating the democracy. It is only democratic-tempered men who can successfully keep power in check. "Constitutions", observes Plato, "are not born out of rocks but out of the dispositions of men." A democracy without freedom and democratic-tempered men is impossible. The Democrat insists on discussion as fundamental to his creed. Its purpose is to reconcile differences. Toleration should be a moral principle inseparable from Democracy.

The democratic temper is achieved by a scientific type of education. The use of persuasion and reason in preference to force; belief in the assured success of reason—these are fundamental. The reason of the Democrat makes him confine the use of violence to a minimum. He substitutes scientific impartiality for propaganda. The Democratic temper wants to foster freedom of speech, freedom of association and freedom of action. All the various schools of Democracy are agreed that freedom, *i.e.*, political liberty, is the cardinal principle of Democracy. The Democratic ideal, with its banner of political liberty, was considered after the last war as the greatest ideal of political science.

The Democratic theory was translated into not very adequate institutions. No institution, however elaborately framed, can express the true Democratic ideal.

The institutions through which Democracy expressed itself in Athens were of the direct type. But there was a huge colony of slaves, a negation of the principles of Democracy. In our modern world the theory of Democracy has expressed itself in the various forms of Representative Democracy. The parliamentary institution and the scheme of universal suffrage have come to stay as more or less genuine if not perfect expressions of the Democratic theory. Democracy is a social philosophy that argues that the general well-being is best attained by giving the individual the largest possible initiative in action. The institutions are framed with this end in view.

The great use to which political liberty has been put in the past could not easily be overestimated. The secular state with Democracy as its creed, expressing itself in the free grant of the franchise, was admired for a time. Since the advent of Marxian Socialism, however, people have grown discontented with the concept of political liberty and its use. Liberty is considered a Liberal fetish and a mere academic good. The cry of the day is that in a capitalist world order, *i.e.*, in an unequal economic context, political liberty is mere twaddle, sound and fury signifying nothing. It is a poor consolation, says Shaw, to endow an individual with the franchise when he has an empty stomach. Political liberty devoid of economic equality is considered to be an opiate administered by capitalist economists. For the first time Professor Laski qualified the Democracy under which we live and called it capitalist Democracy, where we have full political liberty entrenched in an unequal society. A true Democracy as distinguished

from capitalist Democracy should create an equality of opportunity and must try its best to diminish indefinitely if not to abolish totally the economic inequalities which strongly militate against the effective use of political liberty. The great task of a democracy to-day is to re-define the class relationship and to disentangle political power from it. In a capitalist Democracy it was assumed that once freedom was granted everything would follow : give liberty to all, everything will retake its proper place and be at peace. The main function of justice in a capitalist Democracy is the protection of property.

Capitalist Democracy worked admirably so long as the environment was stable enough to maintain the self-confidence of its governing class. But inherent in it was a new struggle for power. By the use of political liberty Labour got concessions for a time. By the time the era of capitalist expansion came to a close, owing to several economic factors, such as the contraction of markets, etc., the capitalist class could not yield any more concessions to Labour. The moment Labour pressed in to gain more and more economic concessions with the help of the political liberty they enjoyed, the capitalists had to cry halt. Any more co-operation with Labour would mean the extinction of capitalist profit. So they took to suppression of political liberty. This has been called the Fascist phase of capitalism, i.e., armed capitalism.

The Marxians hold that genuine liberty is not merely political. It must imply economic equality also. Liberty and equality are not antithetic terms. "Liberty only begins to operate significantly upon the plane of equality, and without it", as Hobhouse put it, "it is

a name of noble sound and squalid results." "Equality supplies the basis out of which liberty comes to have a positive meaning." The Socialists, therefore, hold that what we want is the necessary economic equality as the background for liberty. They decry political liberty as not worth having without economic equality.

Democracy might find its fulfilment in Socialism, but the doctrine of liberty advocated even by a capitalist is not as useless as the Marxians imagine it. It is by the effective use of political liberty that men have been able to achieve many a social reform, such as old-age pensions, unemployment- and health-insurance benefits, free education etc. The history of legislation even in capitalist Democracies shows that political liberty is not an impediment to economic liberty. On the other hand it constitutes itself the latter's ally. Democratic liberalism, far from being a foe of socialism, is its ally. What is Socialism, but the extension of the Democratic principle into the economic sphere? Students of politics with definite leanings to the left have expressed their despair of the possibility of ushering in Socialism through constitutional means.

Professor Laski in his recent book on parliamentary government has pointed out that the so-called Democratic institution, Parliament, successfully functioned in the nineteenth century because it rested on a community of interests among those who in practice controlled its operations. Throughout that century the government of the two parties—Conservatives and Liberals—could get on very well because both sides were fundamentally in agreement. Their quarrels were merely sham family quarrels. The end of the nineteenth

century saw the rise of a political party that did not agree with other parties in their adherence to the principles of private profit and property. So the issues that have been faced in Parliament since the rise of this party have no longer been mimic battles; they have been real wars. If the Socialists were returned to power at an election and if they tried to put their programme into practice there would be no sympathy from other parties because there is no agreement on fundamentals. The parties in opposition very well know that a Socialist order would endanger the capitalists. Under such circumstances the party of the capitalists will make use of all the key positions they control, such as the King, the Church, the judiciary, the police, the civil service, the press and the B.B.C. to resist legislation which would destroy the constitution. Hence the Socialist pleads that with the use of the legislative mechanism

and political liberty alone we cannot achieve Socialism. They conclude that Democracy to be real must be Socialist. They distinguish their concept of Democracy as being socialistic and not capitalistic.

No true Democrat ever claims that Democracy is a final form of government. But it is the least objectionable form of government that is practicable. In the long run the Democratic principle makes for civilisation. It is not a mere form of government; it is an ideal philosophy of values. It is the secret of social peace. If human beings form one vast family, it is through the principle of Democracy that we may teach them, educate them to love one another and to pursue, in their common interests, the highest good of which mankind is capable. Call it enlightened self-interest if you like—but remember, it is enlightened—and therefore intensely human and not unworthy of men.

P. NAGARAJA RAO

THE GOLDEN DEER

Among the incidents from the *Ramayana* which the distinguished Kannada writer Shri Masti Venkatesa Iyengar recounted in the striking lecture on "The Poetry of Valmiki", which he gave at Bombay on October 3rd under the auspices of the P. E. N. All-India Centre, was that which led up to the abduction of Sita and the war which followed. It was the deceptive beauty of the golden deer, an illusive shape assumed by Mārīcha, that made the exiled Rama follow to catch it for Sita, whose fancy it had caught, and that although they feared that it might indeed be an illusion. Anxious because of Rama's failure to return, Sita goaded her brother-in-law, left behind to guard her, into going to look for Rama, and so was left without

protection when she most needed it.

The glamour of materialistic Western civilization, the speaker said, was for India like the illusion of the golden deer.

Western civilization is good, is great, but not for India's way of life. India cannot grow in a tradition which belongs to another country. Let us use the best which belongs to Western civilization but let us not follow the golden deer! It is an illusion. We follow it in spite of our good sense telling us that it is an illusion. We fancy that at least we can put an arrow through it and stuff its beautiful golden skin, but when the golden deer was killed there was found no beautiful golden skin but the corpse of a monster, Mārīcha's own real form. We have to follow our own tradition and to build up our own future on the basis that our forefathers have made ready for us.... May we in India have the sense to pursue our work in the way they have taught us!

LIGHT IN ISLAMIC MYSTICISM

IV.—THE CONCEPTION IN LATER SŪFĪ TEACHING

[This is the last of this instructive series of articles by Dr. Margaret Smith on the meaning of Illumination in Šūfism.—Ed.]

The teaching on Light set forth by Ibn al-'Arabī and Ibn al-Fāriḍ was developed on somewhat different lines by the mystic 'Azīz b. Muḥammad al-Nasafī, of whose life practically nothing is known. He lived probably in the fourteenth or the latter half of the thirteenth century A.D. and wrote a Šūfī treatise, the *Maqṣad-i-Aqsā* (The Quest of the Highest), written in Turkish and later translated into Persian.

He teaches that God, the One, the First and the Last, the Incomparable, the Unchangeable, the Omnipresent, is an Infinite, Illimitable Light, pervading, comprising and comprehending every single atom of existent things. God is therefore always close to man, but to man He seems far away because he does not realise His proximity and can realise it only by the Light of God Himself.

Nasafī thinks of Being as having four aspects (*daryāha*). The first is that of the Absolute Godhead, Pure Light, Who was a "hidden treasure" and desired to be known, and therefore manifested Himself in external Being, first as the Primal Intelligence (the Universal Mind of Plotinus), which is also Pure Light, by which were manifested the Invisible World, that Ideal Spiritual World, which can be apprehended only by the spirit, and the visible, sensible, phenomenal world, which is apprehended by the senses. All things therefore have emanated from the First Source, the Divine Essence, and are manifes-

tations of the Light of lights, and there is not, nor can there be, any other existence but His. The universe is simply the "mirror of God", in which His glory and perfection are reflected.

In dealing with the human Soul, Nasafī points out that man, like other animals, possesses a body and also the "vegetative spirit", i.e., the power to grow, the "living spirit", which distinguishes the animate from the inanimate, and the "instinctive spirit" which enables what is animate to sustain and transmit its life. But man is distinguished from the lower animals by the possession of a higher spirit, the "spirit of Humanity" (*rūḥ insāniyya*) which is a ray of the Divine Light; but he does not necessarily attain to this or realise his possession of it until late in life. Just as the Divine Essence pervades and comprehends the universe, so the soul also pervades and comprehends the body, which is gross and dark, while the spirit is subtle and luminous. All existent things, Nasafī holds, are compounded of light and darkness, but man is only too often unmindful of the Divine Light which in truth illumines all things if he has eyes to see it. "Rise, look around", says Nasafī, "for all things that exist give forth a radiance which illuminates all the earth." But man chooses to walk in darkness, blinded by his lusts, while continuing to lament his want of light.

The Light belongs to the invisible

world of the spirit and the darkness to the phenomenal world of the senses. It is the business of man to try to separate the light from the darkness and to understand its nature, so that the light, which is the spirit of humanity, may prevail and be manifest. This is the Path by which man may ascend and become once more a creature of light. Nasafi compares the body to a lantern, the vegetative spirit to the lamp, the animal spirit to the wick, the instinctive spirit to the oil, and the spirit of humanity to the fire which kindles all. The instinctive spirit should be used to feed and supply the spirit of humanity, and man can strengthen and purify the light within by Renunciation, whereby the soul is cleansed from the darkness of sin and ignorance and enabled to attain to the light of holiness and wisdom. Knowledge of the self, Nasafi believes, like Ibn al-'Arabī before him, is the shortest road to the knowledge of God : the seeker must look within himself. Though it is really an illusion to imagine that there is any existence other than God, yet it is necessary to maintain this illusion in order to follow the Path, for it is the only means by which to attain to the goal.

The beginning of the ascent is the turning of the face towards the One True Light, but Nasafi observes that of the many who start upon the Path there are few indeed who pursue it to the end. The marks of the sincere seeker are a knowledge of God and His relation to the universe ; trust in Him, since He sustains all therein ; patient endurance and perseverance ; freedom from avarice, which produces satisfaction with the Divine Will ; humility and submissive resignation ; inoffensiveness and the capacity to live in peace and fellowship

with others, refraining from controversy with them and lack of charity towards them. The true Sūfi should regard those of other faiths, Muslims, Pagans, Jews and Christians alike, as fellow-seekers after God. The Sūfi's knowledge of God and of himself will lead in the end to certainty and assurance. The traveller on the upward Path must be prepared to renounce all that hinders his progress and all that veils him from the Light, whether it be concerned with this world or the world to come. Wealth and position are hindrances, but much prayer and fasting may be hindrances too : the first are veils of darkness, the latter veils of light. Religious duties, no less than worldly goods, may become idols, and the worship of any but the One will hinder attainment of the Light. True renunciation means abandonment of all that keeps the seeker apart from God : but the complete renunciation of the self with all its desires will mean the acknowledgement of God and His overwhelming claims. When the seeker, aided by the light of the Divine grace, realises that God is the Ultimate Cause of all existent things, then He becomes the Hope in Whom he can put his trust and the Beloved, the Object of all his desire.

The traveller is now walking in the Light and now "the Day of Resurrection dawns for him, the earthly clouds roll away, the heavens are opened and God in all His Glory appears to his dazzled view." Having attained to a realisation of the spirit of Humanity within him, the seeker has arrived at the Divine Light itself, which was the goal of his journey ; he realises that it is found within himself, and so he knows that he is in reality one with God. The stages through which he has passed, says Nasafi, are the realisation of his crea-

tureliness, the passionate love which leads to the renunciation of all that keeps him from the Beloved, the mystic gnosis which leads him to ecstasy and the vision of Reality (*ḥaqīqa*), and finally Union with the Light and reabsorption in it.

Nasafi illustrates his teaching by telling a parable of how the fishes who lived in a certain river said to one another that they had heard that their life and being were derived from water, but they had never seen water and knew not what it was. So they decided to ask a very wise fish who lived in the sea if he could solve the mystery for them. When they had told him of their difficulty, he answered them by reciting these lines :—

O ye who seek to solve the knot,
Ye live in God and know Him not,
Ye sit upon the river's brink,
Yet crave in vain a drop to drink.
Ye dwell beside a countless store,
Yet perish, hungry, at the door."¹

Then they understood what was the answer to their question and so departed satisfied.

In the fifteenth century the conception of Light and Illumination finds vivid expression in the writings of the mystic poet Nūr al-Dīn (The Light of Religion) 'Abd al-Rahmān Jāmī (1414-1492 A.D.), who was born at Jām in Khurasān. Of himself he said : "Born in Jām and dipt in the *Jām* of Holy Love, for this double reason, I must be called Jāmī in the Book of Song." He was later known as "Chief of the Poets" and "Elephant of Wisdom". After much study, he travelled to Baghdad, Aleppo, Damascus, and Tabriz, and then retired into a life of seclusion,

following the Šūfī way of life. He was a prolific writer and most of his writings are mystical, including the *Lawā'ih* (Flashes of Light), which is a treatise on Šūfī theosophy.

Jāmī regards the essential attributes of God as Knowledge, Light, Being and Presence, and He is Light because Light means the power of manifestation and being manifested. He conceals Himself by manifesting His Light and manifests Himself by Veiling His Face, *i.e.*, He is hidden as regards his Pure and Absolute Being and manifest as regards the phenomenal world. Like Ibn al-'Arabī, Jāmī maintains that the universe is the outward and visible manifestation of God; and God is the inward unscen reality of the universe. He is a Pure Unity and as Absolute Being He is manifested only to Himself without relation to anything else, but considered in relation to the universe He is also immanent in all mundane substances and is for ever manifesting Himself in them. These substances are first represented as Archetypal Ideals in the Divine Knowledge,² and then appear in the sphere of manifestation, which is a mirror reflecting the inner Divine Reality.³ But though the Divine Light is thus shed abroad, like the light of the sun it suffers no modification of its purity thereby; there is but the One, the Whole, manifested in its parts.

'Tis the bright radiance of Eternity,
That lights Not-Being, as we men may see.
Deem not the world is severed from the
"Truth".

In the world He's the world, in Him 'tis
He.⁴

Man, as regards his body, is in the lowest state of degradation, but as re-

¹ *Maqṣad-i-Aqsā* (translated by E. H. Palmer).

² Cf. Nasafi above.

³ *Lawā'ih*, XV, XVII, XVIII.

⁴ *Lawā'ih*, XXIV (translated by W. H. Whinfield).

gards his spirit he can attain to the loftiest heights. Jāmī gives a prayer which indicates the Path to be followed by those who desire to return once again to the One and All. He prays for deliverance from preoccupation with the vanities of this world and from the darkness of ignorance, that it may be possible to recognise things as they really are, so that this material world may be seen to be the mirror which reflects the manifestations of the Divine Light and Beauty and that thus the unreal may lead to knowledge and true vision and not be the cause of ignorance and blindness. Since deliverance from self is the way to God, he asks for purity, for other-worldliness, for alienation from all save love for the One. "Tis love alone", Jāmī writes, "which from thyself will save thee", and the mystic must banish from his life all that is incompatible with love and attraction towards the Highest; though he should employ all eternity in seeking communion with the Divine, it would be as nothing in comparison with the end attained. All thought save of the One must be expelled, so that the All-Glorious may "cast His beams" into the heart and save the seeker from himself. So there will remain with him no consciousness of himself and no realisation even that he has passed away from self, for there will remain only God alone. "Then, if thou regardest thyself, it is He Whom thou dost regard: if thou speakest of thyself, it is He of Whom thou speakest." So the relative has become the Absolute and "I am the Creative

Truth" is the same as "He is the Creative Truth",¹ Who has manifested Himself unveiled to His lover, whose soul is merged in that resplendent Light, whose eyes are

Seal'd in the Light of Thee to all but Thee,
Yea, in the Revelation of Thyself
Self-lost and conscience-quit of Good and Evil.²

This state of Unification, in Jāmī's teaching, can be a continuous experience for those who have attained to it, who strive at all times and in all circumstances to maintain their consciousness of it, whether they come or go, whether they eat or sleep, whether they speak or listen. Of that state he writes: "When God all-Glorious manifests His Essence to anyone, that one will find his own essence and attributes and actions to be all utterly absorbed in the Light of the Divine Essence and in the attributes and actions and the will of God: and he sees his attributes to be the attributes of God and his actions to be God's actions, because he is completely absorbed in Union with the Divine: and beyond this stage, there is no further stage of union for man. For when the eye of the soul—the inner spiritual vision—is rapt away to the contemplation of the Divine Beauty, the light of the understanding, by means of which we distinguish between different things, is extinguished in the dazzling Radiance of the Eternal Essence and the distinction between the temporal and the eternal, the perishable and the imperishable, vanishes, and this state is called Union."³

MARGARET SMITH

¹ *Lawā'ih*, VI, referring to the words of Maṣṣūr al-Ḥallāj. Cf., THE ARYAN PATH, April, 1931.

² *Salāmān u Absāl*, Prologue (translated by E. Fitzgerald).

³ *Nafahāt al-Uns*, p. 527.

TUKARAM'S CONCEPTION OF GOD

[Chintamani Apte is making Indian Mysticism his chief subject of research at Santiniketan.—Ed.]

There has always been a remarkable absence of sensuousness in the spiritual strivings of the people of Maharashtra. When the wave of the religion of the heart reached them from other parts of India they selected for their devotional worship the God Vitthala of Pandharpur, a manifestation of Shri Krishna. Their ethical outlook coloured this new emotional religion. In the first half of the seventeenth century, when Tukaram lived, this movement had spread far and wide, even to the remote villages of Maharashtra. Tukaram's own ancestors were devotees of Vitthala. The mental make-up of the race and the tradition of devotional worship even in his own family suggest reasons for Tukaram's idol-worship and help to explain his spiritual development. Tukaram's worship is perhaps the most emotional of all the saint-poets of Maharashtra; and yet the element of sensuousness is altogether absent from it. So also are missing the sky-touching flights of emotion and imagination. His emotions are pure in character and restrained in expression.

Tukaram's God is personal, and his relation with Him is one of love, resembling most the relation between a child and its mother; its development is uneven. His spiritual career is chequered throughout with longing, disappointment and joyful realization. Gradually the character of his God undergoes a change. He, who had been at first an individual, becomes, in the end, the universal immanent God. Then Tukaram, at the height of his spiritual

development, realises that his self has become one with the omnipresent God; and so, one with the universe. The aim of this article is to show the development of Tukaram's God from the individual to the universal Immanence, through the different moods of his spiritual career.

Tukaram's parents have died; famine has played havoc in his family; his cattle have perished; his trade has dwindled; his estate has come down to ruin; his good name and credit in the village are gone; his son and his wife have died of starvation. To fill the cup of his sorrow, his second wife quarrels with him always, and ill-treats his guests. These hardships and troubles make the worldly life impossible for Tukaram. His torment and suffering become unbearable. He seeks solace at the feet of God. He begins his religious life in the traditional mode. He takes to singing *kirtans* and *bhajans* and fasting on the eleventh day of each half of the lunar month. He spends his days on the top of a hill near his native Dehu and his nights in the temple of Vithoba in that village. He takes to the service of saints and of the people and also to the reading of the old Marathi religious poets, Dnyaneshwar, Namdev and Eknath.

All this discipline so prepares his mind that on a particular auspicious day, Thursday, the 10th day of the bright half of Magh in 1619, he dreams that he receives from Babaji Chaitanya, whom he calls his Guru, the sacred mantra "Rama, Krishna, Hari" for meditation.

Thus his own dream or rather his own mind lays the foundation for the unfolding of his true self.

But the ill-educated Tukaram finds it impossible to meditate on an impersonal God. He says :—

“It will not be possible for me—a mortal being—O God, to see Thy infinite form, which is above the heavens and below the nether worlds.”

He implores God to take some form for him.

Fortunately for Tukaram, he has inherited an image of God which had been worshipped in his family for several generations. It is an idol of the God Vitthal of Pandharpur, a manifestation of the God Krishna. The form of this God Tukaram describes in one of his *abhangas* (poems) :—

“He stands on the brick, hands rested on the waist. Round His neck is the garland of *Tulsi* beads, and yellow is the lower garment. In His ears are shining the ear-rings of a fish-form and the *Kaustubha-jewel* is shedding its lustre down His neck.”

Tukaram makes the realisation of this form the sole aim of his life :—

“O God ! I shall do no other Sadhana for meeting Thee. I have made Thy face and feet the cynosure of my eyes.”

He doubts that his God may be convinced of his sincerity by his simply saying that he has made this his only occupation ; and so he continues to repeat that it is his only and most ardent desire in life :—

“I lose my patience without Thee. Nothing I want, O God ; for none but Thee gives me comfort. Show me Thy four-handed vision ; I am pining to see Thy feet.”

In his innocent hope that his God may be moved easily, he tells his dream

of what he will do when he meets his God :—

“On seeing Thee, I shall embrace Thy feet, and fix my vision on Them ; I shall stand before Thee with folded hands. And when Thou wilt ask, I shall tell Thee good things in solitude, my Lord.”

But Tukaram finds that his God does not come to speak with him. Yet another hope lingers in his mind, that perhaps his God is preoccupied somewhere else and so has not come. He asks Him :—

“Art Thou too engaged elsewhere, to attend to a devotee's call ? Or, art Thou caught in the meshes of the Gopis' devotion and art looking at their faces ? Or art Thou fallen asleep ? Or is the way that Thou hast to cross very far off ?”

For a moment, a doubt occurs to his mind that perhaps because of his own faults and sins his God does not appear. And yet Tukaram begs Him to take compassion on him. He implores :—

“I have become mad after Thee, my Lord. I am vainly looking in various directions for Thee. I am panting without Thee as a fish without water.”

His condition has become helpless, he is wearied of life, his suffering has become intense. He says :—

“I have become wearied, my Mother, and can walk no longer. Lift me up in Thy kindness and love. Put me to Thy breast, and ward off my hunger.”

Not only has he got wearied ; his very life is fading away. He entreats God to show His face once at least, and to clasp him to His bosom. When he sees that still his God does not come to his help he requests Him to appear in a dream at least.

But all in vain ! He does not come. Tukaram feels disappointed ; he com-

plains of this to God, vainly hoping that, then, out of shame, He may show His face. He says :—

“Thou art reputed to be so near. Thou livest in my heart and yet dost not show Thyself to me. Thou art cruel and shameless.”

He adds that he has remained for thirteen days without food and drink. But Tukaram finds that all this penance is of no use. His God still remains a stone image.

Now he sees all his hopes shattered. He finds his God as usual indifferent to his torment and suffering. In a state of desperation he begins to abuse Him. He bursts out :—

“Thou art shameless and without caste and race. Thou art a thief, and an adulterer. Thou livest upon stones, and mud... animals and trees. I know that Thou art an ass, and a dog, and an ox, and bearest all sorts of burdens. Thou art a liar.”

Even this abuse does not satisfy Tukaram. He begins to question God's very existence and His Godhood. He tells Him in a fit of anger :—

“Thou hast forgotten that our devotion has endowed Thee with Godhood. Great men are short of memory. It is due to us that Thou art able to move. Thou hast lived in the great void. It is we who give Thee a form and a name. Who else cares for Thee?”

He returns God's arrogance in kind by saying, “It is due to us that Thou art made God at all.”

At last his mind is purged of its base stuff. It has become pure. His desires and passions are controlled. He has freed himself from the clutches of this material world. His mind has begun to reveal its true nature to him. And so he finds that at last his denial of his God's

existence is having its effect. No more is his God a mere stone image. He says :—

“The living body is dead, and has been placed in the cemetery. Passions are crying that their lord is gone, and death is crying that he has lost his control. The fire of illumination is burning the body with the fuel of dispassion. The pitcher of Egoism is whirled round the head, and is broken to pieces. The death-cry “I am God” emerges vociferously.”

Further he says, “The light which was hidden within is now illuminating the whole world. The joy is pervading everything.” And so, now he feels, “the image has come to life.” His God has put aside the veil and has come to meet him. He finds his patient waiting has come to success. Their long parting from each other has come to an end. He exclaims in joy :—

“How blessed am I that I have seen Thy feet to-day, O God ! To-day's gain is indescribable. Its auspiciousness is beyond measure.”

Then comes their meeting which he describes in very loving terms :—

“Thy hand is on my head and my heart is on Thy feet. Thus have we been interlocked body into body, self into self.”

He continues to speak to Him of what bliss, what happiness he feels now :—

“I see Thy face and the vision gives me infinite bliss. My mind is riveted on it, and my hands cling to Thy feet. As I look at Thee, all my mental agony vanishes. Bliss is now leading me to an ever higher bliss.”

In his anxiety lest he lose Him soon, Tukaram asks God to wait a little, to stand before him and to look at him. But later he almost repents of what he

asked from Him in his ecstasy of joy. His God takes a playful and affectionate revenge. He punishes Tukaram for his childish mistake. Tukaram complains :—

“Where can I run? Thou followest me wherever I go, and makest it impossible for me to forget Thee. Thou hast deprived me of solitude, and there is no place without Thee. Thou hast robbed away my heart, which was all my treasure.”

Tukaram is very much troubled by this pursuit by his God. He asks why God has penned him in like this from all sides. His God pays no attention to his complaint. On the other hand, He makes Tukaram lose even his individuality. Tukaram finds his Self merged in God ; finds himself one with Him :—

“Deep has called into deep, and all things have vanished into unity. The waves and the ocean have become one. Nothing can come, and nothing can now pass away. The self is enveloping Himself all around.”

And also, “God and Self are lying on the couch in me. Tukaram now sleeps in his own form and mystic bells lull him to sleep.”

Still his God is individual. But then there comes a time when Tukaram finds his God pervading the whole universe.

“If I mean to worship Thee, such worship becomes impossible, as Thou art identical with all means of worship. Tell me, my Lord, how I may worship Thee. If I give Thee ablutions of water, Thou art that. Thou art the scent of scents, and the fragrance of flowers. If I am to place Thee on a couch, Thou art that. Thou art all the food that may be offered to Thee. If

I am to sing a song, Thou art that song. If I sound cymbals, Thou art those. There is no place whereon I could now dance.”

Not only the means of worship, but all other things in the universe, Tukaram finds, his God has pervaded. He says :—

“I see Thy feet everywhere. The whole universe is filled by Thee. . . . When I walk I turn round about Thee. When I sleep I fall prostrate before Thee. . . . All wells and rivers are now Thyself. All houses and palaces have now become the temples of God. . . . All men now have become God.”

He continues to elaborate the idea with exquisite similes :—

“When one looks into a mirror, it seems as if one were looking at a different object, and yet one is looking at oneself. When a brook runs into a river, it becomes merged with it.”

Now he finds that in becoming one with his God, he has also become one with the whole universe. He says :—

“By our relation to God, the whole world has become ours, as all pearls are threaded on the same string. The happiness and misery of others is reflected in us as the happiness and misery of ourselves is reflected in Them.”

When he thus sees that his God and he are universally immanent he announces to the world the futility of idol-worship. He says :—

“Who will care for these paltry stone-deities which, when they are hungry, beg alms for themselves? . . . These little deities hide their faces under the red ointment which besmears their bodies. The real God is the universal immanent God.”*

CHINTAMANI APTE

* The English renderings of the poems quoted in this article I have taken from *Mysticism in Maharashtra* by Prof. R. D. Ranade of the Allahabad University. I acknowledge my deep gratitude to him,

TRUTH WILL PREVAIL

[Edward Farrell has studied law, spends his spare time in libraries, has been employed by the U. S. A. Government and has owned a book-shop. In story form he discusses the relation between the waking and the dream states and compares their relative reality.—Ed.]

A short while ago I read in my newspaper that Alfred Tiedeman of our diplomatic corps was dead, and I wondered why the news account referred to him as an eccentric. Apart from his being satisfied to live in an obscure part of the world, among primitive people, he had seemed normal enough to me when we were associated in the Department of State for the few months he was back here in 1930.

But when Alfred's son, Morpheus Tiedeman, called on me a week ago, I soon found out just how eccentric the father must really have been, for no sooner had I innocently suggested to the lad that perhaps we should postpone a long visit until the morrow as foolish dreams had kept me awake the night before and left my mind sluggish, than the skeleton was out of the closet.

"Foolish dreams!" he cried, shocked. "Foolish preparation for dreams, you must mean, for surely dreams are never foolish. Or are there still occasional stragglers from that truth and you, my father's friend, among them!"

"It is you who are the stray one, if you actually hold a brief for dreams", I said to him.

"What!" Morpheus exclaimed. And his next words brought out that his father (being his only teacher) had taught him to live primarily to dream; had brought him up to believe that the waking state is subsidiary to the dreaming one.

When I had convinced Morpheus that men generally dismiss dreams lightly, he

asked me how they could do that. "To defend dreams is the last thing I thought I should ever have to do", he said.

I didn't mind discussing dreams with the fellow, as I had lately given them a little not-too-serious thought myself. So I said: "I suppose that in every way the dream is inferior to the waking state; why, there is not even continuity from one dream to another."

"I consider that my dreams have an ideal continuity", Morpheus retorted. "Dreams are no better than the waking preparation for them, naturally; and if you can't control the continuity of your dreams, it must be because you have not trained yourself to do so. The waking state is necessary to dreams, of course; it is the half-way house—just as childhood is necessary to adult life, without itself being a state one wishes to remain in forever. Also, the waking state is invaluable because it enables us to exercise control over what we are to dream—an ideal control so far as the dream is concerned, since in the dream there is no recollection of predetermination. And perhaps that is free-will in the nearest sense that man can have it: a dreamer not only enjoying the experience of free-will, but in the waking state before the dream having actually ordered the approximate nature of that experience."

Morpheus went on: "One can dream of a thing from various angles, too, and so judge it impartially. In waking moments, one can experience so many things only by eliminating other perhaps equally

desirable ones ; the waking state's too constant continuity then makes it impossible for one to try, except in imagination, the things eliminated. In dreams one need not be continually choosing what to do, what course to follow : in a dream one is master of time, space and matter and can try everything ; can even experience repeatedly that duality of being which is only occasionally even approached in the waking state."

As Morpheus talked, I found myself thinking : " Do not even I see and hear in my poor dreams those who live far away ? Do not I frequently and joyfully bring back from many years my own dead father ? Does not my enemy become my brother again ? " But I said : " A dream is of things not material and therefore of things unreal " ; and I cited the story, which I suddenly remembered having come across in reading Plutarch, of the courtesan Thonis. (A certain Egyptian, it seems, had become enamoured of Thonis ; but the price she had set on her favours was a higher one than he wished to pay. Afterwards, he dreamed that he had accomplished his desire and his passion for her cooled. Upon hearing this, Thonis sued him in court for the money she claimed was due to her ; and the judge, having heard the case argued, ordered the man to place in a glass vessel the exact sum demanded and to wave it backwards and forwards while Thonis clutched at its shadow, because the young man's dream had been but a shadow of reality.)

" I heard substantially the same story from Father ", Morpheus said, " as of the woman Lamia. There is nothing proved by it, though. The judge should have awarded the woman even more gold than she had asked (to pay her in your coin), or (as I would have it) suggested to her

the far greater pleasure she might obtain by going home and dreaming she had received the gold. It is not sufficient to say of a dream that it is but a shadow of reality—although I suppose how much more than a shadow it is may vary in this case and that, just as waking life means infinitely more to one man than to another, and more at certain times than at others.

" But you must be waiting for me to tell you ", he continued, " how you can bring more continuity into your dreams."

" Not I ", I protested. " I might start dreaming I was in hell, and not enjoy the continuity. I'll at least become more satisfied first that you have this continuity under control, that you can cut short an unhappy dream."

" What ! you are afraid of this thing you have just compared to a shadow ? " Morpheus taunted me. " Or are you admitting, after all, that you do consider a dream to be quite real ? I don't so live myself that I have unhappy dreams except in the slight proportion that I find desirable to give balance to dream-life ; but it may be just as well to do as you suggest and let the ' how ' of continuity rest until you have more confidence in me."

And then I thought I had a real point against the dream. " When one is awake ", I said, " one can not only judge one's dreams and see that they are unreal, but one can also at any moment reason about the validity of the waking state one finds oneself in at that moment. In a dream, one never doubts the dream's reality ; one hasn't an aware-enough intelligence to do so ; one doesn't even know that the waking state exists as a separate thing."

" Oh man, have you none of the artist in you ? " Morpheus cried. " What you

have done is to cite another good point for the dream. You have shown that a dream is more real to a dreamer than the waking state is to a man awake; that the creator of dreams must have learned from the waking state never to let dreamers even once doubt the dream's reality. You are getting your arguments tangled, too: first you reject the dream because you doubt its realness; then you uphold the waking state because a man can doubt its reality!"

What was the matter with me? Surely Morpheus was not right, and I wrong! Frankly, I was nonplussed for a moment; but Morpheus kept right on.

"Perhaps you won't get so worked up", he said, "if you will let yourself realize that I do not so much claim that waking life is but a dream, as say that dreams are the equal of, or something better than, waking life—or, more exactly, that dreams can be made to be this."

When I then mentioned a dream's comparative briefness, how Morpheus howled me down! "The Truth is", he exulted, "that dreams—with complete continuity if you so want them—last centuries longer to the trained dreamer than the fullest waking life. Why, you can't consistently do other than dismiss waking life as worthless because it is such a mite in eternity, if you are going to dismiss even a brief, isolated dream as valueless because it is brief compared to the waking state. No, either both dreaming and being awake are degrees of the same good, because both are 'existing'; or neither is of worth, because both are finite."

"But there is no real time and space in a dream", I said.

"There is no real time, space, or matter in the waking state, either", Morpheus countered. "One has but to

realize that an experience of an hour by a waking-state clock can be consummated in a dream in the space of a few seconds by that clock, to be forced to the conclusion that time is always an illusion (for if it existed at all in the sense in which you think it does, its existence would be constant). And if a sleeper in a room on a bed can dream himself on a far ocean in a boat (and be satisfied he is on that ocean), there is no good reason for supposing that he does not (awake) experience what he does without there being a world of 'real' space and matter. Time, space, and matter have no existence except in the idea of them, and as this idea of reality is more intensive in a dream, the dreaming state is for that reason alone more desirable than the waking one."

"You have no God in your dreams", I told Morpheus—"no hope of immortality." He replied that he was better off than that: that in his dreams he had no need of a God, no least doubt of his immortality.

"That's an animal existence", I cried.

"Don't forget", he retorted, "that I have all you have, plus the dream. Prove that the dream is less than I rate it, and I will still have the waking state you are so keen about."

"And speaking of God and immortality", said Morpheus, "don't forget that in the dream there is a much nearer adherence to the counsel, 'Do right because right is right' (not to say that the dream conception of 'right' coincides with the waking definition of it)—and man's adherence to that counsel is, I hazard, the real goal of most that is admirable in religious teaching."

Morpheus went on to tell me that his dreams sometimes seemed, strangely enough, to foretell certain happenings of

the waking state ; and to admit that the waking and dreaming states when fully understood might justly come to be considered as of equal worth, complementary to each other.

But I would not compromise ; instead, I quoted to him what Mencken once wrote about idealism : " In order to make anything out of it, one must first be an idealist. That is to say, in order to be instructed one must first be convinced."

" That is clever rather than damaging ", Morpheus said, and to my confusion he reminded me of opposite uses of the same thought all the way from Christ's great words to the effect that those who are of the truth will hear it, to Shaw's aphorism that one cannot understand honour until one has achieved it.

" Let me prove to you ", Morpheus

then said, " that dreams are subject to control—even that your dreams are subject to my control. All that it will be necessary for you to do is to go to sleep for a few minutes. You should be able to do that in your chair quite easily, as you didn't rest well last night ; and I shall waken you as soon as you are completely asleep—and tell you the main facts of what you have dreamt."

Although I realized that Morpheus would probably waken me in such a way that he would naturally be able to tell approximately what manner of dream that method of awakening would have induced in me, I was curious enough to submit to the experiment. But for all his fine talk, while I slept Morpheus must have come to realize the essential weakness of his position, for he was gone from my apartment when I awoke and has not presumed to visit me again.

EDWARD FARRELL

ON FREEDOM

A curiously truncated definition of freedom given a few months ago in a broadcast address by Dr. Robert Ley, Chief of the German Labour Front, is quoted by Raymond Gram Swing who writes in *The Nation* (New York) on " Youth, War, and Freedom " :—

A man is free first when he can eat, drink, dress and live as and where he pleases or finds necessary ; second, when he can wander out into the world whenever and however he pleases ; and, third, when others honour and esteem his labours. That is the true meaning of freedom.

Mr. Swing points out that not even such freedom as this exists in practice in a totalitarian state and that even as the formulation of an ideal the definition omits freedom of thought and of speech, freedom to formulate one's own expe-

rience of truth, freedom

to contribute responsibly to the community, to help shape its life and direct its affairs. His freedom gives man an economic minimum and a sense of satisfaction in his labour, which surely is good. But it disregards his individual spiritual life, and the co-operation of men's individual spiritual lives for the benefit of the community and of the state. To put it bluntly, man is economically free but politically and spiritually enslaved.

The shadow of freedom without its substance can never satisfy the human soul. Not such, Mr. Swing shows, is the individual freedom that has been fought for down the centuries during which men have striven to be free and died to be free. They cared for that real freedom, he writes, " and unless we care for it we are going to lose it."

THE MESSAGE OF THE THEORY OF KARMA

[H. G. Narahari, M.A., is chiefly interested in the study of Hindu philosophy and pursues his research in the original Sanskrit texts.—Ed.]

It is in the *Bṛhadāraṇyaka Upaniṣad* (IV. 4. 2) that we find the statement that at death, when the Soul leaves the body, it carries with it its knowledge (*Vidyā*), its deeds (*Karma*), and its reminiscent impressions (*Pūrva-prajñā*). Later in the same tract we read that it is these three factors that are chiefly instrumental when the Soul takes up another body. This does not mean that these three factors are the sole determinants of the fate of an individual, for the existence of a fourth is evidenced by at least two other texts in Indian literature. This is man's individual effort, called *Pauruṣa* or *Prayatna*. The *Yājñavalkya-smṛti* (I. 350-51), which takes a moderate view, says that like the two wheels of a chariot, *Prārabdha-karma* and a man's personal effort (*Puruṣakāra*) should work in unison. And the *Yoga-vāsiṣṭha* (II. 5-9), which is less moderate, dwells at great length on the superiority of human effort (*Pauruṣa*) to *Prārabdha-karma*. Whether human effort (*Pauruṣa*) is stronger than *Prārabdha* or not, there can be no doubt that tradition accepts human volition (*Pauruṣa* or *Puruṣakāra*) as one of the causes of man's happiness or misery in this world.

After this brief notice of the traditional account of the theory of Karma, let us see if the various charges levelled against the theory can be answered.

It is well known that the doctrine of Karma, whose main purpose is to seek the origin of human happiness and suffering, is nothing more than the mere extension of the theory of Causation to

the realm of Ethics. It points out that the individual himself is the author of his fortune or misfortune. People who follow such a theory cannot reasonably be expected to believe in "Fate" or such other outer and inexplicable agencies of happiness or misery. In fact, the *Yoga-vāsiṣṭha* (II. 6. 4a) says that "there is no Destiny apart from one's own deeds in his previous lives" (*Prāk svakarmetarākāram daivam nāma na vidyate*). It is, therefore, clear that the theory of Karma is not fatalistic in the ordinary sense.

An objection may, however, be raised that the check to human freedom is, so far as the theory of Karma is concerned, only intrinsic and not extrinsic, for, while it gives freedom to man when it makes him alone responsible for his actions, it also makes him helpless when he is asked imperatively to reap in a succeeding life the consequences of what he did in his previous life or lives. This objection can be answered in two ways : first, it is necessary to remember that a man's Karma is not the *sole* cause of his happiness or misery in this world, but only one among the various factors that bring such pleasure or pain to him. As already mentioned, a certain amount of personal responsibility is vested in man, by means of which he is at liberty either to make or to mar himself. If he should not use this power, called *Pauruṣa* or *Prayatna*, nobody else is to blame ; and belief in the doctrine of Karma does not come into conflict with belief in this personal responsibility. It is, therefore, clear that Karma is not

the all-cause of human experience, and that acceptance of personal responsibility is not inconsistent with the spirit of the tenet.

Secondly, granting that Karma is the sole agency of man's experience in this world, we find that the doctrine still admits of human freedom, though in an indirect manner. When the law of Karma lays down the rule that one who has been virtuous in a previous life shall enjoy happiness in a succeeding birth, and that one who was vicious in a previous life shall suffer misery in his coming birth or births, we have in it an ethical law which is both just and rigorous. Accordingly, while the good man has no fear of losing what is lawfully due to him, the wicked man has absolutely no means of escape from what is inevitable for him.

A study of this law should make a man understand that the law of Karma is an ethical code, and that its chief purpose in administering justice mercilessly is only to point out to people that their real path of conduct is the path of virtue, straying from which brings serious consequences. The doctrine of Karma, therefore, indirectly points out that "ethical advance is the sole aim of all our activities", and so we are bound to take it that it implies freedom of action. It is a fantasy to think that the doctrine of Karma comes in the way of individual freedom.

We will now consider the objection that it preaches Pessimism. Very frequently the charge is brought against the doctrine of Karma that it rings a note of pessimism and that it is therefore a very bad incentive, nay even an

obstruction to moral progress. "Pessimism", to take one definition of it, "implies the conviction that evil and suffering predominate over good and happiness." It may be that the Indian, making sure that supreme happiness is unattainable on earth, looks forward to attaining it in another world. It may be that he sincerely craves for the other world wherein he will be rid of all the miseries of this. It may be that his one desire on earth is to attain *mokṣa*, which is no more than complete deliverance from the cycle of births and deaths. But all these cannot be taken as evidence that the Indian hates the world in which he lives. It has, indeed, been universally accepted that the Rg-Vedic Aryans at least gloried in the life they lived on earth, and that they desired to prolong their life as much as possible rather than to get out of it. Even after death, the world they desired was not a world bereft of all mundane enjoyments, but a world which can well be described as "a glorified world of material joys".¹ There may be a number of passages in the *Upaniṣads* where the unpleasantness and the unsatisfactoriness of life on earth have been stressed. But even this attitude cannot be called pessimistic. As Professor Keith has remarked,

"To find real pessimism in the *Upaniṣads* apart from mild expressions of the unsatisfactoriness of the finite compared with the infinite is impossible."²

The doctrine of Karma cannot, therefore, be considered to entail a pessimistic attitude of mind. As a thorough champion of human freedom, its chief tenet is that the cause of a man's suf-

¹ For a fuller account of heaven according to Vedic people, see the writer's article "On the Origin of the Doctrine of Samsāra". (*The Poona Orientalist*, Vol. IV, Part 4).

² A. B. Keith's *Religion and Philosophy of the Veda*, p. 581.

fering is to be sought not *elsewhere*, but only in the man himself. The individual alone is responsible for his present lot. But the doctrine of Karma does not stop at pointing out the cause of human suffering. It indirectly makes the individual understand that the right code of human conduct is the code of virtue. To follow that code is to enjoy happiness, and to stray away from it is only to suffer misery. The theory of Karma, therefore, has within it a solution to offer not merely as regards the cause of suffering but also as regards the method of obviating it.

This can never be the characteristic of a purely pessimistic doctrine. In fact, real pessimism is a mental aberration unknown in a normal mind. It can only be a product of a disturbed mind or a diseased body. A man may be pessimistic at times, but pessimism can only be a passing phase, never a permanent attitude of mind. The only logical course for a pessimist is suicide,¹ and belief in pessimism is inconsistent with the tenets of any religion. The urge of life is so imperious in all human beings that it is difficult to imagine any society which can lay down a pessimistic attitude towards life as its guiding principle. If the mere condemning of the sorrows in the present world means pessimism, few religions on earth can claim to be non-pessimistic. Statements are abundant in Christianity and other religions where a feeling of disgust is shown towards this world on the ground of its being steeped in evil and in misery.

In the famous encyclical *Rerum Novarum* of Pope Leo XIII, issued in May 1891, the Pope says² :—

“To suffer and to endure therefore, is the lot of humanity ; let men try as they may, no strength and no artifice will ever succeed in banishing from human life the ills and troubles which beset it. If any there are who pretend differently—who hold out to a hard pressed people, undisturbed repose and constant enjoyment—they cheat the people and impose upon them, and their lying promises will only make the evil worse than before. There is nothing more useful than to look at the world as it really is—and at the same time look elsewhere for a remedy to its troubles.”

These are words replete with the idea of pessimism, and there seems to be no special reason why, of the various religious systems, Hinduism ought to be singled out and dubbed pessimistic. If, however, we desire to absolve all these religions from such a gross libel, we would do well to consider all those statements wherein the world is condemned, as *arthavāda*, whose chief purpose is to point out the necessity and importance of being abstemious as regards worldly enjoyments. In order to point out the supreme importance of the other world, the various religions often indulge in exaggerating the evils of this mundane existence but to understand in a literal sense what is intended figuratively is a breach of dialectical discipline ; the followers of the Nyāya school call such an argument an *Upacāra-chala*.³

It is thus clear that pessimism, as a religious tenet or a moral principle, is incompatible with the spirit of any religion and especially that such a champion of human freedom as the theory of Karma cannot involve a pessimistic attitude towards life.

If, now, we condemn pessimism as an

¹ Cf. Sir P. S. Sivaswamy Aiyar's *Evolution of Hindu Moral Ideals*, pp. 167-8.

² Quoted in Jawaharlal's *Autobiography*, p. 519.

³ *Nyāya-Sūtras*, I. 2, 14.

unhealthy state of mind, it does not mean that the opposite tendency, *viz.*, optimism, is the right attitude. Not infrequently we find that a thorough-going belief in optimism leads to grotesque results. If pessimism would make a man absolutely hopeless, optimism very often makes him *too* hopeful. As Inge would say,

"An optimist is a barometer stuck at set fair whatever the weather may be. The man who says 'I am always an optimist' is a very irritating kind of fool. He is the kind of man who would buy from a Jew and sell to a Scot and expect to make a profit."¹

The right attitude of mind, therefore, ought to be neither pessimistic nor optimistic, but a happy combination of both. While it is right for the individual to be conscious of the evils that exist in the world he lives in, it is necessary for

him to be conscious also of the means of getting rid of these evils. This attitude of mind is described by modern psychologists as *Meliorism*, and it is this that is the true import of the theory of Karma. It is this alone that is the import of the *Upaniṣads* as expounded by *Sureśvara* and others.

Meliorism is defined as "the science of the improvement or amelioration of the human or social state",² and from what we know of the theory of Karma we know that its purpose also is not different. In making the individual suffer for his past deeds, and in thereby making him fret, it is implied in the doctrine of Karma that the sure method of deliverance from suffering is to follow the path of virtue. Neither Pessimism, nor Optimism, but only Meliorism, pure and simple, can, therefore, be the genuine import of the doctrine of Karma.

H. G. NARAHARI

THE PROGRESS OF THE PARIAH

The pretensions of wealth as well as of birth are exposed by Prof. Benoy Kumar Sarkar in *Man in India* (July-September) which reproduces a lecture that he gave a few months ago at Dhanbad. Every caste, he declares, is a mixed group. He brands as a fiction the existence of water-tight divisions of the population, maintaining that certain groups of the superior social orders include pariahs and the poverty-stricken among their ancestors.

And this enables me to conclude also that the unknown, the lower, the inferior, the depressed, and the *pāriāh* of to-day is tending to grow into the renowned, the higher, the superior, the *Brāhman* of to-morrow. In other words, the world is being considerably created and conquered all the time by the *pāriāh*. . . . It is the poor that have conquered in the past and it is the poor that

bid fair to conquer in the present.

For example, he declares, the men and women who have been making Bengali culture known in the world

are the *ādhipetā khāwā* (half-mealer), non-income-tax-paying, poverty-stricken people, the children of clerks, peasants and artisans, born and bred in mud-hovels and under leaking thatched roofs.

"A man's a man for a' that!"

But while recognizing that the racial and social "distances" between the lower and the higher are not as wide and deep as may be imagined by both, Professor Sarkar does not minimize the evils either of *pāriāhdom* or of poverty, insisting that they be "combated and annihilated by every possible means and in every region".

¹ W. R. Inge's *Points of View*, p. 48.

² L. F. Ward's *The Psychic Factors of Civilization*, p. 290.

NEW BOOKS AND OLD

JOAD INTERVIEWS HIS COUNTRYMEN*

Another book by that prolific writer, Mr. C. E. M. Joad. His views are familiar, or ought to be, to the present generation, for he believes in hammering his ideas into the brains of his readers. He is a utilitarian, believes in the good things of life and is desperately against war just because it militates against the good things in life and makes life harder for millions. It goes without saying that the book is bound to be saying hard things about war. But it is a tribute to England that such a book wherein he could speak of England and France as two retired burglars could see the light of day. An expression like this in Germany or Italy or Russia would have landed him in a concentration camp with the greatest despatch. But then this is just the reason why, in spite of his pacifism, he recognises that Hitler must be brought low, by force if possible, but he has no faith in this, and so he looks ahead and tries to see what steps can be taken to make wars impossible in the future. He has his own ideas, but he would like to learn from others. And so his quest begins.

He goes to different people, whom he describes with rather disconcerting frankness, but whose names of course cannot be divulged. So they just figure as A to F. A is a good patriot, to whom Mr. Joad willingly awards 90% marks for his sincerity, but gives a grudging 60% for his intellect, because A is against war and yet enters with zest into the spirit of war to bring Hitler to heel. B is a titled war-winner and C is a woman, a hater of Huns, whose English patriotism would not rest content with anything less than ostracising the Germans as a race outside the pale of civilisation; and yet who inconsistently admits that

they are wonderfully good at music, can be very kind even to children and to animals and can keep Christmas better than it is kept anywhere else in the world. But these are "superficial" virtues and so her final verdict is for a Carthaginian peace; German cities are to be razed, the land is to be ploughed and then sown with salt, and one out of every five German women is to be killed off so that "they stopped breeding so many little Huns". Incidentally we learn that this last wish marks a certain moral progress, when compared with the outpourings of another "patriot", who "would annihilate every living thing, man, woman and child, beast, bird and insect"; in fact, "Germany should be laid more desolate than the Sahara Desert...if I could have my way." God forbid that he should have! And what are we to think of a learned bishop in England, a Christian bishop, who is quoted by the author as saying during the last war that "though God could not stop the European war he did the next best thing by providing a million British recruits"? Mr. Joad must carry his readers with him. If war could make us forget our humanity, it must be bad. But then how to prevent war?

Mr. Joad goes on to Mr. D, the reasonable pacifist, but his talk is found to be "a series of syllogisms rather than a call to high endeavour, a rationalization of selfishness, possibly even of cowardice".

Mr. E has a high religion broad-based on genuine pacifism; he wins Mr. Joad's admiration, but he despairs of the ordinary run of mankind catching his afflatus. Absolute pacifism is utopian. Is there not something more practical? There is Miss F, an Oxford

* *Journey Through the War Mind.* By C. E. M. JOAD. (Faber and Faber, Ltd., London. 8s. 6d.)

undergraduate, in her early twenties yet, but already a fiery Communist, who can justify and rationalise anything that Lenin chose to do or Stalin chooses to do. A fine specimen of enthusiastic womanhood of to-day, but half-baked, one who could not be taken seriously.

And so Mr. Joad is stranded on the high rocks of thought. He has no doubt that Hitler must be beaten. He seems to admit, however grudgingly, that if force is ever justified it is against Hitler. But he knows that Hitler's defeat will not end the possibility of war. And all his endeavours are bent upon making war impossible. Is this attainable, short of a miraculous change in the hearts of men?

In his final analysis of the ills of our modern world he detects one villain: the nationalist State. It is variously

branded as the "contemporary foe of human happiness", as "an obvious anachronism", as an "idol" with all the cruelties attached to the worship of idols in primitive religions. And why should it be impossible to put a limit to this ogre? And how can it be limited except with the founding of a League of Nations that has the power to make itself felt by its rebellious members? And as a first step to it we must have Federal Union. It is not a new idea. People do talk of it, and Mr. Joad has done well to emphasise it in his own graphic way. It is undoubtedly a book for more settled times, when men and women can think clearly and are free from passions that turn ordinary decent men and women into vessels of wrath that talk of a Carthaginian peace.

A. R. WADIA

TIME AND CONSCIOUSNESS¹

As the title shows, the purport of this book is that nothing dies in real time. The author makes a distinction between real time and pseudo-time. Pseudo-time appears to be the time which is relative to my ego which functions through my brain in waking life. To this ego, the past has really passed; it is gone for ever. The future is not yet. The "now" is constantly moving. Both the past and the future are subjective and so unreal. The real time is the time 2 in which the ego itself is the object and is seen to function. It implies an observer who is not bound to the body and who can observe the ego that is so bound. To this self the contents of all time are equally present.

What *has been* in time 1 must remain unchanged, though present, throughout the eternity of time 2. Nothing which has been passed by the time 1 "now-mark" dies in real time. A rose which has bloomed once blooms for ever.

This reminds us of the *Sākshi* in Vedānta, to whom the contents of all time are equally present. They are pre-

sent through the very ignorance which the empirical ego professes of those contents. Vedānta would almost literally agree with Mr. Dunne's contention:—

Even those who assert that we must remain forever ignorant of this or that fail to notice that ignorance which is *recognised as ignorance* cannot take the form of a terminating void. If you were completely ignorant of anything, you would not know that there was such a thing to be ignorant about.

But if the contents of all time are in this sense immortal, this is still more so with our self. Nothing can bring the self to an end in real time. This Mr. Dunne proves by showing that the real self is not rooted in the body.

Now, you, I repeat, *observe* sense-data. You are not a conglomeration of sights and sounds and tastes and smells and pressures. ... Since the sense-data and their memory-images are "paralleled" by activities of the material brain, what is there, in that same brain, which parallels the you who observe, objectively, those sense-data?

In another place he says:—

You are alive. It is presumed in logic

¹ *Nothing Dies*. By J. W. DUNNE.

(Faber and Faber, Ltd., London. 3s. 6d.)

that you will remain alive unless there is evidence that something will happen to bring about a breach of continuity. Up to now the materialist, confining his argument to terms of a *pseudo-time*, has been able to produce psycho-neural parallelism as evidence for the validity of his prophecy. I have destroyed the value of that argument by showing that his alleged "time" is merely a *pseudo-time*. It is his turn to move, and to prove that we die in real time.

We agree with Mr. Dunne as to the immortality of the self. We also agree with him in the importance which he attaches to the self. According to him, the self cannot be described by any science. Or, as we should say, the self which describes cannot itself be included in any description. If we seek to study the physical world, we are led to certain ultimate problems which implicate the self. This self can never be grasped or known. Mr. Dunne speaks of "a metaphorical 'stick' the outer end of which was the objective world while the inner end was you". He goes on, "And I asserted that, if you attempted to trace this stick inward, you would discover that the inner end receded as a rainbow recedes." This recession would be in a series of steps known as a regress. He concludes that the ultimate knower can never be discovered.

There are, however, certain points on which we cannot agree with the author. He thinks that there is no way out of the regress. We believe that every regress is the product of a wrong way of looking at things. The regress can be avoided if we admit an ultimate Knowledge beyond which we cannot go. This Knowledge, in our opinion, is possible. The mere recognition of the regress does not solve anything. It is an indication

of a view of things which cannot be ultimately valid. Also, we do not agree with the conception of real time indicated above. It is time in which the past, the present and the future are co-present, and in which nothing really happens. Such time is not time in any accepted sense of the term. We cannot create anything in it. There can be no meaning for ethical values or any other values that can only be realised in time. We may mean by real time eternity itself. But then we cannot retain in it the temporal content in the form in which we experience that content. If the temporal form is eliminated, the content is bound to undergo a radical modification. What we can experience in eternity will not be any sense-content. Mr. Dunne says that there is nothing

which can destroy your view of the whole "time I past" of your sensory experience. Everything that you have ever known is immortal, but you see it in a new light and possessed of new values.

We add that these new values cannot be externally attached to the old form. The new values must change the form itself.

The book is written without any mathematics and without technicalities. But it is not free from obscurity to the average reader. It is very difficult to get a clear idea of the author's main thesis. One has to draw freely upon one's imagination in order to give sense and connectedness to the several points raised in different chapters. A non-technical summary of the author's previous works could easily have taken a more readable form.

G. R. MALKANI

TESTING CLAIRVOYANCE*

IN THE ARYAN PATH for March 1936, I had occasion to review exhaustively J. B. Rhine's *Extra-Sensory Perception*. I indicated that, though in certain respects he seemed to be carrying coals to

Newcastle as far as the Indian Psychology of Yoga embodied in standard Sanskrit classics was concerned, his attempt to offer scientific justification, under controlled laboratory conditions,

* *Extra-Sensory Perception: After Sixty Years*. By J. B. RHINE and Others, (Henry Holt and Company, New York. \$2.75)

of Extra-Sensory Perception, i.e., perception through other than the known physiologically recognised channels of communication with external reality, would be readily welcomed in India. This volume, which Dr. Rhine and his co-workers (Pratt, Smith, Stuart and Greenwood) have fittingly celebrated the Diamond Jubilee of scientific recognition of Extra-Sensory Perception by publishing, only reinforces my original conclusion. It contains not merely clarification of the many points connected with the method, technique and statistical results, but also a controversial examination of the criticisms urged against ESP and a refutation of rival hypotheses. The final part deals with the contemporary situation and with some unsolved problems.

Dr. Rhine has been quite fair to his critics. Chapters IV, V and VI, in which ESP tests and results are surveyed and thirty-five counter-hypotheses examined were sent to seven critics of ESP and such of the replies as were received have been published. Dr. Kennedy, it would seem, is the most uncompromising critic. In addition to these, I would draw attention to Chapter VII, in which published criticisms are controverted and Chapter XVIII in which the present situation is sketched.

Without repeating what I said in my previous notice, I would like to emphasize that a careful study of the literature available would convince the most confirmed opponent of the ESP school that in certain extraordinary cases perception of some gifted—I would not hesitate to term them abnormal or super-normal—individuals is so uncanny that it does not depend on the recognized physiological channels of reception of sensory stimuli and of motor response.

Dr. Rhine seems to have no first-hand knowledge of Yoga. He merely quotes some five sentences from the work of an Indian writer which is based mainly on English translations. I do not agree that Yoga is "prescientific". Of course, chronologically, the Yoga technique was perfected centuries before the modern scientific era. Factually and methodolog-

ically, however, there is nothing either prescientific or unscientific about Yoga. Dr. Rhine's work has failed to take note of two profoundly significant aspects of ESP which Yoga stresses. One is perception of objects without the aid of known sense-organs, in defiance of the laws of time and space. The second is more serious, and more profound. Certain objects like self, soul, or mind, the existence of which is postulated by Yoga, are in their nature and constitution inaccessible to sense-perception. These are easily, clearly and distinctly perceived by ESP. The "Vibhooti-Pada" of the *Yoga-Sutras* records some striking instances of ESP :—(1) Knowledge of the meaning of the sounds and signs produced by living creatures, especially the language of animals, (2) knowledge of previous lives, castes, communities etc., (3) perception of the thoughts of others, (4) perception of objects separated by time and space and (5) perception of the nature and the doings of the denizens of other planets.

At present ESP is restricted to *card-guessing*. From this to ESP as envisaged by Yoga is a far, far cry. I dismiss, as all rationalists must, the pinchbeck philosophers (Indian and European) and the counterfeit Yogis who make a living by duping gullible folk with promises of perpetual youth, rosy romance *et hoc genus omne*. Dr. Rhine notes that ESP is "unconscious", "erratic", and "unstable", but the psycho-somatically purified or perfected perception of Yoga is CONSCIOUS, SYSTEMATIC and STABLE. The need of the hour is that a practising Yogi should be studied under laboratory conditions. Graduates and undergraduates picked at random, who may by courtesy be labelled "subjects" would ever be in an atmosphere of suspicion, under the best of controlled conditions. In Rhine's work Indian psychologists acquainted with genuine Yoga will take sympathetic interest and, notwithstanding a million Kennedy's, it must be admitted that ESP in para-psychological research has *come to stay*.

R. NAGA RAJA SARMA

Arabic Thought and Its Place in History. By DE LACY O'LEARY, D.D. Revised Edition. (Kegan Paul, Trench, Trubner and Co., London. 12s.)

This is the second and revised edition of a work which first appeared in 1922.

There are conflicting views as to the nature, origin, extent and ultimate effect of Hellenistic influence on the cultural life of the early Muslims. Of the transmission of Hellenistic thought into the Muslim world through Syriac channels we have no doubt, but it is still a matter of opinion whether Latin Scholasticism introduced any remarkable changes into the religious life and thought of the Arabs. The neo-Platonists represented a very high standard of intellectual life and the cultural centres of the "classic age" at Athens imparted philosophical and scientific knowledge to the East. Even as early as in the fourth century, the Greek philosophy had crossed the Aegean waters and come into Syria, where a school was established at Nisibis in 310 A.D. by a band of Nestorian refugees who had fled from the persecutions of the intolerant home church. But neither the Nestorian schism which is acclaimed as the stronghold of Greek culture till 439 when the Emperor Zeno expelled its adherents, nor the seven neo-Platonist philosophers driven from their homes by Justinian to the Court of Nushirwan in 532, with their semi-philosophical, semi-missionary activities throughout Central Asia down to Arabia, succeeded in permeating the theological life of Islam. Much emphasis is laid on the Arab reception of Aristotelian philosophy and on the Mu'tazilites, whose doctrines are said to have been "remodelled and propagated under the influence of the philosophy of Aristotle"¹ but, strange as it may appear, all the chief exponents of this school, viz., al-Fārābī, Ibn Sīnā, Ibn Rushd and others, were devout Muslims, who did not dare assail the fundamental principles of the Faith. A breach between philosophy and dogma, to a certain extent, was undoubtedly

effected by them, but it is quite preposterous to think with Dr. O'Leary that "the Aristotelian philosophy was received by the Muslim world as a revelation supplementing the *Quran*."

We can well believe Steiner when he says² that "the Arabic Aristotelians were properly rather Natural Scientists than philosophers". Their most signal achievements were in the observation of natural phenomena, above all those of medicine and astronomy, but they never succeeded in disintegrating the traditional theology of Islam. The Muslim interest in Greek philosophy, which resulted in the translation of a large number of works into Arabic, was purely academic rather than philosophical, hence we feel constrained to agree with Dr. O'Leary when he says :—

Thus the *Quran* and Aristotle were read together as supplementing one another in perfect good faith, but inevitably the conclusions, and still more perhaps the method of Greek philosophy began to act as a powerful solvent on their traditional beliefs.

Even the theory of the neo-Platonic origin of mysticism is as doubtful as the association of its fundamental doctrines exclusively with Vedānta or with Buddhism; and here Dr. O'Leary has been overzealous in establishing his hypothesis. To take an example, he describes *Tawhīd* or the doctrine of Unification as "the final union of the soul with God", in a way closely resembling the neo-Platonic teaching and wrongly adds that the exercise of the intuitive faculty of reason is not essential for its attainment. He goes a step further in the misrepresentation of the doctrine of *Halūl* or incarnation, which he calls "*Tawhīd* taking place in the present life"; undoubtedly he is quoting from the *Kitāb al-Tawāsīn*, when he remarks that here "the Deity or God enters the human soul in the same way that the soul at birth enters the body". This teaching according to his conviction is "a fusion of old pre-Islamic Persian beliefs as to incarnation and the philo-

¹ Dozy's *L'Islamisme*, in Chauvin's French translation, pp. 205-207.

² *Die Mu'taziliten oder Freidenker im Islam*, p. 5.

sophical theories of neo-Platonism". He adds :—

This is an extremely interesting illustration of the fusion of Oriental and Hellenistic elements in Sufism and shows that the theoretical doctrines of Sufism, whatever they may have borrowed from Persia and India, receive their interpretative hypotheses from neo-Platonism.

Similarly the doctrine of *Fana*, which is universally admitted on all hands to be of Indian origin, has been exclusively associated with the teachings of the

neo-Platonists ; an assertion which the author has failed to establish. In the case of the doctrine of the "unitive state" he is quite uncertain whether it was borrowed from Buddhism, Gnosticism or neo-Platonism but, strange as it may appear, he says :—

But in this as in other parts of Sufi speculation it seems that the constructive theory employed in forming a theological system was neo-Platonic : even in mysticism the Greek mind exercised its influence in analysing and constructing hypotheses.

BIKRAMA JIT HASRAT

The Search for Truth. By SRI KRISHNA PREM. (Bookland, 1, Sankara Ghosh Lane, Calcutta. Rs. 3/-)

This is a collection of essays, as instructive in substance as delightful in form, on Hindu spiritual ideals, by a gifted mind and an earnest seeker after truth.

Man's highest object in life is to place himself in right relations with the Supreme Reality, by dedicating to its service his intellect, will and feeling. The means for the realization of this aim are lucidly explained in several essays, particularly in those which deal with "The Fourfold Path of Ethical Discipline", "The *Bhakti-Sadhana*" and "The Worship of God". Neither the study of sacred scriptures nor the guidance, whenever possible, of a properly qualified teacher, should be neglected. Books, however, are useful only in so far as they enable us to understand that truth is within us. The true Guru is the "Light which is reflected in the SATTVIC BUDDHI" and which gives us knowledge free from all doubt and hesitation. The little book is a manual of spiritual life by one who speaks out of the fulness of his experience.

In his striking essay on "The Birth of Sri Krishna", the author points out the symbolical or inner significance of the great passage in the *Gita* in which the Divine Charioteer says that he is born from age to age for the salvation of the good, the destruction of the wicked and the establishment of Dharma.

If, as ordinarily understood, the destruc-

tion of the wicked took place at the end of the Dwāpura Yuga, it is no consolation to those who seek salvation now.

Our true enemies are not without but within us ; they are desire, anger, greed, delusion, envy and pride, and they are overcome when the Divine Spirit manifests itself in ourselves.

If it were not ungracious to quarrel with one who is entitled to our gratitude, it might be observed that in his otherwise admirable essay on "Cruelty and Religion" our author is less than just to Śāṅkara and Rāmānuja. If they are open to censure for quoting without protest, in their commentary on the *Brahma Sutras*, the Smṛiti injunction that the ears of a Śūdra who hears the *Veda* should be filled with molten lead and lac, we should not forget that Śāṅkara did not hesitate to declare that one who looked upon the phenomenal world in the light of non-duality was his Guru, whether he was a Chāṇḍāla or a Dwija, and that Rāmānuja accepted a Śūdra for his teacher and encouraged the spiritual uplift of even Panchamas.

In the essay on "The Pollution of Temples" the author gives weighty reasons for allowing the so-called untouchables to offer worship in Hindu temples. It is a pleasure to quote from the essay the words of Pramathanatha Tarkabhushan :—

In whatsoever caste he may have been born, he who has abandoned low conduct and in whose clean heart BHAGAWAT BHAKTI has arisen, he is touchable, he is pure.

N. NARASIMHA MOORTY

Holy Images. Four Lectures given on Lord Gifford's Foundation in the University of Edinburgh, 1933. By EDWYN BEVAN. (George Allen and Unwin, Ltd., London. 7s. 6d.)

The subject of image-worship is one of the most important in the study of religion, and the present work on it by Edwyn Bevan is scholarly, instructive and extremely interesting. The author does not deal with Hindu image-worship at length as he does with the Western pagan and the Christian. His views on Hinduism are based on three works, Rudolf Otto's *Gotttheit und Gottheiten der Arier*, Lajpat Rai's *The Arya Samaj*, and Hastings' *Encyclopædia of Religion and Ethics*. Had he consulted an orthodox Hindu who is well acquainted with the subject he could have had an adequate appreciation of what the Hindu thinks about holy images.

Swami Dayanand was shocked to find a mouse climbing up the image of Siva, either because he identified the image with Siva himself or because, though treating it as a symbol, he doubted its holiness in that Siva allowed an unclean creature to climb up it. Many illiterate and ignorant people in their unreflective moments identify the image with the god but the great majority treat the image only as a symbol. That Hindu religious art is preëminently symbolic is accepted by many interpreters. The four hands of the image of Vishnu, for example, do not signify that Vishnu has actually four hands, but that he has supernormal power. The disc or the wheel in one of his hands is not really a weapon but the wheel of time. Thus everything about the image is symbolic of something cosmic and philosophical.

Not only images but also stories about gods, it is said, have three meanings, the *ādhyātmic*, the *ādhidāivic*, and the *ādhibhautic*. The first is the absolute or the philosophical meaning, the second, the religious meaning or the meaning in terms of gods and demons, and the third, the gross or physical meaning. Thus there is the *Adhyātmārāmāyaṇa* or the philosophical *Rāmāyaṇa*, in which Rama and

the other characters do not represent gods or human beings, but philosophical principles. Similarly the images too have a philosophical meaning. For instance in the *Bhagavadgītā*, when Krishna shows his *visvarūpa* or world-form to Arjuna, he says that he is Kāla or time. Here Kāla may mean physical time, or the god Mahākāla who is worshipped in Ujjain, or reality in its temporal aspect, that is, the Absolute in its relation to the spatio-temporal world. The picture of this reality is drawn in many books as a big human being with many hands, out of whose mouth the whole creation, including humanity, is issuing and into which it is entering to be crushed between the teeth. Woodroff's *Garland of Letters* interpreting Kālī, the terrible figure which is the feminine aspect of Kāla, would be interesting reading in this connexion.

This aspect of the significance of the holy images is not discussed by Bevan. The question with which he mainly occupies himself is whether images are to be worshipped and whether they are to be thought of as representing God, but not how they are to represent God. But a discussion of the latter would have better elucidated the former question. The aim of image-worship is not merely to give a god to the ignorant but to create in them a sense or feeling of the ultimate reality; call it *numen* or the noumenon. When it is admitted that it cannot be thought of as having forms that we know of, how are we to think of it except symbolically? Then arises the question, what sort of symbols is to be used? The symbol must be capable of producing in our minds, when it is meditated upon, a feeling that is adequate to reality.

Not only can no image represent God, but also no picture can represent man or any other thing. The latter is only a generalised notion of the former. Hence both representations may be forbidden. Still they are symbols, clues to the original which can never be thought of in its purity.

Then there is the question whether the idea of the divine is to be produced by

anything mundane. The Hindu sees no objection to it. If the world is God's creation, it is not absolutely unholy and somehow must be capable of guiding our minds towards God. And how it is to guide us, that is, what the form of the object that is to guide us should be, is only a question of expediency. Bevan's own view is sound, that every help may

be taken from the material object and from sense-stimulation to produce in ourselves the consciousness of the higher reality.

The book contains discussions on many connected topics to refer to which is not possible in this review, but which the reader may profitably read himself. The work is undoubtedly a valuable one.

P. T. RAJU

The Beginnings of Gnostic Christianity. By L. GORDON RYLANDS, B.A., B.Sc., (C. A. Watts and Co., Ltd., London. 15s.)

By Gnostic Christianity the author of this erudite study means the Christianity of Paul and the Fourth Gospel. His book is mostly devoted to an intensive examination of the *gnosis* doctrine of Jewish-Gnostic communities in the first Christian century, a period of religious syncretism in the course of which there arose Jewish sects deeply infiltrated by Greek Philosophy and what the author calls, "oriental theosophy"—sects like the Naassenes, the Peratai, the Sethians and the Clementines. About the nature and teaching of these sects there is, however, little extant knowledge and such as there is derives largely from late sources, *e.g.*, Philo, Origen and Josephus. For this reason the arguments of Drews, Robertson and Smith to the effect that the name of Jesus was applied to the pre-Christian Messiah (Christos) are lacking in force.

But Mr. Rylands marshals his evidence astutely. He emphatically declares that "The Christology of the Gnostic sects was evolved in complete independence of the Gospel story and of the person of Jesus." The inference follows, though Mr. Rylands does not elaborate it, that Paulinism and Johannine mystical Christology have their source in the Gnostic sects. Jesus was a divine name before the Christian era. Doubtless it was; but that of itself makes a flimsy case against the actual existence of the Jesus of the Gospels. Nor does it appear to us that the author's exhaustive and illuminating study of the Odes of

Solomon—a psalm-book of one of the heretical Jewish sects—adds materially to his primary case. The Odist breathes the atmosphere of the Wisdom literature, not of the New Testament; his Christos is not the Christian's Lord. That can be granted; but there is still no irrefutable case against critics like Guignebert who maintain that the Gospel Jesus was an actual personage who was fitted into the mythological framework of his time. As Guignebert says, "Christian propaganda created, developed and elaborated a Christ myth at the expense of Jesus. But it did not invent Jesus himself...." Yet it is true that we know very little about the historic Jesus: the grains of information we glean from the Gospels have become very dubious mountains. Jesus the prophet and teacher becomes Christ the Saviour-God. This transformation professing Christians will have sooner or later to recognise, and books like Mr. Rylands's will help them to do so.

Yet in one sense, the traditionalist Christian is perhaps nearer the truth than the old-school liberal. The New Testament as a whole, taken at its face value, is aglow with the conviction that Jesus is the Christ, the veritable Son of God. That, says the liberal, is mythology. Well and good, mythology it is; but the liberal's Perfect Man is sheer romanticism. That then is the dilemma forced upon thinking Christians to-day. They must boldly recognise the presence of myth in their Christianity; discover and interpret the essential and universal meaning of this myth; and at all costs preserve the Christian ethic of love to God and Man.

LESLIE BELTON

Poltergeists. By SACHEVERELL SITWELL. (Faber and Faber, Ltd., London. 15s.)

Readers of this book are repeatedly warned that they should expect no explanation of the stories related. In fact Mr. Sitwell insists that no such explanation exists. The result is a volume of uncertain entertainment though it might so easily have been made of more than passing interest, a book of valuable instruction at a time when the "world" of which it treats is playing so vital a rôle in human affairs.

We may therefore be excused if we leave these stories to the casual reader and seek in the teachings of pagan philosophers, the Hermetists, the Gnostics, the Egyptians and the Greeks, keys to the *rationale* of poltergeist phenomena which, far from denying, they taught as a *science*.

Poltergeists have long been known in the East as a class of elementals or nature forces, good or bad, each class having a name which afforded the key to the nature of its activities. These forces, conscious but not self-conscious, and devoid of will, are the servile agents of those whose power is derived from a knowledge of the occult laws of nature, but they obtain complete mental and moral sway over the medium, certain vicious types enticing their victims to end

by suicide a life of moral degradation. While some delight in the freshly spilt blood of war on which they thrive, others are satisfied with the tricks of which Mr. Sitwell writes. Known as gnomes, sylphs, fairies, djins etc., they are the Soul of the elements, the capricious forces in Nature acting under one immutable Law, inherent in these Centres of Force and subject to the trained WILL of man.

Hosts of these elementals are constantly magnetically attracted and repelled by our thoughts. Some remain to enter into certain aspects of our constitution and have to do with the building of character, birth and death, fate and free-will, moods and many diseases. More than a hint as to the extraordinary power of individuals who can accomplish the good or evil they would without apparently lifting a finger is not hard to discern.

Yet Mr. Sitwell leaves these interesting aspects of the question untouched and contents himself with tale telling.

Those interested in the philosophy arising from the subject of poltergeists should study Madame Blavatsky's *Isis Unveiled* as well as certain of her articles devoted to this and kindred subjects. There they will find not only those *scientific* explanations denied by Mr. Sitwell, but phenomena of infinitely more extraordinary and thrilling character.

D. C. T.

The Man from Heaven. By A. C. GARRETT. (George Allen and Unwin, Ltd., London. 8s. 6d.)

This book claims to be "a simpler and more complete life of Christ than many that have recently appeared, a re-statement of the subject embodying the results of the latest scholarship and yet designed for the general reader". It certainly is a popular, as distinct from a scholarly, narrative of the life of Jesus and the author tries to make it vivid by references to his own experiences in Palestine, first-hand acquaintance with the land of Jesus' activities being an invaluable asset to a narrator of his life.

But the effort made by the writer to

weave a continuous narrative out of the often conflicting records in the Gospels seems to be uncritical. Thus he finds room for two cleansings of the Temple, one at the beginning of the ministry according to the Johannine Gospel and the other at its close according to the far more probable Synoptic tradition. Then again, no discrimination is made between the divergent accounts of Jesus' baptismal experience and the testimony of John the Baptist in the Synoptics and in the Fourth Gospel. Although recent criticism is inclined to admit the greater veracity of the Fourth Gospel in certain details, yet nothing has shaken the consensus of modern scholarship that the

Synoptics, especially Mark, give the basic outline of the life of Jesus and that St. John's narrative is at fundamental variance with that in its general conception and presentation.

The book takes its title from the author's interpretation of the term Son of Man, which Jesus constantly used with reference to himself. The Messianic consciousness of Jesus—"Son of Man" was one of the many Messianic titles current at the time—is a subject wrapt in mystery and fraught with controversy. There are those who hold that the whole Messianic concept was a delusion and that Jesus, in so far as he shared that expectation, was himself deluded. But our author makes Jesus conscious while on earth of being already the Supernatural Messiah, the Man from Heaven. He even traces the genesis of the doctrine of the Virgin Birth to Jesus' consciousness of having entered this world by such a supernatural process!

In view of this stupendous claim for his hero it is strange that the author tries to give naturalistic interpretations to the miracles and even to the resurrection and the ascension of Jesus. In his account of the raising of the dead son

of the widow of Nain the analogy is brought in of a lady seriously hurt and thought to be dead but restored by prompt measures, and the suggestion is made that "the blood must have been warm about the young man's heart"! Even in the case of the raising of Lazarus, who, according to the Johanne narrative, which is the only authority for this incident and which the best scholars reject as unhistorical in spite of its dramatic setting, was four days dead and had been laid in the tomb, the question is mooted, "Was he wholly dead at all?" and the suggestion is made that Jesus' prayers may have maintained some life in him!

Surprisingly little is made of the teachings of the historic Jesus, with their vast implications and their dynamic applicability to the problems of war and peace, of Life and Death, even twenty centuries after they were uttered. *The Man from Heaven* may delight the imagination of those who accept the supernatural claims for Jesus the Messiah, but will have little appeal to those who see the kernel of the Gospel in the teachings and death of the Man of Nazareth.

S. K. GEORGE

The Pattern of Freedom. In Prose and Verse chosen by BRUCE L. RICHMOND. (Faber and Faber Ltd., London. 7s. 6d.)

An anthology of verse and prose on the subject of Freedom, selected from the works of the great Thinkers of the West, both ancient and modern. A welcome publication in these days of oppression, of political domination and of personal slavery, when freedom of speech and liberty of thought are being assailed and threatened on every side.

It is another book of war propaganda but of the highest type. Though not free from national conceit and the pride of race, it has, on the whole, an elevating effect, tending to lift the mind and the heart from the humdrum round of everyday existence to eternal things. "Think on the seed ye spring from! Ye were made not to live life of brutë beasts

of the field but follow virtue and knowledge unafraid." All that is good and true and beautiful in England and in the Englishman, in social and political life, in war and peace, is brought out and held up as an ideal model, the imitation of which is the price of freedom. Sir Bruce Richmond has rightly perceived that a country's "peace will not be won by conquest and obliteration: it must be invented and constructed and maintained by endless effort, such as is given now to the perfection of war", and he builds up a wide vision of freedom, embracing every form of liberty, including liberty of mind and freedom of expression. "He wishes to break every yoke all over the world which hinders his brother from acting after his thought."

M. L.

Margaret Fuller : Whetstone of Genius. By MASON WADE. (The Viking Press, Inc., New York. \$3.50)

During recent years the Transcendentalist group who wrote in the United States during the thirties, forties and fifties of the last century, including Emerson, Thoreau, Hawthorne, Alcott and Dickinson, have been removed from the dusty closets of obscurity and introduced to the present generation. Of this illustrious group, not the least was Margaret Fuller.

This "strange, misty figure, living chiefly in apocryphal anecdotes" has been brought to life in real flesh and blood by Mason Wade in his *Margaret Fuller : Whetstone of Genius*. "She is a myth and a legend", says the author, but this carefully written book can hardly be read without the realization that Margaret Fuller was a very real individual who wielded a powerful influence the effects of which are present with us to-day. She has been largely forgotten because her writings have not lived as have those of her contemporaries, and former biographies have been quite inadequate.

Ralph Waldo Emerson was the leader of the Transcendentalist group. He was a close friend and an admirer of Margaret Fuller.

A leader of the Feminist movement, Margaret Fuller wrote the first book which clearly outlined that struggle. The book had wide currency in its day. She did much also to familiarize American readers with the masterpieces of German literature, though that language was hardly known in the United States when she began. She promoted interest in art and in literature, and predicted and urged the coming of the day when America would have an art and a literature of its own. The golden era of literature and of culture in the New England of the second quarter of the last century is more easily understood in the light of this clear and altogether brilliant biography of a great and sometimes misunderstood American woman.

Coming from a long line of arrogant but brilliant ancestors, Margaret was no

exception to the tradition of her house. Her father, at first disappointed that she was not a boy, determined to give her a classical education that would rival that of the best educated young men. Thus very early she flew in the face of convention. Subjected to unbelievably rigorous standards, she began to read Latin at six. She was driven through long hours every day to study languages and the masterpieces of philosophy and of literature. Daylight hours were not enough but she studied far into the night. At last these pursuits became a passion and a habit with her. At the end of a long day, when the child did retire, she went to bed only to struggle with spectral illusions, nightmares and somnambulism. This precocious child carried with her into adulthood many of the quirks and abnormalities of her childhood.

Learned in all that cultured persons were expected to know, she was a leader among men and women at a time when women were expected to keep their opinions to themselves. She was the editor of *The Dial*, the influential journal of the Transcendentalists. In addition to teaching children, she conducted the famous "Conversations" for the women of Boston and later also for the men. She became the first columnist for Horace Greeley's *New York Tribune* and a foremost literary critic of the day. During her tour through Europe she sent dispatches to *The New York Tribune*. For months she gave herself to the struggle for Roman freedom.

Margaret was eccentric, self-critical, morbid at times and suffered because of her lack of beauty. But again she swam high on the waves of elation when she was the leader in her "Conversations". She, as well as others, knew that her power lay in conversation rather than in her pen. Deeply in earnest about the promotion of the Feminist cause and the establishment of a truly American literature and art, she worked so constantly and so intensely that she often became ill in mind and in body.

Filled with a passion for life, yet given too much to her scholarship to taste life

fully, she had a side that was little known in her own time and which has been brought out only by her present biographer. She longed to have a family of her own but her efforts in this direction were ill-fated. She fell in love with a rascal from New York and followed him to Europe before she realized her folly. In Italy, in her late thirties, she married an impoverished Italian marchese. For months she kept her marriage and the birth of her son secret even from her mother.

Her writings reveal the psychological change that came about in her after the birth of her child. "She had found happiness in being a woman and in fulfilling a woman's natural duties, and the long struggle between her masculine and feminine traits was ended at last." But her happiness was short-lived. After

much hardship and frequent reiterations of her fear of impending doom, she, together with her son and her husband, lost her life in a tragic death at sea, at the age of forty years.

Margaret was a unique product of an advanced classical education forced upon a precocious but an immature mind. A woman a century ahead of her time in cultural training and thinking, she was wise, witty, fanciful, sarcastic, prophetic, sentimental and courageous, all in one peculiar mixture.

Margaret Fuller : Whetstone of Genius is carefully and accurately written and is delightful reading. In a clear-cut manner it throws light on the inclusive and all-but-meaningless term "Transcendentalism". It gives a better understanding of the period and of its leading figures than can otherwise be had.

FRANK R. MILLER

Science and Geeta. By T. N. Roy. (Printed by the Author for limited free distribution at 15-A Shyamananda Road, Calcutta.)

Since Wilkins introduced the *Gita* to the Western world nearly one hundred and fifty years ago, many have followed in his footsteps. Many more have written exegeses which so terrify the timid that they shun a book which at once appeals to the heart of a child and has the power to puzzle the most astute metaphysician—a book which is meant for all.

A member of the American Association for the Advancement of Science, Mr. Roy has no mean reputation. He is anxious to popularize the *Gita* by a justification of Sri Krishna's teachings in the light of that Western science which, until it felt the reaction from Madame Blavatsky's work, was grossly materialistic. "All thoughtful men", he writes, "are against such combination (of religion and science) for the reason that the best interests of both would be served by keeping them separate", yet his outline of Einstein's, Reimann's, Edding-

ton's and James's ideas on space, cosmic geometry and psychology supported by copious footnotes is just such an attempt to combine them. He sees no disparity between the negations of science and a belief in an almost Jehovistic miracle-working deity.

Mr. Roy's scientific acumen may have widened his field of knowledge; it has not deepened his spiritual understanding and his book, published for the "well-educated...who through adverse circumstances have lost their peace of mind", is not calculated to bring solace to the heart in need of a rendition perchance less learned but more mystical, more poetic, more divinely human.

The *Gita* is essentially a personal book and when all is said and done, when commentaries, essays and exegeses have been laid aside, we turn to the simple, honest words of Lord Krishna whose message is to the heart, and through it to the head—whose teaching demands no intellectual acrobatics as a *sine qua non* to its understanding, and whose spirit no commentary, however learned, can finally reveal.

H. T. V.

ENDS AND SAYINGS

“—————ends of verse
And sayings of philosophers.”

HUDIBRAS

No thoughtful student of international relations can ignore the part played by economics in world affairs. Its rôle is, in fact, more likely to be exaggerated than minimised. Mr. Thomas John Watson, Honorary President of the International Chamber of Commerce, whose article “After the War—What?” is reprinted in *International Conciliation* for September brands unsound economics as “one of the major causes of war and of most of our national troubles”. It is indisputably a cause but it is not a primary cause. It has to be traced to its root in human attitude. That root is selfishness, national and individual. Selfishness includes more than the crude and frank acquisitiveness that by common consent deserves the name; and it must be admitted that the threat which isolation offers to the industrial structure of the U.S.A. looms large in the background of Mr. Watson’s argument.

He does well, however, to insist on a post-war basis for the international exchange of goods and services “that will be just as fair to one country as to another, regardless of size”. Absolute justice, of course, can make no difference between the many and the few. The problem of how “to give security to all nations of the world and to all people”, he declares, “will not be confined to any one country, any one race, or any one religion, but will be a world problem which must be dealt with fairly”.

Fairness to all is a noble ideal but its objectification calls for widespread and drastic reorientation of thought. There is no place in such a scheme for cut-throat competition either for raw materials or for markets; no place for imperialist exploitation. Fairness to all must be recognized as incompatible with exclusive

national interest. But until the basis for a regenerating practical Brotherhood is laid in the minds and in the hearts of men universal equity must remain a pious hope. An effective will to justice demands the acceptance by the leaders in all countries, if not by the majority, of human solidarity as a fact in nature because the ensouling Spirit is one in all, and of the corollary axiom that to wrong one man or one nation is to injure in the long run not only oneself but also the whole of humanity. A higher ideal even than “Service before self” is “self-forgetting service”. A greater American than Mr. Watson glimpsed this ideal nearly a century and half ago. George Washington expressed the spirit which, generally adopted, would leave no room for the self-seeking that leads to injustice and ultimately to war:—

My first wish is to see the whole world in peace, and the inhabitants of it as one band of brothers, striving who should contribute most to the happiness of mankind.

Through the smoke of the European conflagration some thoughtful and conscientious men seem to be groping their way, slowly but surely, to nobler social and economic ideals. And the conviction is spreading that something must be done about those ideals now, before victory, relieving the tension of uncertainty, allows resolution and effort to flag.

An editorial in *The Manchester Guardian* for August 28th endorses Mr. Churchill’s statement that many ideas about the future shape of Europe “are held in common by all good men and all free men” but insists that

the discussion and sifting of those ideas by good men of all countries must not wait till victory is won. We have to make it clear that we do not wish to substitute for

a world order designed to suit Germany a world order designed to suit Britain, and that no selfish interests will be allowed to thwart or embarrass the common purpose.

A world order is referred to, but does even such a broad and liberal organ as *The Manchester Guardian* take a genuine world view? It is easy to deride the German school maps that in the early years of this century showed the Reich drawn out of scale with the rest of Europe as its insignificant fringe, but in the mind of the average European, be he statesman or commoner, does not Europe occupy the centre of the map in much the same way, with the vast remainder of the land surface of the globe serving as a decorative fringe? Not a Europe of free peoples but a world of free peoples should be the aim of England in this war.

And the contemplated reform in the world order to be effective must begin at home—in the Empire.

Professor Harold J. Laski, writing in *Time and Tide* for August 31st, sees Britain's setting of her own house in order as necessary "not as a promise in a distant future" but as a living part of her war effort. It will not do to wait until the war is won to try to end imperialism and unemployment and to work for educational reconstruction and for social justice and an equality that ignores race and colour and creed, instead of making them part of the strategy of winning the war.

We who seek to incite those tragic masses to revolt whom the outlaws have conquered cannot stir them to hope and exhilaration and courage merely by drawing cheques upon the credit of the future. We secure political rebellion abroad by building social justice at home; in war there is no precept but practice. And in war there is no high road to the heart of a people save through the power of the magnanimity which is built upon faith in the transcendent aim.

And let none fancy that only the underprivileged would benefit from the contemplated social reforms and the elimination of the wide inequalities of wealth which Professor Laski condemns. The luxurious lives of careless indifference and of selfish indulgence led by many at the upper end of the social scale bear a direct relation to the penury and the privation

at the lower end and are at least as unwholesome as the latter for the individuals concerned and no less dangerous to society. Another writer in the same issue of *Time and Tide* quotes a Mayfair millionaire as saying wistfully, "After the war there won't, please God, be any young women living the kind of life my daughters and their friends have lived." A social worker, who heard him, remarked—"Not a terribly important peace aim." But the columnist disagrees :—

The life led by the millionaire's daughters destroys them, body, soul and mind. And when any group in a community is being destroyed body, soul and mind, the whole sanitary system of society is infected. A kind of spiritual typhus is produced which spreads to quarters far removed from the focus of decay.

Society is one and its health, like that of any organism, depends upon the health of all its parts.

In the second issue for 1940 of *Hechos e Ideas* (Buenos Aires) Señor René Jimenez Malaret considers a question which all subject peoples may well ask respecting their own countries : "Will Independence Solve Porto Rico's Problems?" Señor Malaret's analysis is pertinent because a situation like our own has its value as a mirror. The position of the Porto Ricans is fairly typical of that of any people under the imperialistic domination of a race that differs from it in physical complexion and that erects the paltry difference in pigmentation to the dignity of a cultural barrier.

In spite of all that can be said against Spain as a colonizing power, her administration was at least not marred by the racial prejudice which has borne heavily upon the island since it was ceded in 1898 to the United States, the dominant majority of whose people, especially in the South, share to the full the senseless Anglo-Saxon pride of race. Under Spanish rule there had been miscegenation in Porto Rico to such an extent that there were no hard-and-fast lines between Red Indians, Whites and Negroes. What is the position of this mixed population to-day?

There exists a belief among Americans of

the U. S. A. that the "natives", as they call the citizens of Porto Rico, are Negroes. This is false... The attitude of the first Spaniards who came to Porto Rico and who settled there as if it were their home... is in direct contrast with that adopted by the Americans who come to Porto Rico. These Americans in general hold aloof from the "natives" and from their institutions and social centres. They form isolated groups and spend their time criticising the citizens of Porto Rico, believing themselves their superiors, although in a good many cases they are nothing more nor less than adventurers who have failed in their own country. This attitude on the part of Americans in Porto Rico has done much to increase the feeling in our island against the United States....

If the United States is not to consider Porto Rico as an integral part of its own country, is not to defend its agriculture, its commerce, against foreign competition even when such competition might benefit the United States itself or benefit the United States in its international relations, if the United States is not to treat Porto Rico as an equal—an equal at least in economic matters—and if the Legislature of Porto Rico cannot come to some agreement to request the necessary changes in its original Constitution that now regulates it... then the very best that the United States can do is to take the initiative and to leave Porto Rico to work out its own destiny.

But while Señor Malaret declares that many of the difficulties of Porto Rico are the direct consequences of their relationship with the United States, he recognizes the definite responsibility of the Porto Ricans themselves for many others.

Throughout these notes we have tried to demonstrate how many of the difficulties that we now face in Porto Rico are the result of our own mistakes, of our lack of initiative, of our lack of a patriotic spirit, of our lack of collective action and our incapacity to see sufficiently far ahead the evils that were coming so as to fight them or to mitigate them.

Señor Malaret concludes that the mere attainment of home rule will not solve the Porto Ricans' problems. They must solve their own problems through their own growth and their own stamina.

"The myth is not my own. I had it from my mother." With this quotation from Euripides Dr. Ananda K. Coomaraswamy begins his significant study of folklore in the current *Quarterly Journal of the Mythic Society* under the title

"Primitive Mentality". He maintains the reality of the mythical world and its existence "for ever in the eternal now of the Truth, regardless of the truth or error of history", crossing swords with Sir J. G. Fraser who regarded the folk beliefs and popular rites which he had made his life study as "a dark, a tragic chronicle of human error and folly, of fruitless endeavour, wasted time and blighted hopes"—words which, as Dr. Coomaraswamy truly remarks, "would seem to apply rather to a view of modern European civilisation than to any view of tribal society!"

Dr. Coomaraswamy holds that the metaphysics of the common people bears a relation to that of the learned like the relation of the lesser to the greater mysteries.

So long as the material of folklore is transmitted, so long is the ground available on which the superstructure of full initiatory understanding can be built.... To have lost the art of thinking in images... is.... to have lost the proper linguistic of metaphysics and to have descended to the verbal logic of "philosophy".

He analyses a few of the ancient art motifs, such as the straight pin or needle, symbol of generation, and the safety-pin, symbol of regeneration and of the "thread-spirit" (*sūtrātman*) by which the Sun connects all things to himself and fastens them". It is inconceivable for the metaphysician

that forms such as this, which express a given doctrine with mathematical precision, could have been "invented" without a knowledge of their significance... (one might as well pretend that a mathematical formula could have been discovered by chance).

In the savage culture survive "the vestiges of a primordial state of metaphysical understanding". He believes that the whole body of folklore motifs

represents a consistent tissue of interrelated intellectual doctrines belonging to a primordial wisdom rather than to a primitive science: and that for this wisdom it would be almost impossible to conceive a popular, or even in any ordinary sense of the words a human origin. The life of the popular wisdom extends backward to a point at which it becomes indistinguishable from the primordial tradition itself, the traces of which we are more familiar with in the

sacerdotal and royal arts : and it is in this sense, and by no means with any "democratic" implications, that the lore of the people, expressed in their culture, is really the word of God.

To what does this point but to the primeval revelation made by Divine Instructors to the elect among infant humanity, of which Indian tradition so confidently speaks?

While it is true that the West needs desperately the wisdom of the ancient East, it is also true that the West, in spite of its materialistic bent, has something to give to modern India. Under the surface of Western culture down the centuries has run a clear subterranean current which is beneficent and creative, even spiritual. It has gushed up here and there, in historical as in modern times, in the works of artists and scientists, humanitarians and thinkers, some of whom come very close indeed to the Eastern doctrines in their surmises and deductions.

It would not be strange if among the latter were to be found clues to the understanding of recondite ancient teachings which to-day are enigmatic to those whose heritage they are. Such Professor P. S. Naidu believes to be the case in reference to the still vexed question of *Rasa*. In his article, "The *Rasa* Doctrine and the Concept of Suggestion in Hindu Aesthetics" (*Journal of the Annamalai University*, September 1940), he declares that the key which can open this secret chamber is in the hands of the Western psychologist of the hormic or purposivistic school, of which William McDougall was the leading exponent.

The *Rasa* of ancient Indian psychology is a complex mental experience "generated in the mind of an adult whose mental structure has evolved to a fairly high level through the formation of complex sentiments, the excitant being an aesthetic object". Its analysis demands the breaking up of the complex into its fundamental elements, the *sthāyī bhāvas*, which the writer identifies with the "propensities" of Professor McDougall, each aroused to activity by certain excitants,

objects or ideas, which generate a specific emotion and lead to a characteristic response.

Professor McDougall assigns a very important rôle to these propensities or instinctive dispositions, claiming that without them and their powerful impulses

the organism would become incapable of activity of any kind ; it would lie inert and motionless like a wonderful clockwork whose mainspring had been removed.... These impulses are the mental forces that maintain and shape all the life of individuals and societies.

Without going into technical details we may cite one or two important points which Professor Naidu makes. One relates to "sympathetic induction" by which the expression of a particular emotion by one individual acts as an excitant of the corresponding emotion in another. Such induction is possible, he writes, not only at the primitive emotional level but also at the higher sentimentative level—an added incentive surely to nobility of feeling and of expression.

Another valuable point is his definition of real culture and real character in terms of the building up by individual or nation of a permanent scale of values, wherein each sentiment has its own fixed place, with the same dominant sentiment always occupying the top place ; and the lesson he draws therefrom for India :—

For the Westerner at the present stage of culture, the self-regarding sentiment is the master sentiment, while for us the Brahman-regarding sentiment has been from time immemorial, and should continue to be the master sentiment. We should allow no other sentiment to displace it from its high eminence.

Señor Angel Ossorio y Gallardo in *Hechos e Ideas* (Buenos Aires) for March-April objects to the modern use of the old Roman term "Dictator" in a sense quite different from that which it bore in ancient Rome. Only in a great emergency was a Dictator appointed and his term of office was rigidly fixed. An outstanding man who commanded the confidence of the people was nominated by the Senate and given temporary full

powers somewhat as a modern Parliament is, in a crisis. Tribunes continued in office, all other Magistrates being superseded by the Dictator. He had absolute power, but only for a few weeks, rarely for a few months. Therefore, Señor Gallardo maintains, it is a gross misnomer to apply the name of Dictator to the Hitlers and the Mussolinis of the totalitarian countries. To-day, he declares, "There are no dictatorships; there are only tyrannies."

It is an aspect of the old problem of free-will and fate, applied to a civilisation instead of to the individual, that Dr. Hilda Oakeley considers in her article in *The Hibbert Journal* for July on "Freedom or Necessity in the Making of History". She distinguishes between moral freedom—freedom in the motive of action—and historic freedom—freedom, in spite of the limitations imposed by the actions of our predecessors, to construct and to hand on to those who follow us "the kind of organisation which would offer some hope of the saving of civilisation". She sees the permanence of a civilisation as dependent upon "unity of mind in historic purpose" and its progress as handicapped by the discontinuity in the human factor as generation succeeds generation, with different valuations and aims.

We receive from the former ages a task which we should not have freely chosen and our conception of the way to carry it out and purify our civilisation from the evil which is included in its inheritance may not be accepted by the age that follows. Dominated by a different ideal that generation may destroy our foundations and lay their own once more to be rejected by later men.

The distinction which Dr. Oakeley draws between the individual and society in relation to this problem is more apparent than real; a ratio is not changed by multiplying both its elements by the same number; the relation between larger figures becomes somewhat less easy to grasp; that is all. The parallel is very close between society and the individual considered as a continuing being, expressing itself in suc-

cessive incarnations, always through a new personality. The latter is the child of its predecessor as truly as to-day is the child of yesterday and as each generation is the offspring of the one which precedes it. Each generation, like each individual, passes through regular stages—helpless dependence, learning to stand alone and to walk, partial repudiation of the tutelage of the past, striking out a new course, achievement and the effort to hand on the combined results of tradition and of testing, and then decline of powers and retirement from the scene—the only difference being the greater obviousness of the overlap between generations.

The freedom of society as of the individual at any given time is complete within the frame imposed by past choices. The unbroken continuity has its great advantages. It orients us in time, establishing our relation to both past and future, just as the perception of the essential unity of manifested life gives us our spatial bearings and reveals the network of interrelationship among all of us here and now. Each generation forms a wave in the one stream of life, as each personality is a new mask for the continuing individual, moulded from the materials of the masks that he has worn before. If each mask is related to its predecessor, its connection with the continuing entity whom it clothes is still more intimate; the spiritual afflatus from the Higher Self, which however discontinuous or rare is sometimes undeniable, would otherwise remain inexplicable. Analogously it is the larger interrelationship, and especially the life current which runs through and links the successive generations, that makes possible from time to time the quickening of men *en masse* by the spiritual impetus from the great thinkers and teachers, past and present.

The question of historic freedom really boils down to this: Can we impose rigidly upon the coming generations the pattern for growth that seems to us good? Fortunately, measuring the depth of our unwisdom by the tangle we have made of our world, we cannot. We

shall bequeath them a fine snarl and, along with it, our own inheritance of the immemorial principles which would have prevented that snarl if we had not so disastrously failed to apply them. The demonstration most convincing to our successors of the validity of those principles would have been their application in practice. That demonstration our generation has not given; save for an individual here and there; we can therefore only hope that the plight to which the flouting of those principles has brought us will serve as an effective warning, and lead in future to more than lip service of the ideals which we profess.

Archibald MacLeish brings a convincing indictment against "The Irresponsibles" in *The Nation* (New York) for May 18th. His charge, while brought specifically against American scholars and writers, applies also to their class in other countries. His challenge is, why, despite all warnings, they have failed to fight the present menace to civilization with their powerful weapons of ideas and words?

Leonardo, when Michelangelo reproached him for his indifference to the misfortunes of the Florentines, replied, "Indeed, indeed, the study of beauty has occupied my whole heart." A similar defence would, Mr. MacLeish believes, be offered by present-day scholars and writers as a group. They have assumed that political and economic matters were no concern of theirs and should be left to the practical man. The latter, however, is the least en-

dangered by recent developments.

It is precisely the scholar, the poet—the man whose care is for the structures of the intellect, the houses of the mind—whose heart is caught. For it is the scholar's goods which are in danger.

And they are endangered to-day as never before. In fact, Mr. MacLeish states, however truth may have been suppressed and mutilated in the past, the attackers have claimed, however hypocritically, to be acting in the name of truth. The forms of culture were preserved. The uniqueness of the present menace of force lies in its repudiation of the very forms of culture and in the brutal cynicism which does not even trouble to attempt moral self-justification.

Everyone's responsibility is proverbially no one's responsibility. Mr. MacLeish attributes the inertia of present-day scholars and writers to the bifurcation of the former virile class of men of letters which once comprised both groups. In former times,

whatever threatened learning or the ends of learning challenged the man of letters. Whatever struck at truth or closed off question or defiled an art or violated decency of thinking struck at him. And he struck back with every weapon masters of the word could find to strike with... Las Casas, Milton and Voltaire were men of letters; men who confessed an obligation to defend the disciplines of thought not in their own but in the general interest.

In these days the pen no more than the sword should sleep in the hand of him who can wield it in the cause of human freedom.

